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THE  
GAÜDĀVAHO

A PRAKRIT HISTORICAL POEM

BY

V Â K P A T I

Originally Edited

BY

SHANKAR PANDURANG PANDIT, M. A.

3718

*Re-edited for the Second Edition*

BY

NARAYAN BAPUJI UTGIKAR, M. A.



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Vāk. P.U.

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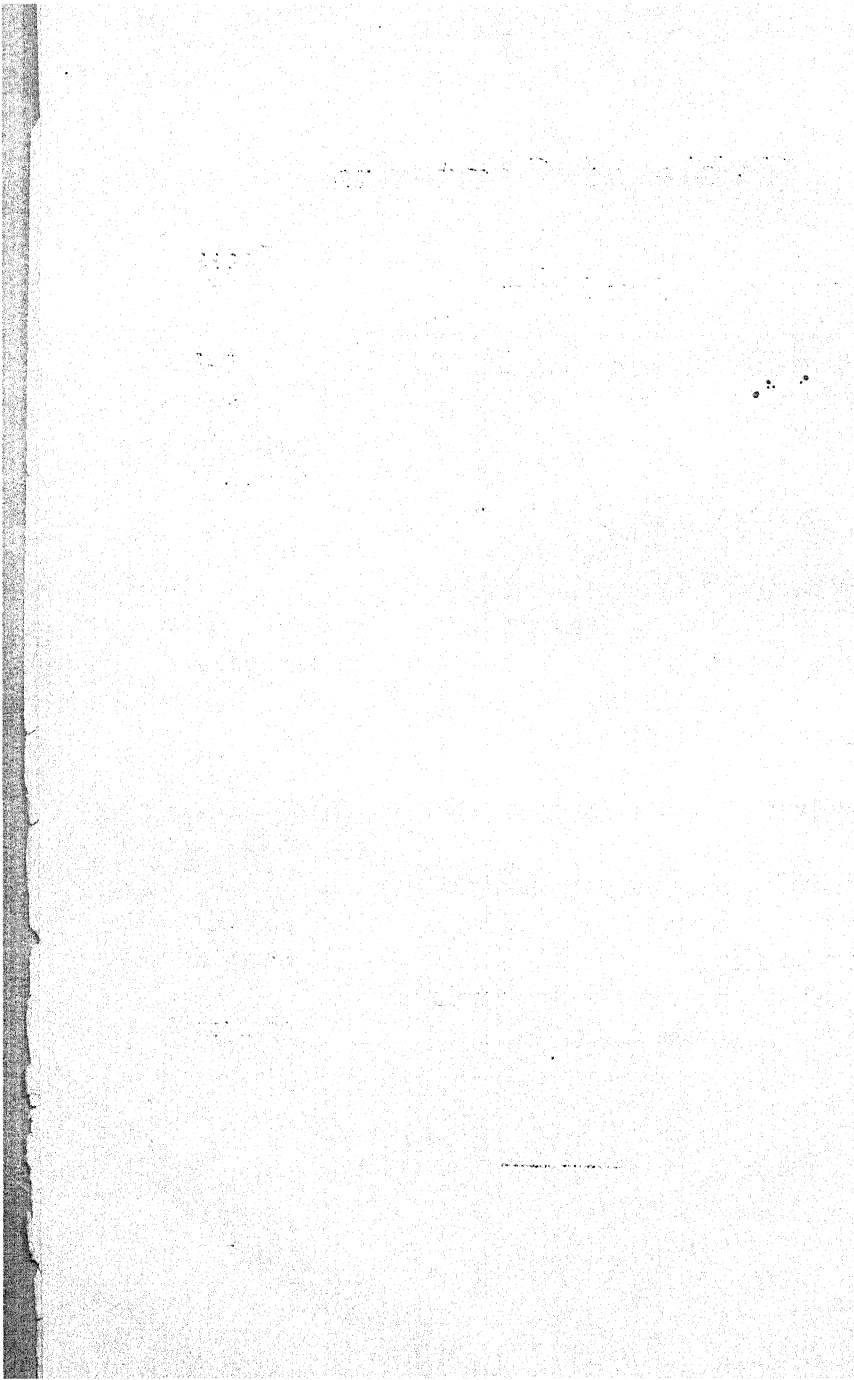
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**DEDICATED**

**to**

**GEORG BÜHLER, Esq., Ph.D., LL.D., C.I.E.**

**&c., &c.**

**PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF VIENNA**

**AS A TOKEN OF**

**GRATITUDE AND ADMIRATION**

---

काल-वसा णासम् उवागयस्स सप्पुरिस जस-सरीरस्स ।  
अट्ठिलवायन्ति कर्हिबि विरल-विरला गुणुगारा ॥

( वाक्पतिराजस्य । श्लोकः ९४५, तमः )

*When ages have destroyed the renown of a great  
and good man, praises of his virtues are met with  
very rarely, like the osseous of Buddha.*

( Vākpati, Gaṇḍavaho, Śloka 945 )

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## Prefatory Note to THE SECOND EDITION.

The present Edition is practically a page to page reprint of the First Edition edited by the late Rao Bahadur Shankar Pandurang Pandit. I have however added four Supplementary Notes, dealing with some of the more important points treated of by the late Rao Bahadur Pandit, especially with regard to the original frame-work or form of the poem, the date of Yas'ovarman, which depending as it does on that of the Kashmirian King Lalitāditya, is the basis of the dates of Vākpatirāja and Bhavabhūti. It will also be seen that Pandit strenuously contends against accepting the correction ( based on Chinese accounts ) of thirty-one years to Kalhaṇa's chronology; but the correction seems justified on independent grounds, such as the mention by Vākpatirāja of the Solar Eclipse in his poem. Pandit's plea based on a searching analysis of Kalhaṇa's chronology, however, remains, if I may say so, forceful.

One more point only may be alluded to viz., the interesting question about the personality of Umveka, which name Pandit found ( Introduction pp. ccvi ff. ) in a MS of the *Mālatī-Mādhava* in place of Bhavabhūti in two of the colophons of the ten acts of that play. As I have tried to make out, relying on the researches of Professors Jha and Kupuswami Shastri ( Supplementary Note III, pp. cclx ff. ), the personality of Umbeka or Umveka has now become more distinct and his identity with Bhavabhūti highly possible. If

this could be further substantiated, Bhavabhūti's relations with Kumārilabhaṭṭa would derive great significance. Even now, the chronological implications of the equation, Umbeka = Bhavabhūti = one of the disciples of Kumāriḥa do not conflict with accepted dates.

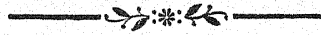
The English Synopsis of the poem will be found helpful in readily forming an idea of the framework of the poem, the accessories in which, according to some scholars, far outweigh the essentials.

Nasik  
February 1927.

}

N. B. U.

# CRITICAL NOTICE



## Account of the Mss. Material

The following edition of the *Gauḍavaho* is based upon four manuscripts written in Devanāgarī characters, viz:—

**J**, a copy of an old palmyra leaf manuscript in the Jain Bhāṇḍāra or sacred library of manuscripts at Jesselmere in Rajputana, obtained by my friend Professor G. Bühler, Ph. D., C. I. E., in the year 1874 during his tour in Rajputana and Northern India, undertaken in search of Sanskrit MSS. It consists of 224 large folio leaves of country paper, written on one side, with thirty-three lines to a page, each line containing thirty to thirty-five letters. It begins thus ६०॥ नमः श्रीजिनेन्द्रेभ्यः । and ends thus : ॥ ४ ॥ गौडवचसारदीका समाप्ताः ॥ छ । छ ॥ ६०३ ॥ छ ॥ छ ॥ शुभं भवतु ॥ छ ॥ छ ॥ छ ॥ संवत् १९३१ वैशाखसुदी १३ । ॥ १३ ॥ श्री ॥ It contains the text and a commentary by what appears to be a Jain author named Upendra-Haripāla or Haripāla, son of Upendra. When the circumstances under which the transcript was made are remembered, it is no wonder that it is not so correct as Jain manuscripts usually are. Dr. Bühler having come across the original manuscript of the work in the Jesselmere Bhāṇḍāra, caused a copy to be made at once, with instructions that it should be finished during his short stay of less than a week at that place. A very ordinary scribe hurriedly finished the copy within the prescribed time, and Dr. Bühler, after such cursory revision as he could ensure to it, brought it away with him, and kindly gave it to me that I might edit it. I gladly undertook the task, though I did not feel by any means sure that it would be possible to prepare a satisfactory edition from a single indifferent manuscript of a work of considerable difficulty (to me) connected with the Prakrit language in which the poem is written. I began my labours, but I had not worked for many months at the manuscript



when I found that the imperfections and faults of commission and omission which were in it were very great, indeed too great to allow any hope to be entertained that I could make anything out of it. Fortunately, shortly after this, news was received by Dr. Bühler that a copy of the poem existed in an old manuscript library at Pāṭan near Sidhpur, in the territory of H. H. the Gaekwad—a library which, it is believed, once belonged to and was actually used by, the celebrated Jain scholar, Hemachandra. This welcome news was conveyed to me by Dr. Bühler, and I at once sent my own copyist to Pāṭan to make a copy from the manuscript for me. The copy I thus procured is called

**P**, a very correct and reliable transcript containing the text of the poem most carefully transcribed, page for page, and line for line, according to the original. The latter has never been seen by me, but my writer reports to me that he found it so old that it often crumbled to pieces to the touch in the process of copying, and that many leaves of it had already had their ends worn away by age and use; a result well accounted for when we remember that the MS. is, as will presently be seen, over six hundred and fifty years old. **P** begins at once with the first couplet, preceded merely by what appears like the sign for the figure sixty, thus ॥ ६० ॥, and ends thus:—कहावीदं समरं ॥ गाथातः ॥ ११६८ ॥ श्लोकतः १४९० मंगलं भवतु सर्वज...तथा च लेखकपाठकाभ्यां ॥ छ ॥ संवत् १२८६ वर्षे रवौ गौडवधं नाम महाकाव्यं समाप्तमिति ॥ छ ॥

It contains seventy-four pages, of thirteen lines to the page, each line containing about fifty letters, and has the stanzas numbered. The accession of **P** materially brightened my prospects of making out a fair text of the poem, and I again began to work at the edition, though, as every scholar concerned with the study of the Prākṛit languages might easily understand, I still felt it would be better to have some more manuscripts, of the text at least. Just at this time Dr. F. Kielhorn acquired for the Deccan College Government collection of manuscripts, a palmyra leaf manuscript of the poem which I designate by the letters

**Dc.** a most beautiful little manuscript about fourteen inches in length by one and three-quarter inches in breadth, having 110 leaves with four to five ( sometimes three ) lines to the page, each line containing about fifty-three letters. It begins thus : ॥ ॐ नमः सरस्वत्यै ॥ and ends thus ॥ छ ॥ छ ॥ छ ॥ छ ॥ छ ॥ छ ॥ This is a very old manuscript. Dr. F. Kielhorn very properly remarks upon the use of letters in this manuscript to express numerals, in connection with the question of its age. In appearance it is much older than **K**, older by one or two centuries. Its age may, therefore, be fully seven or seven and half centuries. It is in a good state of preservation, except that in parts it is eaten through by moths which in several places have, as usual, left regular lines of their destructive action. The letters are of the old Jain style, and the numerals on the leaves are expressed on the left margin by means of letters, and on the right by ordinary figures. For fuller details of the method of expressing numbers by means of letters, the reader may refer to Dr. F. Kielhorn's report\* on Sanskrit manuscripts published at Bombay in the year 1881. When I received this manuscript all that could be reasonably desired for establishing the text of the poem was obtained. The manuscript is exceedingly carefully written in beautiful Jain characters, and appears to have been revised with care, and also now and then contains short marginal notes in Sanskrit, explaining words and phrases in the text. While the edition was being printed after the materials for making out the text of the poem had been strengthened as above set forth, I heard from Dr. Bühler that the great Jain Bhāṇḍāra at Khambāyat or Cambay, was reported to possess a manuscript of the *Gaṇḍavaho*, which appeared to contain a longer poem than was known to be contained in those manuscripts that had been discovered till then. After a good deal of somewhat lengthened negotiation, I succeeded, through my venerable friend the late Rao Bahadur Bholanath Sarabhai of Ahmedabad, and Mr. Shamrao Narayan

\* Also see Pandit Bhagvanlal Indraji, *Indian Antiquary*, Vol. VI. p. 42.

Lād, Divan to H. H. the Nawab of Cambay, in inducing the custodians of the Bhāṇḍāra to lend me the manuscript for collation. I received at first only the first half of the manuscript and when I returned this I got the second half. I have designated this manuscript by the letter

**K**, written on palmyra leaves of about twelve and half inches in length by a little less than one and half inches in breadth, containing 232 leaves with three lines to the page, each line containing thirty-seven letters on an average. It is in old Jain characters, and is very beautifully and correctly written. Like **De** it appears to have been carefully revised and corrected, containing as it does short marginal notes in Sanskrit, explanatory of words and expressions in the text. It ends as follows: कहरायलंछणस्स वप्पइरायस्स गउडवहे ॥ गाहा-  
वीढं समत्तं ॥ इति महाकाव्यं समाप्तमिति ॥ कथानिलानानदिग्धा ॥ छ ॥  
मंगलं महाश्री ॥ संवत् १२८९ वर्षे पौष शुद्धि ८ भौमे अद्येह वट्टपट्टके  
गौडवहमहा । Here follow about fifteen letters which are so worn out as to be illegible.

**K** is, therefore, six hundred and fifty-three years old. But it is in a very excellent state of preservation, owing probably to the care which is taken of the Bhāṇḍāra in which it is deposited.

Of the four manuscripts upon which we base this edition of the *Gaṇḍavaho* two are thus a little more than six hundred and fifty years old, one is between six hundred and fifty to seven hundred and fifty years old, and the date of one is unknown, but it is certain that it is not modern, as no palmyra leaf MSS. are written by the Jains, I believe, on this side of the fifteenth century.

Out of the four manuscripts **J** is the only one that contains the commentary, the rest giving merely the text. While the text of the poem has, accordingly, been made out from very excellent, independent, and reliable sources, I cannot but regret that that of the commentary has had to depend upon nothing but the Jesselmere copy, mended by my own frequent conjectures.

## Account of the commentary and commentator.

Nothing is known as to who Haripāla the commentator was, or when he wrote. All that we know of him is from what is said in the only MS. of his commentary that we have got. It is said that he is the son\* of Bhaṭṭa ( scholar ) Upendra of Jalandhara, and that in his childhood he read the poem with his father, who, in the course of his teaching, appears to have explained some of the passages to him in a manner different from that of other teachers. It is not certain that Haripāla was a Jain, though the commentary as given by the single MS. begins with an invocation to Jina. But this circumstance may be due to the fact that the original MS., coming as it does from a Jain library, was copied by a Jain scribe. Besides the circumstance that he commented upon a Prākṛit poem,—and it is usually Jain scholars who do so—the only fact that might go to show him to have been a Jain is his peculiar Jainish style, marked by such peculiarities, for instance, as the use of the particle *kila* at the head of a sentence, a use which, so far as I know, is only found in Sanskrit works by Jain writers.

The commentary of Haripāla is in many places hardly a commentary, but merely a Sanskrit construction of the Prākṛit text, word for word, in the order of the original, or a *ohhâyâ* ( shadow ) as such a version is usually called. It rarely explains, though it often makes remarks, on points connected with allusions contained in the text. Indeed, it is often prolix. But whenever it does explain the text it can hardly be said to be clear and to the point. Even if it had at least given the Sanskrit rendering in the order of the components of ordinary Sanskrit sentences, instead of merely running in the order of the necessarily complex arrangement of the original verse, it might have been more serviceable to popularise the poem. Of course in the present state of Prākṛit studies, even such a commentary as Haripāla has given us must be welcome, and I have accordingly done my best to restore it as far as I could from the scanty material furnished by the manuscript J and incorporated it in the edition. But I am far from being satisfied

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\* See comment on stanza 788 ( and the colophon at the end of the Com.—N. B. U.)

with all my numerous emendations of the text of Haripāla. I have invariably given in footnotes what I found in J under the letters MH. signifying the commentary text of Haripāla as found in the Manuscript J. I made an attempt, through the Government of Bombay, to move the political authorities in Rajputana with a view to obtain for me a loan of the original manuscript from which J had been copied; but the custodians of the Jesselmere Bhāndāra would not part with the manuscript out of their town, and being unable to proceed to Jesselmere myself I had to do without it as best I could.

Haripāla generally comments upon the text which is given by J. But I have to explain that I have not invariably adopted his text as given in that manuscript, but have very often preferred the reading of one or more of the other manuscripts according as I thought proper, with a view to restore what appeared most probable as the reading of the poet. Whenever, therefore, the reading in the text of the poem is different from that explained by Haripāla, I have put a star over the word or expression in the commentary, which corresponds to the latter, in order to prevent the reader from being confounded, and to guard him against presuming that the commentator is explaining the text as given in the stanza above.

Wherever the commentary has not only been emended, but has also been supplemented by what appeared to have been obviously left out by the copyist, the words interpolated have been enclosed within brackets.

Although, however, the text of Vākpati has not been invariably adopted from J or rather from the commentary of Haripāla (for Haripāla often differs from the reading of J) but frequently as it was exhibited by the other manuscripts, it is necessary to state that the *order* of the verses as commented upon by Haripāla has been preserved in the edition as I found it in the manuscript J. The manuscripts do not all agree as to the order of the verses, but in some places they each give them in one slightly different from that observed by the others. They agree as to the sequence of the main course of the poem,

giving the large divisions or *mahākūṭakas* in the same order, but there is considerable variety in the position assigned in a few of the *kūṭakas* to individual verses in the different manuscripts. And where there is not much logical sequence between the couplets forming any particular *kūṭaka*, except that they belong to and form part of that *kūṭaka*, and therefore relate to the same subjects, such as a landscape, a particular season, and so on, the verses follow each other in different orders in the different manuscripts. This variety in the order of the verses caused very considerable difficulty in the work of collation.

### Recensions of the Text.

It is remarkable that the commentary of Haripāla is called at the end hereof हरिपालविरचितगौडवधसारटीका 'Commentary composed by Haripāla' on the *sāra* (substance) of the *Gauḍavadha*. Mark the word गौडवधसार (*Gauḍavadha-sāra*). What can the word *sāra* be intended to mean? Ordinarily it means *substance*, and, as applied to a composition, *abstract*. In the present case it can hardly be taken with *ṭīkā* (commentary), so as to signify substance-commentary or short commentary giving the substance of the *Gauḍavadha*, as that would be a most unusual compound. The word *sāra* must, therefore, be taken with *Gauḍavadha*, and this makes us conclude that Haripāla considered that he was commenting upon a *sāra* of the *Gauḍavadha*, and not upon the *Gauḍavadha* itself. When news of the manuscript K was received by me and it was thought that it contained more matter than did the other manuscripts, I was led to imagine that a clue to the sense of the expression *Gauḍavadha-sāra* would be obtained. But on examining into the contents of the manuscript, I found that it contained no more than did the MSS. previously found. Nor can *sāra* be interpreted in the sense of a part such as the prologue or prelude to a large work. The meaning of Haripāla could, therefore, be either that the text or version of text he was acquainted with contained portions that he could not reconcile with each other, and therefore, rejected such as he considered inconsistent with his idea of the poet's executing his design,



styling what remained a *sāra* or substance, not wishing to be responsible for regarding the rejected portions as spurious; or that he was acquainted with various versions or redactions of the work, each differing from the others by the number of verses it contained, its readings, and the order in which the verses were found to follow each other in it. He might, in the latter case, have considered the additional verses found in the other versions known to him as interpolations, or the arrangement of the stanzas as being apocryphal, and believed, that both an expurgation of the supposed or real interpolations, and a rearrangement of the verses were necessary to restore the poem to its original purity—in fact, an edition of the text. Such an interpretation of the word *sāra* would not, I think, be far-fetched, and it is only in this way that I can understand the phrase.

I am not satisfied, however, that all the additional verses found in the other MSS. we have are interpolations. Many of them are of as good merit as those accepted by Haripāla, and there are no circumstances, internal or external to the poem, which might justify their being suspected to be spurious. I am far from being in a position to assert that some of them may not be spurious, but it would be difficult to say which, if any, might be so condemned. And as I felt that a great many of them, especially those that were found in all the other MSS., had quite as good a title to be considered as genuine as those forming the version of Haripāla, and as I did not, I must confess, feel much confidence in the judgment of the commentator, as far as I could judge from his commentary, I have incorporated most of them in the edition, and subjoined a commentary or a *chhāyā* of my own enclosed in brackets. A few that were accidentally left out at first, or were too fragmentary, owing to the condition of the manuscript, viz., **P**, which contained them have been given in an appendix (A) with a *chhāyā* of my own in Sanskrit. I have had the less hesitation in embodying the additional verses in the edition, because all the MSS. which contained any or all of them are very old and otherwise very reliable. If, however, the discovery of further materials in the

shape of more manuscripts of the text, or other and more ancient commentaries, should unquestionably show that any of the verses are really apocryphal, there would be no difficulty in expunging them hereafter, as the present edition clearly shows what they are, and where they were found.

If we except J, which, owing most probably to the hurry in which it was copied, contains numerous blemishes and is very imperfect on that account, all the other MSS. are excellent, and form independent sources whence to derive authority for forming a text. I have adopted whatever readings appeared to me to be most acceptable as being probably the original readings, and have carefully preserved all difference of lection in a collection of "*Various Readings*" attached to the edition. Great care has been taken to preserve all real variety of reading or even spelling found in the various MSS.

I have added an *Index Verborum* at the end of the book, which I trust will prove useful to readers of Prākṛit literature and students of the Prākṛit language, and will serve as an humble contribution towards the compilation of a Prākṛit dictionary which it is much to be wished, some scholar may, as soon as materials are available, undertake, as the want of such a work is keenly felt by all students of Prākṛit. I have marked all roots by the usual sign of root, thus √, and have further endeavoured to distinguish Prākṛit roots from Sanskrit ones by adding the letter *p* to the former, occasionally referring them to places in Hemachandra's Prākṛit Grammar (H. P.). Hemachandra's *Deśināmamālā*, sometimes quoted, is referred to under the letters H. D.

I had once proposed to myself to add to the edition explanatory *Notes* on the poem, but for various reasons have not been able to carry out my intention.

### System of orthography followed in the Text.

The mode of orthography observed in my text of the poem is mostly that of the best manuscripts when they agreed with the rules recognised by the chief of the Prākṛit grammarians, Hemachandra. The only innovation I have made is the addition of a semi-circular sign placed over letters which, though B ('*Caṭṭaraho*')



they might be expected optionally to be pronounced long, are intended to be pronounced short, as for example, चिरहँहि, परंपराहँ, सिसिराहँ, सयलाहँ, पराहँ. The grammarian would at once write परंपराइ, सिसिराइ, सयलाइ, and ५।इ. But the manuscripts mostly write ए and ओ instead of and उ, though the metre requires the vowel to be pronounced short. I have accordingly adopted the orthography of the MSS. and modified it as indicated, to help the metrical reading. It may as well be explained here, why particles like पि (अपि), वि (अपि), चेअ or चैय or चिअ (एव) are written not separately, but as if they formed part of the words which they follow. I consider that they are all used as enclitics, and the forms, which they assume in passing from Sanskrit into Prâkrit, can only be explained from such a consideration. That is to say, they more often than not take their corruption into the Prâkrit forms *along with the words* to which they cling, and not as independent words. Otherwise तचैय could not come from तस् एव, *i. e.* if each of the latter had been corrupted separately. Besides, many of them are actually used as enclitics in the Vedic language, *i. e.* without accents, though written inaccurately as separate independent words, and in classical Sanskrit, which does not write accents, they are pronounced like enclitics, that is to say, without stress.

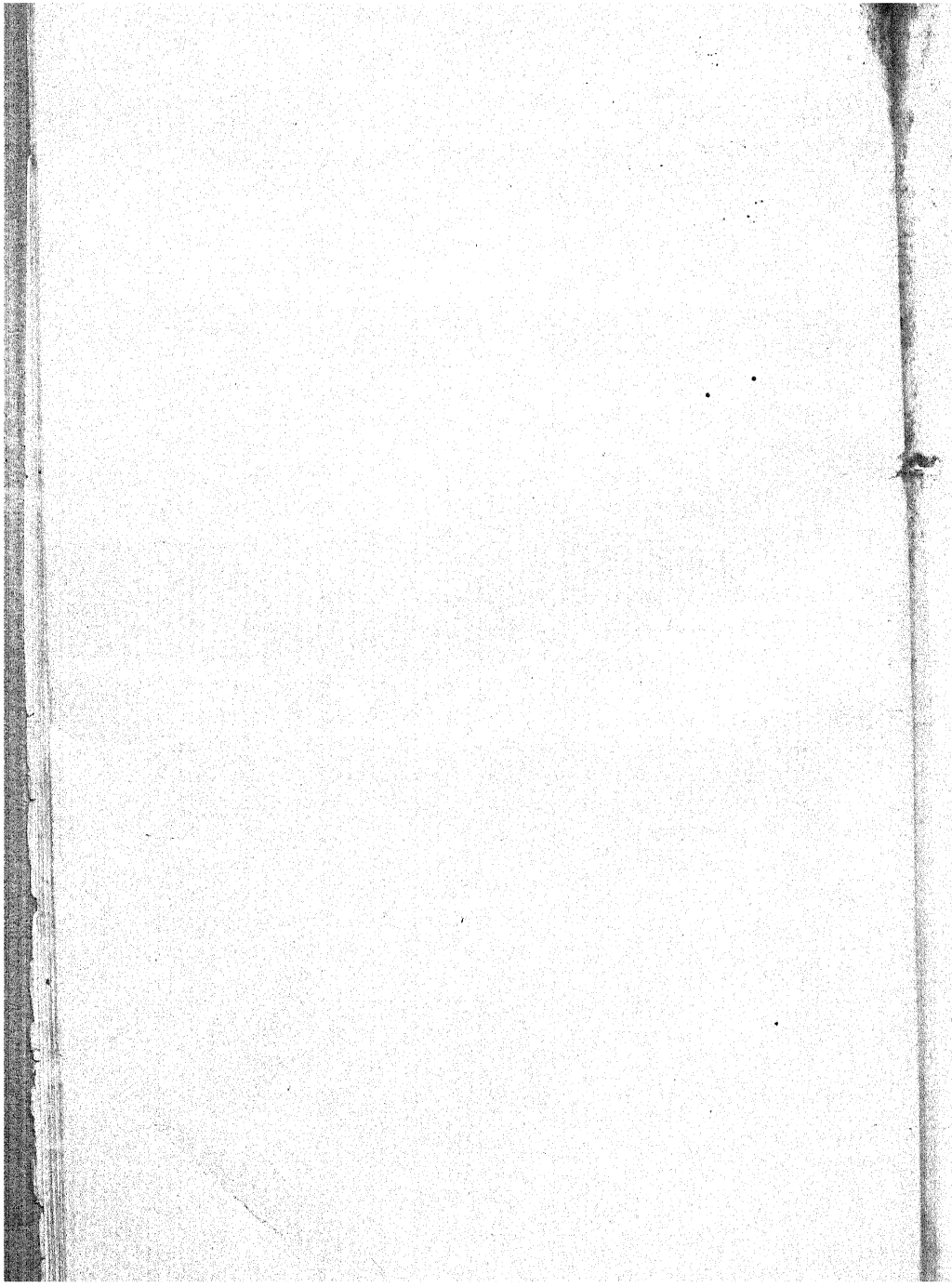
As the poem is not divided into chapters or any division which might have facilitated the reader's comprehension of its contents at a glance, I have thought it necessary to prefix an analysis in Sanskrit of the whole book, and trust that it may help the reader to form an idea of its contents and arrangement before and without going through it from the beginning to the end. It is of course needless to say that I am personally responsible for both the index and the analysis.

Of the four MSS. used, two, viz. J and Dc, which belong to the Government of Bombay, have been returned for safe custody to the Superintendent of the collection of manuscripts in the Deccan College at Poona; K has been returned to the Jain Bhândâra at Cambay, and P, which belongs to me, is in my possession.

I cannot but regret that this edition which I began ten years ago should have been so long delayed. But besides the want of leisure in the midst of my official engagements, I have to plead, in extenuation of the long delay, the circumstance that I began the edition with most imperfect materials (those furnished by the Jesselmere manuscript), and was doubtful for a considerable time whether I should after all publish such a one as could be made out from a single imperfect manuscript, and was, therefore, looking out for more manuscripts. And every time that I succeeded in getting a new manuscript, I found it necessary to revise my previous labours, and to give them the benefit of the new material, and also found that I had not delayed the work without some real advantage. And though I am quite conscious that the edition cannot be free from many imperfections even as it is now issued, I have only the consolation of being sure that I have made the best use of the materials I have had the good fortune to obtain, and that if I had to depend upon nothing but the Jesselmere transcript and my own conjecture, the book would have been still more imperfect than I have been able with the additional materials to make it.

In conclusion, it affords me sincere pleasure to express my sense of gratitude to my friend Dr. G. Bühler, for placing at my disposal the first materials for the edition and for afterwards assisting me to find two of the other manuscripts. I am also indebted to Mr. K. M. Chatfield, Director of Public Instruction, for his liberality in enabling me to edit the work as a contribution to the *Bombay Sanskrit Series*. And lastly, I cannot conclude this notice without warmly acknowledging the assistance rendered me by my learned friend Sivram Sâstri Tâtke in compiling the Index.

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# INTRODUCTION



## 1 ABSTRACT OF THE POEM.

The *Gaudavaho* or *Gaudavadha* is a historical poem in Prâkrit by Vâkpati, composed in the Âryâ metre, in celebration of the glory of his patron king Yas'ovarmâ of Kanauj. The name of the poem has reference to the slaying of the king of Gaûḍa or Upper Bengal by Yas'ovarmâ; for it literally means, 'the slaying of the Gaûḍa,' that is to say, the king of the Gaûḍa country, and must obviously have been suggested by the great Prâkrit poem *Râvânawaho*. The poem, as given out in this edition, contains just twelve hundred and nine couplets or two thousand four hundred and eighteen lines. Before making any remarks upon the author, or his patron Yas'ovarmâ, or the time when they flourished, or the position they occupy in the history of the country, or the language in which the poet has chosen to write, or the merits of his poetry, or lastly, upon his contemporaries, it appears to me that it will be advisable to give here a short analysis of the poem, especially as the latter is not, as is the case with most similar poems in Sanskrit and Prâkrit, divided into chapters, called sargas, adhyâyas, or utchchhvâsas, but is one long continuous composition, now and then interrupted by *kulakas* of unequal lengths, which can hardly be called divisions. A *kulaka* is a group of couplets, sometimes very short and sometimes very long, which has often to be construed as forming one sentence, each couplet thereof generally making an adjectival or similarly dependent clause, and rarely an independent and

complete sense. The shortest *kulaka* in the poem consists of five couplets, and the longest contains one hundred and fifty couplets.\* It is only the longer *kulakas*, embodying some episode or story taken from the Sanskrit epics or the *Purāṇas*, that contain independent sentences.

#### INVOCATIONS.

The poem opens with a long series of invocations in honour of various deities or ideas. The first sixty-one couplets are so devoted. It must not be supposed, however, that the invocations are long, formal, unmeaning, dull and insipid praises, but mostly afford to the poet opportunities for the display of much poetical imagery or of lively yet philosophical observations. The first deity invoked is BRAHMADEVA. Then come in order the following, the popular myth connected with each of them being utilized by the poet for some brilliant stroke of imagination: HARI, NṚSĪMHA (the Man-Lion Incarnation), MAHĀVARĀHA (the Boar Incarnation), VĀMANA (the Dwarf Incarnation), KŪRMA (the Tortoise Incarnation), the MOHINĪ (the Apsaras Incarnation), KṚISHṆA, BALABHADRA (brother of KṚISHṆA), BĀLA-KṚISHṆA (the last two taken together), MADHUMATHA (the slayer of the Asura MADHU, or Vishṇu), S'IVA, GAURĪ (the spouse of S'IVA) SARASVATĪ (the goddess of learning), CHANDRA (the moon), SŪRYA (the sun), AHIVARĀHA (the Serpent-Boar Incarnation), GAṆAPATĪ, LAKSHMĪ (the goddess of wealth), KĀMA (the god of love), and GANGĀ.

#### ABOUT POETS.

Then follow thirty-seven couplets† about poets gene.

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\* See 857-1006. † 62-98.

rally, their excellences, defects, aspirations and disappointments. This part opens thus: 'Victory to the poets on whose tongues this world with all its changes seems to lie either [to be shown] as full of joy or as contemptible.' The effect of poetry on susceptible hearts is described thus: 'Those persons feel happy in the midst of adversity, and distressed in the midst of prosperity, whose hearts are susceptible to the pathos of poetry.'\* Describing the powers of good poets Vâkpati says: '[When described by poets] that which exists seems as if it did not exist, and that too which does not exist seems as if it did exist; that which exists appears just as it exists: such are the powers of [description] of good poets.'† The comparison between Lakshmî (riches) and Sarasvatî (learning) is characteristic: 'Even a particle of Lakshmî, being enjoyed, illumines as well as it comforts [the enjoyer]; but the goddess Sarasvatî, if not perfect, makes [the possessor] ridiculous in a strange manner.'‡ Describing the advantages derived by the detractors of virtues in the course of their study of virtues, undertaken with a view to criticise them unfavourably, the poet says: 'By repeatedly running down the merits of others, detractors of merits come to know merits in such a manner that of those very merits they become the possessors.'§ Of ordinary critics it is said: 'Most people, having only common intelligence, appreciate common poets: that is why common poets attain to great renown.' But with competent critics it is otherwise: 'Merit, how small soever, existing in others, delights; merit, how great soever, existing in them-

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\* 64. † 66. ‡ 68. § 71.

selves, does not satisfy. Of virtue and discrimination this is the substance.\* Speaking of the errors of poets ancient and modern, Vâkpati complains: 'The primitive poets committed mistake owing to the times in which they lived, when there were no beaten paths for them to follow; whereas now many poets are led in vain to attempt difficult tasks executed by their predecessors',† so that both ancient and modern poets have had their pitfalls. Vâkpati does not, however, think that modern poets have no fields left them; on the contrary, he says their predecessors have not touched more than the borders of the poets' fields: 'Where, it is asked, is there anything, indeed, previously unseen in the regions travelled by former poets? But in truth the borders being excepted, everything is new [to modern poets].'‡ The difference between bad poets, who are always at a loss to find a subject, and good poets, upon whom subjects crowd is thus stated: 'The minds of indifferent poets wander greatly in search of a subject; whereas subjects come to the hearts of good poets without any labour on their part to find them.'§ Masters of language end by becoming in effect mute for want of those who can hear them; so that few people know personally their excellences. In ordinary men the knowledge of the merits of those masters is confined to that of their names: 'Good poets with a single purpose cultivate their language to such an extent that owing to their being without equals they become as it were dumb. For who examines the extent of great men's excellence? In their name, when once it is established among the people, and simply in their name their virtues shine.'||

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\* 75, 76. † 84. ‡ 85. § 86. || 88, 89.



The enchanting powers of good poets are depicted in this verse: 'Victory to the net of fancies of great poets, which, causing illusion, resembles darkness, and which, affording instruction, resembles light, and which is thus at once full of contrarities.\*'

### THE PRÂKRIT LANGUAGE.

Speaking of the capacity of the Prâkrit language the poet says: 'New subjects, rich compositions sweet on account of the softness† of their words: these have nowhere abounded, since the world began, except in Prâkrit. All languages enter Prâkrit, all languages are derived from it; for all waters resort to the ocean alone, and, from the ocean alone all waters take their origin.' Here, (i.e., in prâkrit), 'a peculiar pleasure is felt by the heart, that causes the eyes both to expand and to close, that extends within and extends without.‡ Vâkpati describes the condition of his heart in reference to the task of writing the *Gaûḍavaḥo* in the following manner: 'Here my heart is as if it were frightened, as if it were ashamed, as if it were stopped, as if it were tired, as if it were distressed, as if it were emaciated, as if it were elated with delight.'§

### THE POEM BEGINS. YAS'OVARMĀ, THE HERO.

After the above preliminary introduction the poem, such as it is, beings in the way usual with narrative

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\* 91. † 92-94 § 98.

† In commenting upon couplet 65, which relates to the interdependence of Sanskrit and Prâkrit, the commentator quotes the following lines to show how harsh Sanskrit can sometimes be:

*Damshtrâgrarddhyâprâgyo drāk kshmananvaktvâsthamuc'h-chikshsepāt* †

*Devadhrugbhidritvikstutyah sovyâdvojah sarpât ketuh*||

c (*Gaûḍavaḥo*)



poems of this kind: 'There is a king named Siri Jasa-vammo (S'ri Yas'ovarmâ), who delights the great Indra by destroying all sorrow from the earth, and whose virtues are renowned as far as the end of the four quarters of the globe; who, when he marched with his army, caused the dust to rise to the heavens; who, when he marched with his army, made by the weight of the latter the great serpent that supports the earth feel distressed under it.\* The next ninety-three couplets are devoted to a description of the great prowess, handsomeness and impetuosity of Yas'ovarmâ; in one place the praise being this: 'so great was the valour of that hero, that when he fought on the battlefield, and the damsels of the gods saw him fight, they were fascinated by his bravery and his puissance, and are, I should think,' says the poet, 'still made with what they used then to see.† Even the great Indra, who hacked away the wings of the mountains of the earth, felt honoured when Yas'ovarmâ sat on the same seat with himself. Taking this occasion the poet describes‡ how the mountains fled from place to place when pursed by Indra's thunderbolt, how they sought shelter in the waters of the ocean, how they in vain flew into the air towards the heavens to save themselves from destruction; how even the great Meru, the abode of the gods, was seen burning with the fire of the thunderbolt; how the great Malaya mountain of the south, with its snakes coiling themselves round the sandle trees, suffered from the thunderbolt; how the mountains, falling upon the earth after their wings were cut, made the subterranean S'esha (the great earth-supporting snake), feel the shock, and made it almost shake

\* 99-101

† 113.

‡ 114-160.

off the earth from its head; how the enormous mountains falling into the sea, made the waters thereof dash up high into the air; how a mighty mountain, trying to enter the ocean, found that, instead of itself being able to be merged in the ocean, the ocean, being smaller, itself entered into its enormous caves and disappeared; and how the mountains, being struck by Indra's thunderbolt, began to burn and appeared to melt all at once.

This description is followed by seven\* couplets, in which the poet describes how the courtesans of Yas'ovarmâ enjoyed their baths (*jala-kriḍā*) in the bathing places (*vâpīs*) of his conquered enemies.

YAS'OVARMÂ, AN INCARNATION OF BÂLA-HARI.—

A DESCRIPTION OF THE WORLD'S CONFLAGRATION.

Then follows a kulaka of fifteen† couplets in which a description is given of the world's periodical conflagration (*pralaya*), and the poet says that Yas'ovarmâ is the incarnation of the Bâlaka-Hari (Hari in the shape of an infant) who alone survives the conflagration. As usual, except the last verse, there is nothing that refers to Yas'ovarmâ. But as elsewhere the description, viz., of the burning of the world, is truly grand and touching. Here are a few specimens of the scenes: 'From the golden Meru mountain great streams of melted gold issuing from its cavities, flowed down towards the nether regions, and appeared like a great fire with its flames burning downwards.‡ The garden of the gods (*Nandanavana*) burns together with the palms of the hands of the goddesses that covered the tender buds and sprouts [for the purpose of saving them], and with the bees involved in the smoke.§ 'The fire, with its flames

\* 161-166.

† 167-181.

‡ 167.

§ 168.

shaking with the air of the châmaras plied by the Apsarases, burns the king of the gods (Indra) with some difficulty, as if trembling with fear.\* 'The fire burns slowly the treasures of Kubera, with the guardian snakes spouting heavy showers of their liquid poison; add thereby checking the rise of its flames.†

#### THE WIDOWS OF YAS'OVARMÂ'S ENEMIES.

The above is followed by a short‡ description of the widowed condition of the wives of Yas'ovarmâ's enemies killed by him, intended to show that he was skilled in destroying his adversaries.

#### YAS'OVARMÂ'S EXPENDITURE OF CONQUEST.

Yas'ovarmâ starts at the end of a rainy season, in the manner of king Aja in the *Raghuvams'a*, on an expedition of conquest§ (vijayayâtrâ). When he leaves, he is met by good omens, such as showers of heavenly flowers dropped down by the gods, cool breezes wafting perfums from the garden of the gods, and treasures moving with their guardian serpents.|| At the same time the damsels of his capital, more beautiful than the wife of Kâma, came out to the windows to witness the king's procession, and in the joy of the spectacle many forgot to finish their toilets, and many wore their ornaments in the wrong places.¶ Also the great poets and bards of the court and of the city came forth to sing auspicious hymns, and praised Yas'ovarmâ to the effect, that even that Indra, who lopped the wings of the mountains, nodded his head in admiration when he thought of him. Taking this opportunity, the poet returns to his favourite theme of the destruction by Indra of the wings

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\* 172. † 178. ‡ 182-191. § 192. || 193-201. ¶ 202-211.

of the flying mountains, and give us some excellent original scenes without repetition.\* This is followed by a description of Yas'ovarmâ's steeds as they go forth with the rest of the procession, after which comes a description of his stately elephants.

As Yas'ovarmâ proceeded with his army, first the harvest and then the cold season soon set in. This gives the poet an opportunity to treat us to some excellent specimens of description of the season. Yas'ovarmâ arrives in the valley of the S'ona or Sone.† He proceeds to the Vindhya Mountains, a few reflections‡ on which lead him to the temple of the celebrated non-Aryan deity Vindhyavâsinî Devî or 'the goddess residing in the Vindhyas,' whose seat has for so many centuries been established on the slopes of those hills, north of the range. The king offers a hymn of fifty-two§ couplets to the goddess. The following will give an idea of the king's address to the famous non-Aryan Kâlî of the Vindhya. 'Thy arched gate is adorned with strings of bells, as if they were removed from the necks of the family of the Buffalo-Demon (Mahisha) brought away by thee as captives. The head of the Buffalo-Demon, whitened by the effulgence of the toes of thy feet, looks as if surmounted by a block of snow given by the Himâlaya, thy father, to help thee. Strings of the black bees lie about in the perfumed yard of thy temple, as if they were the chains of people set free by thee [from the misery of the world of innumerable births] on their simply offering a praise to thee.'||  
..... 'The Himâlaya became great in name, because he is thy father; the Viudhya too becomes

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\* 212-254. † 270-279. ‡ 280-284. § 285-338. || 285-287.

great, because thou livest in one of its caves. Walking about in thy temple, attracting to thyself the flamingoes by the noise of thy foot-ornaments, thou seemest as if thou lovedst to walk in a burning ground covered over with human skulls.\* Thy gete-yard, besmeared in every place with the offerings of blood, appears as if it were covered with bits of the twilight torn to pieces by Hara [to gratify thy jealousy.]† 'If, O Kālī, thou didst not cause the destruction [of life], how would the whole person of thy endless form be covered with strings of skulls?‡ 'Not even for a twinkling of an eye is the garden round thy temple abandoned by the peacocks as if attached by friendship to the peacock of thy Kumāra who is hard by.§ 'The inner part of thy temple, darkened by the black, shining, unsheathed knives, bows and swords, offered to thee by warriors, does not frighten the owls even during day time.'|| 'The reflections of the red banners having fallen upon the glossy slabs of stone here [in thy temple:], the jackals lick the slabs mistaking the reflections for streams of the blood of the plentiful offerings [made to thee].¶ 'Thy lamps, dim on account of the deep innermost part of thy temple where they are, seem to burn dimly on account of the darkness caused by the hair of the numerous heads offered to thee.\*\* 'The Koli women, anxious to get a sight of the human victim as he is being slaughtered, and crowding together so as to mount upon one another, can only offer thee from on high the perfume they bring with them, instead of at thy foot.†† 'The branches of the trees, red with the blood of the pieces

\* 290, 91. † 294. ‡ 297. § 299. || 306. ¶ 310. \*\* 318.

†† 319. The commentator is wrong in interpreting these lines as referring to the figures in the ceiling.

of human flesh, which were hung from them [during the previous night], testify to some great achievement, in these nocturnal cemeteries, by means of the sale of a hero's flesh,\* an allusion to the practice of slaying a hero, and selling his flesh near Kâli's temple, with a view to the attainment of some difficult object of the seller's desires. Referring to the daily sacrifices of human beings it is said, 'Here Revati, thy attendant, naturally lean, goes before thee, as if she had lost flesh by the frightful spectacle of a dead human body always lying before thee.† ' In this manner the king, who was guided to the temple by a s'abara having a turmeric leaf for his garment, paid with due ceremonies his homage to the goddess who lived in a cave of the Vindhya.‡

The hymn to the goddess is followed by an address to a human skeleton, which the king saw lying rotten and dried up before the goddess. Says he: 'why even now does this redness appear in the region of thy heart, the bones of which have become reddened by exposure to the elements for a long time, as if it were the redness of wrath? In that same forehead, covered over with worms issuing from the joint, cruel death seems to have drawn a line of ripple as if in place of a smile. On the face, the crooked and circular lines of dust, drawn by the white ants, are now the ornamental love-lines painted with the sandal paste of the Malaya. Alas! that same lotus-like head, which would not rest except on the arms, resembling the young shoots of a bambu, of the beloved one, is resting on a pillow made of an ant-hill. In place of the large and soft crown of hair, there have risen, alas! from the skull, filled with mud



large tufts of hard grass. Alas ! One shudders at that line of teeth marked with yellow-red dirt, as if it were the yellow-red colour of many a scroll of betel-leaf chewed by them. Those wings of the black bees resting on him show, as if Kâma still shot violently this one with his arrows of manjarî ( long clusters of blossoms ) furnished with the feathers. To this poor man the world, though illumined by the sun, though brightened by the moon, though supplied with fire, though having the brilliance of gems, became all of a sudden filled with unbroken darkness. In this manner did the king, whose heart was softened at the sight of the dead human body, long mourn, full of feeling thoughts and reflections.\*

The above is followed by a description of what he and his army observed in the regions of the Vindhya. It is said, in a somewhat obscure passage, that the king of the Magadhas, that is, the Gauda whose destruction has supplied the name to the poem, fled before him through fear, 'darkening the space before him with the dâna ( the liquid oozing from the temples ) of his elephants in rut, as if he carried before him the darkness of a night which he created by charms.†

The heroes of Yas'ovarmâ's army, observing the scenes around them in the summer or hot season, and affected by some of them, indulge in many a reflection on the loves they had left at home.

As Yas'ovarmâ proceeded further, the rainy season came. And here the poet treats us to some of his characteristic descriptions of all that the king and his army saw at that time in the places, through which they were passing. Everything strikes the poet in an

original manner, as it does every true poet. Just before the rains come, occasional showers allay the thirsty sides of the mountains, from the fissures of which begin to rise the wild plantain trees. When the rains are heavy 'the rivers carry waters, which are struck by violent torrents of rain,' in which, owing to the destructive cranes, the small fishes run about, and which are undrinkable and yellowish with mud;\* 'the cobras, burned with their own fiery poison, and longing for the first rain to cool them, bear the first heavy torrents of rain, though they strike and hurt their hoods;† 'even a single fall of rain improves the colour of the sugar-canes, green after the dust has been washed away from them, and having parts of their blades still yellow on account of the recent heat;‡ 'owing to the new clouds, the days appear as just begun, though the sun has risen high, and as going to close immediately, though yet far from the end;§ 'strange is the appearance of the plains, as they look large on account of the absence of all cattle, and as the paths look deep on account of the grass growing up on both sides thereof;|| 'the nights are preceded by long twilights, and are accompanied by the doubly loud noise of the mountain streams and by the unbroken chirping of the crickets;¶ 'the regions of the woods gladden the heart with the gladdened trees, with the breezes cool after the rain has ceased, and with the cattle returning home by the dry footpaths.'\*\*

The vassals and nobles of the king of the Gaudas, who took to flight with him, felt ashamed of their conduct, and immediately returned to fight Yas'ovarman,

\* 384. † 390. ‡ 392. § 400. || 401. ¶ 402. \*\* 411.

d (Gaudavaho)



'shining,' as the poet says, 'like the sparks of light issuing from a shooting star, and running in the opposite direction.\* A great battle ensued, and the blood of Yas'ovarmâ's enemies, the allies of the Gaudian king, reddened the field. The gods saw the great battle from the skies, and strewed heavenly flowers upon the victor. The king of the Gaudas, or Magadhâdhipa, was pursued and slain by Yas'ovarmâ, who then proceeded to that coast which was covered with woods perfumed by the cardamom. He enjoyed his wanderings through the long and extensive plantations of the cocoa-palms.

Yas'ovarmâ then conquers the king of the Vangas. The Vangas were powerful in the possession of a large number of warlike elephants, But Yas'ovarmâ subdues them, and they submit to him and acknowledge him as their suzerain. The conquering hero proceeds, passing through fields chequered by gourds and by flocks of deer sitting at their ease. Distressing S'esha (the earth-supporting snake) with the weight of his marching army, he went by the road across the Malaya mountain (the southern Sahyâdri), accepting the submission of the king† of the Deccan. Who this king of the southern quarter or country was, it is not possible to say, as the only reference to his subjugation takes no more than part of one single couplet.

Then Yas'ovarmâ arrived on that shore of the sea, where Vâli, taking under his arm-pit the mighty Râvân who could root up the Kailâsa from its foundations, roamed about at ease. This gives the poet an opportunity to describe how Râvân had ingratiated himself into the favour of S'iva by offering him his heads.‡

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\* 414. † 423. ‡ 42 4430.

Yas'ovarmâ then marches upon the Pâras'ikas, and conquers them after a very long and hard-fought battle, in which many of his enemies were slain.\*

Then our hero is said to have levied tribute in those regions also which were made inaccessible by the western mountains (the Ghauts). These had once been removed from the plains of the Deccan and thrown back towards the sea. This refers to a Paurânic legend, according to which king Prithu, wishing to measure the earth with his great bow, found the spaces to be measured smaller than his bow, being straitened by the mountains that stood on the east and on the west. He, accordingly, pushed out the mountains in both directions, and cleared the intermediate space for purposes of measurement. This legend gives the poet another opportunity of exhibiting his powers of describing mighty events connected with great phenomena, in which he so wonderfully excels. He describes how Prithu found, that, when with the end of his bow he threw a great mountain towards one direction, it caused, by its heavy fall the earth to sink under it in that direction, so as to cause the mountains on the opposite side to roll further back from the sea, and how therefore he could only partially succeed in clearing the Deccan, and how he put the mountains close together near the seas on the east and the west.†

Yas'ovarmâ then comes to the banks of the Narmadâ, and passes some time there. This gives the poet a pretence for singing the unrequited love of that sacred river for the kingly sage Kârtavîrya.

The hero then comes to that part of the sea-shore

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\* 431-439. † 446-450.

where the gods, who churned the ocean, first saw the jar of nectar, and stays there for a while.

He then marches to Marudes'a or Mârvâd. Thence he proceeds towards S'rikanṭha, or Thanesar, in the Punjab, and makes a long stay there in memory of the sarpasattra (snake-sacrifice) performed in that place by Janamejaya to avenge his father Parīkshiti's wrongs. Taking the occasion, the poet gives one of his grand descriptions. The destruction of the snakes and the impending ruin of Indra afford him great opportunities of description, which he certainly does not neglect.

Yas'ovarmâ then enjoyed with his damsels a bath (jalakridâ) in the pond at Kurukshetra, where Bhîmasena had struck Duryodhana as he lay hidden therein, and recalled to his mind, while there, the scenes of the war of the *Mahâbhārata*. Yas'ovarmâ, full of compassion, then makes some reflections on the folly and the consequent misery of Duryodhana. He thence visits the place where Karna, one of the great heroes of the *Mahâbhârata* had fought, and makes some reflections upon him and his valour, and also upon his unbounded generosity.\*

Yas'ovarmâ thence proceeded to the site of Ayodhyâ, the city of Haris'chandra, with whom it had ascended bodily into heaven, and built a new temple (suraprâsâda) there in one day. The mention of the ascension of Haris'chandra's city into heaven leads the poet to some of the most beautiful descriptive passages in the poem, in which he gives a life-like picture of what might naturally happen if a living city with all its

appurtenances, gardens, houses, wells, temples, gates, birds, and animals. were suddenly to go up high into the air, and if the inhabitants were to suddenly find themselves changed into residents of a region where the conditions of life were so different from what they were accustomed to before. 'Although there was the celestial garden (*Nandana*), delightful with the divine trees, and with its juicy blossoms and fruit, the earthly trees, and not the heavenly garden, were fondled, owing to previous attachment,'\* says the poet, referring to the trees that had accompanied the citizens of Ayodhyâ.

Yas'ovarmâ then received the submission of the people living on the Mandara mountains,† and proceeded towards the north, which is known in connection with the lord of the Yakshas, and there especially his valour became more unbearable, *i. e.*, his prowess was felt even more than it had been during the previous parts of the expedition. 'There he was welcomed by regions, which were perfumed with the gum exuding from fissures in the devadârus, and which were cooled with the smell of the new liquor scented with spices.‡ The Himalayan regions are alluded to.

And now follows a *kulaka* of one hundred and forty-six couplets, § giving a description of the various objects, scenes, temples, lakes, forests, rivers, trees, and other things that his army had seen in the course of their expedition. It does not appear that the objects are taken up for description in any particular order, such as geographical, or the order of the line of his journey, or of the seasons, but are mentioned at random. Nor is it possible to indentify many of the localities referred to

by the descriptions given, as few names are mentioned. To convey an idea of the manner in which the poet treats this part of his subjects, it will suffice to say, that first come certain lake scenes, then follows a description of some high mountains, followed by that of villages on the banks of large lakes; then come marshy lands, followed by shores covered with little shells, and so on. The poet shows, as usual, an utter disregard of conventionalities, and seems to care for nothing that does not strike his own senses or his own imagination. One or two specimens may here be given of the poet's look at what others might have considered not very noteworthy. Referring to village life and the periodical festivities thereof, he says, 'Happy are the days of village festivities, when the children are adorned, when the women are heavy with pride at the newly dyed sâdis worn by them, and when the ignorant villagers stand motionless and enjoy the sports.'\* Referring to half-ripened mangoes still hanging on the trees, the poet says: 'Here pleases the mango fruit, of the colour of the somewhat dusky, full cheek of a young Tamil woman, painted with turmeric, and hanging on the tree on account of its being not yet completely ripened,'† the custom of covering the cheeks with turmeric being still very common, and cherished among Tamil women. Speaking of forest villages, the poet says: 'Here are these charming villages in the forests, in which the boys are delighted by the fruit they have received, which look beautiful with their houses of good timber, and which are not overcrowded with people.‡' Referring to abandoned villages, the poet says: 'The heart somewhat clings to the abandoned villages, in which the trees

have burst through the walls, in which the smoke rises only from the sheds of the cowherds, and in which a few crows perch here and there.\* Here is a grove of vast trees, in which the deserted *lingam* is sometimes washed by a passing recluse coming from a distant village, which is near a mountain, which smells strongly with the dropped leaves, and in which there is a pond of water, deep and somewhat green.† Of the condition, during the rains, of monks living in the mountain caves, it is said, 'here in caves, of which the stones have become loose owing to the leaking of the stream water therethrough, dwell monks wearing yellow-brown garments as pale as an old seed of a jujube fruit.'‡

When Yas'ovarmâ returns home after 'having thus conquered the world,' he dismisses, to return to their homes, the numerous kings whom he had compelled to accompany him after they had been conquered by him. The poet here describes§ in what sad, neglected, and mournful condition they found their homes. The flower-plants, he says, flowered, and there being nobody to pluck the flower, it dropped down when propelled by the rise of the fruit: 'Here, propelled by the fruit, drops to the ground the flower of those plants, the buds of which once used to decorate the hair of young women.'|| 'Those same halls of the houses became like oblong wells without water, having lost their roofs, but still retaining the naked walls standing high.'¶ 'Those same terraces, of which the pillars were once variegated with many precious gems, are now only ornamented with the gem in the hood of a cobra chancing to wander in them.'\*\* Referring to the fields once so well culti-

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\* 608. ¶ 609. ‡ 615. § 659-688. || 661. ¶ 662. \*\* 663.

vated he says: 'The fields, not being visited by the ploughshare for a long time, are now overgrown with excessive harita grass, and with many bushes of the arka, which, owing to the quality of the soil, have grown so vigorously.\*

The above is followed by a short description of how the wives of Yas'ovarman's soldiers enjoyed themselves in the rains, after the return home of their husbands.†

After Yas'ovarman returned to Kamrup, the panegyrists sing‡ his praises and his glorious victories. From the first three verses of this kufaka, it would appear that after he had killed the king of the Gaudas, or rather of the Magadhas, he carried the ladies of his harem into slavery, and made them ply the châmaras over him in public darbar. For referring to the greatness of the mighty foe whom he had killed, and to the want of any smile on the faces of the royal slaves, the panegyrist sings as follows:§ 'So puissant was the king of the Magadhas, that when he struck a blow on the head of his enemies' elephants, and the elephants, smarting with pain shook their heads, the bees rose therefrom and at once fondly repaired to the flowers which the gods, pleased with his bravery, threw down upon him; the shines of smiles do not appear on the faces of these damsels of that Magadha-Lord, because they are driven away by the resplendence of thy great glory.¶ The ladyslaves dared not weep or show that they sorrowed, while king Yas'ovarman was sitting full of joy over his victories. The poet says, the little reflections of the hairs of the châmaras plied by them, which fell into

\* 667. † 689-694. ‡ 695-737.

§ The translation is not literal, but gives the sense of the text, ¶ 695-696.



their transparent cheeks, looked as if they were streams of the tears which, for fear of giving offence, they were drinking, and which were, while being drunk, seen through their transparent cheeks.\* The panegyrist goes on to say, that Yas'ovarmā's victorious war elephants having no more enemies left to conquer, try their strength with the sides of the hills.†

Then follows a short kulaka of twelve‡ couplets describing Yas'ovarmā's love to the ladies of his harem; after which comes another of twenty-seven couplets, which also describes his loves to young women. Another Kulaka of eleven§ couplets describes the toilet of young damsels after ablutions in the bathing ponds (*Jalakrīdā*).

The above ends by a statement that at the end of spring, the king goes to live outside the city in a summer retreat, followed by a description of the beauty of young damsels.||

#### PERSONAL HISTORY OF POET.

Here begins an important part of the poem, a part, that is to say, in which are given some particulars of the personal history of the poet.¶ These particulars are, that Vākpati was poet laureate or head poet at the court of Yas'ovarmā, and enjoyed his favour; that he was either a pupil or friend of Kamalāyudha, another poet; that he was either a pupil or a personal admirer of Bhavabhūti; that he was an admirer of the works of Bhāsa, Jvalanāmītra, Kuntīdeva of the author of the *Raghuvamśa*, of subandhu and Harichandra; and that he was read in the Nyāyas'āstra (logic or dialectics), the

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\* 697,    † 698, 699.    ‡ 738-749.    § 777-787.

|| 792-796.    ¶ 797-804.



science of poesy, in the Purāṇas or legendary works, and in the works, of many poets, and admired them; and that his hearers 'nodded their heads with admiration of his excellent words which filled up their ears, as if shaking those words down in order to make room for the excellences of more of his poetry;\* and that he was once requested by an assembly of learned people, fond of poetry and elegant literature, while speaking of good men, to celebrate the life of Yas'ovarmā.

#### THE POET REQUESTED TO WRITE HIS POEM.

They said that Yas'ovarmā was an emanation of Hari† (Vishṇu) nay, that he was Hari himself;‡ that as he was the lord of the world, he was the same as Kṛishna,§ for he was an expert in the art of love and was rich in the possession of exquisite beauties; that he was endowed with excellent qualities,|| and that he was so handsome that he was beloved even of the women of his enemies; and that such being his qualities and his good fortune, they, the lovers of fine letters, were desirous of hearing from Vakpati a complete narrative of the manner in which he had killed the lord of the Magadhas.¶

#### VAKPATI'S REPLY.

Vakpati replies as follows. He feels delighted at the idea of singing the exploit of Yas'ovarmā, and could hardly conceal his joy; Yas'ovarmā was no ordinary king, but was even greater than Prithu of ancient renown, who came to the succour of the Mother Earth and restored her to her former condition of fixity, when she was threatened and distressed by the Dānavas, and thus was immortalized by her being called (Prithvi) after

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\* 803. † 805-816. ‡ 817-826. § 827-832.

|| 838. ¶ 844.

his name.\* The poet goes on to say, that in this mortal life of short duration, full of misery and imperfection Yas'ovarmā was the only man whose deeds and virtues were worth hearing; and taking this occasion, he dilates in one hundred and fifty couplets on the vanity of this life, on the wickedness of the bad and the supportability of life derived from virtue. This is one of the best and most remarkable parts of the poem, and abounds in sentiments of the very highest order.† 'See this paradox : much liquor intoxicates, not little; but Lakshmt, when plentiful, does not intoxicate as it does when paltry.‡ 'Good men are filled with two sorrows always, viz. that they are not born in the time of good people, and that they are born in the time of bad people.§ Referring to the fact that kings are usually surrounded by bad people and not by good ones, the poet says: 'if any virtuous men ever find any place at all in the palaces of kings, it must be that they are there because others also are there, or on account of some other reason, but not because of their virtues||'. With reference to the fact that none honour those whom the king dislikes, the poet says: why do good men seek to be honoured [by the people] for those same virtues, which make them hateful to kings?¶ To illustrate that success in life belongs to mediocrity, it is said: 'who does not turn away from those who have no merits at all? or, who does not distress himself with jealousy of those who have excellent merits? He lives happy who is neither excellent in merits nor altogether devoid of them.\*\* The sign of the highest virtues a man may possess is given as follows: '[In their presence] even

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\* 848-856. † 857-1006. ‡ 864. § 872. || 876. ¶ 877. \*\* 878.

the wicked behave like good men, even good men, seem to betray wickedness: this is the boundary-line of virtues that shine afar'.\* 'Although greatness is the result of virtues, ignoble persons place greatness in that which is not the result of virtues. They thus expect that virtues should spring from that from which they do not spring.† 'The world will be devoid of virtues in proportion that virtues do not shine, and in proportion that vices prosper.' Thankful for some little virtue that is still to be seen in the world, the poet observes: 'I consider that it is the foreshadow of the kṛita-yuga (the kṛita-age) that will next begin, that even in the height of this kali age there is some purity to be seen.'‡ Speaking of misers who are never tired of praising the liberality of their ancestors, the poet observes: 'Praising the liberality of others as to giving, how is it that misers, who do not feel the desire themselves to give, do not feel shame?'§ Adverting to the question as to what constitutes happiness the poet observes: 'absence of sorrow is not pleasure, nor is that which is called pleasure true pleasure: that which is pleasure when you have given up pleasure is alone pleasure. The most dreadful sorrows rise in the midst of the greatest enjoyment of pleasure. For it is in the greatest light that shadow is the thickest.'|| 'The compassionate hearts of the great, even when distressed, enjoy happiness by means of their sorrows, even as those of poets do by means of their compositions. The wise, who are born first in this and then in that good family in this endless world, regard them as merely temporary lodgings.'\*\* Of vulgar people who lighten

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\* 886. † 894. ‡ 912. § 919. || 935, 936. \*\* 938, 939.

their grief caused by the loss of relations, &c., by lamenting, the poet says: 'With nothing but sighs, born of sorrow, does the world lighten sorrow, like an elephant that lightens his fatiguen with sprays produced by fatigue.\* Equally vain, and, besides, destined to be short-lived, is the joy that melts into tears at the meeting of relations: 'When at the meeting of dear relations tears flow down, it is really because, I suppose, the hearts trickle for fear of the [approaching] separation.† The more does the worldly man try to extricate himself, the more tight become his bonds: 'Oh fool, to thee bound by the ties of affection, how can there be any laxity of thy ties? The bond of him who struggles to be loose becomes the more firm.‡ On the vanity of fame, even in the case of the good, Vakpati says: 'Of the body of renown of the good, destroyed by the effect of time, rare remembrances are to be met with at times here and there, like little bits of bones.§ What is the true giving up of the world? 'Then is the true giving up of worldly pleasures, when the heart is satisfied with any circumstances that may happen to surround a man; as for reviling Lakshmi, why, that is nothing but love of worldly pleasures, combined with unshaken jealousy.|| As for calling that 'giving up of worldly pleasures,' which consists in retirement into the forest, our poet says: 'Why not call that which some men practise love of worldliness, namely, they give up homes full of troubles, and delight themselves in forest regions adorned with perennial streams?¶ For, to a man retreating, for example, to the Vindhya, much pleasure is afforded by rivers with their numberless birds, crystal waters of

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\* 940. † 941. ‡ 942. § 945. || 947. ¶ 948.

which the bottom can be seen, and mountains noisy with young elephants.\* Says our author, 'Indeed even his own wife abandons a man who has lost his wealth and importance. For does the night, the spouse of the moon, remain with him throughout when he is not full?' Alluding to men who run after many gods, the poet says: 'Oh heart, rest in some one. Unfortunate one! how much distress wilt thou undergo? Even a beggar is better if he belongs to one man than if he belongs to the whole world.† 'May you,' says the poet, 'who live in the world full of such vanity, attain to precious fruit by hearing the [celebration of the] sacred virtues of this king,' i. e., Yas'ovarmâ.‡

The poet goes on to say that Yas'ovarmâ, to test whose puissance S'iva assumed the form of a lion, excelled in valour, greatness, piety, in all the good qualities of his family and in compassion.§ It is possible that this self-imposed metamorphosis of S'iva into a lion refers to some fancied or true encounter, that Yas'ovarmâ had had with a lion.

Then follows a small kulaka|| in which the poet says, that Yas'ovarmâ is no less than an incarnation of Hari (Vishnu). And in order to characterize Hari, he gives one of his grand descriptions of the churning of the ocean by that deity.

A set of four¶ couplets then gives a description of Yas'ovarmâ's kingly prowess, and his power of striking terror by his presence.

Yas'ovarmâ is Kes'ava himself, that is to say, identical with Vishnu, as his renown extends to all the quarters of the globe.\*\*

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\* 950.      † 954.      ‡ 1006.      § 1007-1015.

|| 1016-1139.      ¶ 1040-1043.      \*\* 1044-1045.

Nor is Yas'ovarmâ deficient in the qualities which usually adorn a protector of the religion of his forefathers. As in many former instances, the Mother Earth assumed the form of a cow and come to him, supplicating protection for herself and for the religion of the world from her oppressors.\*

Yas'ovarmâ was an ornament to the lunar race of kings to which he belonged.†

The above is followed by four‡ couplets describing the saubhâgya of Yas'ovarmâ, that is to say, his great personal attractions, which fascinate all beauty even in the harem of his conquered enemies.

The poet sums up and says, that such being the greatness of Yas'ovarmâ, even the two-thousand-tongued S'esha would not be able to do justice to it, if he were to attempt the task. Who was he that he should venture upon that stupendous undertaking? §

THE POET PROMISES TO SING YAS'OVARMÂ'S GLORY.

'Nevertheless,' he goes on, 'Hear at the end of the night this poem, the mirror of the proud valour of the king's arm, which is distinguished for the slaying of the eastern king. I now compose this *Gaiidavaho* which has a great beginning, and which being heard, both kings and poets shall give up all pride.'|| 'But just now,' says he, 'it is evening time.' The refusal to narrate the story of the slaying of the Gauda king in the evening, and not till the next morning, is merely a contrivance to get an opportunity of describing the circumstances under which the evening and the morning present themselves to the eye of a poet, such as our author is. And he describes in his graphic manner the scenes

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\* 1043-1068. † 1064, 1065. ‡ 1066-1069.

§ 1070-1072. || 1073-1074.

of the evening hour, at the end of which description he resorts to his bed, 'as if unable to properly sing the deeds of the king.'\*

In the following verse he says, that as the renown of great men encourages a man to celebrate it, so the same discourages him from undertaking the task for fear that he may not be able to accomplish it as well as it ought to be accomplished.†

Then follow seventeen‡ verses devoted to the amorous actions of young people, suited to that time of the evening. This is followed by a similar kulaka of twenty-five couplets.

When it dawns next morning a kulaka of twenty§ couplets is devoted to the portraying of the scenes of the hour.

#### THE POET PREPARES TO SING HIS POEM.

The poet then commences to sing 'the deeds of him whose deeds were like the deeds of Chânakya,' i. e., of Yas'ovarmâ, great in the art of polity.

This is followed by twenty|| couplets describing how everything in the world appeared perfectly calm, as if all attention to hear the poet sing his poem. The four quarters of the globe, free from darkness, and clear, appeared as if ready to receive the writing in which the poem was going to be imprinted on them. The young sun, which was just then rising, appeared like an auspicious pitcher, put forth by the East as by a young damsel. The goddesses in heaven suddenly rushed out to hear the poet sing Yas'ovarmâ's deeds, regardless of the embraces of their divine spouses. The gods plucked the flowers in the Nandana garden to throw them down

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\* 1120. † 1121. ‡ 1122-1138. § 1164-1183. || 1185-1204.



in token of congratulation. The skies sent down shower in auspicious manifestation of joy. The forest recluses started forth in great hurry to hear the poem. The birds left their perching places on the trees, as if to hear the poet sing the deeds of the king. The people crowded to the poet, and, being reflected, in the great hanging mirror, appeared to show as if the citizens rose to the top of their houses to hear him. The gods came down in their balloons to take part in the hearing. The poets addressed the king and congratulated him on the victory of his arms and on the acknowledgment of his supremacy by all his enemies. When the day had become as golden as if it had all been strewed over with gold dust, and as the poet was going to commence, as if wholly possessed by Sarasvati (the muse of poetry), the people became, as it were, dumb through curiosity.\*

And now he who directly gave away to his favourite dependents the Lakshmis (riches) of his enemies, as if he did not, on account of their natural hostility as being the spouses of enemies, believe in them [and, therefore, did not care to bring them to his house]; he at whose re-coronation with victory at the end of the successful expedition, the queens of his enemy, just reduced to slavery, drank their tears after they had concealed them by immediately plying the *châmaras* of that king this purifying, and new, and beautiful, and wonderful, and excellent life is being celebrated. Do ye hear it.†

## 2 THE PRESENT POEM IS MERELY A PRELUDE.

Such are the contents of the *Gandavaho*. The first question that occurs to the reader at the end of the

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\* 1205, 6.    † 1207-1209.



above couplets is: where is the *Gaṇḍavaho*, the life, the history, the celebration of Yas'ovarmā's exploits for which the poet prepared the reader, and to hear which he brought down even the gods themselves? Or, in other words, is the poem of 1200 couplets that we have the whole poem, or is it merely the prelude to the main poem which we have not yet got? It would appear at first, that neither the manuscripts nor the commentator Haripāla enable us to answer the question decisively either one way or the other, although so far as can be learnt from the commentator's remarks, in spite of himself, his language would, in one or two places, seem to prove, as will presently appear, that what we have is only a prelude, and that the poem is or was to be a continuation. Before stating, however, the conclusion to which I have come, it will be necessary to recapitulate somewhat fully those passages in the poem which bear upon the question at issue.

The poem bears the name of *Gaṇḍavaho*, or 'the slaying of the Gaudian king,' called the king of the Magadhas. But up to couplet 797, which begins the personal history of the poet, and which marks the end of the expedition of conquest forming the chief burden of the previous part, and where the second part, with the circumstances under which Vākpati undertook the task of celebrating the slaying by Yas'ovarmā of the Gaudian king, begins, the only mention of the Gaudian king or of his death, after the solitary and short statement in 354, that he fled through fear, is contained in—

- (1) Couplet 414, page 119, where it is said that 'the multitude of the [ allied ] kings of the lord of Magadha who gave himself up to Aśoka—'

having returned at once, appeared like the sparks of fire [issuing from a] shooting star [and running in the opposite direction.]

But this mention of the Magadha king is made in the most incidental manner, and with no direct purpose to refer to him as the hero who has given the name to the poem. The reference to him is no better than that to the king of the Vaṅgas in 419-421, indeed, it is much more incidental. It is less as a mention of the king whose killing has given the name to the poem, than that of the kings of the Deccan (422-423), or of the Pārasikas, (431-439), or of the kings of the Mahendra mountain, (509-510). The next time we hear of the Gaudian king is in—

- (2) Couplet 417, page 120 where we are told, that 'the king (i.e., Yas'ovarṇā having slain the king of the Magadhas who was fleeing, proceeded to those woods on the seashore which were perfumed by the cardamom.'

Even the commentator feels that this is too short a mention of the slaying of such an enemy as has supplied the name to the poem, and quoting from a work on *Alaṅkāra* he observes: "although it has been laid down " that 'the family, the valour, the learning, &c., of the " enemy conquered should be described, and thereby the " greatness of the victorious hero should be heightened." "still that direction applies to the first conquest by a " hero. As for Yas'ovarṇā, who had won numerous vic- " tories, such a description of his enemy, as is here " given, does not fail to redound to his glory, since the " greatness of his enemy may be inferred from his " (Yas'ovarṇa's) valour." Such a slaying, without

mention of the Gaudian king's family, &c., may be free from the objection referred to by the commentator; but it certainly is not enough by any means to justify the name *Gauidavaho* given to the poem.

The next mention we meet with of the king of the Gaudas or Magadhas is in the panegyric ( 695-697 ) which is addressed to Yas'ovarmâ when he returns home, and, sitting in public darbar, makes the queens of the king of Magadha ply the châmaras over him in token of their reduction to be his slaves. This clearly shows that the Gaudian king had been already killed, and that his ladies had been taken prisoners and turned into slaves by Yas'ovarmâ; but there is nothing more said about him.

This is all that occurs about the slaying by Yas'ovarmâ of the Gaudian king in the whole of the account of the expedition of conquest, undertaken and successfully carried out by him, but which was neither led for the express purpose of slaying or subduing him, nor dealt with him in a special manner.

We then come to the second part of the poem, which begins with the personal history of the poet, at the beginning of which we are told that the poet was, while sitting in an assembly of learned people, requested by them to describe fully the manner in which Yas'ovarmâ slew the king of the Gaudas. Here is the request:—

‘These persons (*i.e.*, we) wish to hear sung by you at full length the death, as it was formerly accomplished, of the king of the Magadhas by this Yas'ovarmâ [ who is ] so high [ as we have just described ’\* ].

Mark the words 'at full length.' The word in the original is *nâsesam*, which literally means, 'without anything being omitted or left unsaid.' This request appears directly to refer to the bare mention made before (417, 695-697) of the slaying, and to imply that that bare mention is not enough, and that, therefore, the event should be described more fully, and without leaving any circumstance connected therewith undescribed. What is the poet's reply to that request?

The poet replies that Yas'ovarmâ is greater than the great Prithu himself; that he is one who alone deserves to be sung in this world, which is full of imperfections and vices and miseries; that to test his valour even S'iva metamorphosed himself into a lion, and found that he stood the test; that, in short, he is an incarnation of Vishnu, of Kes'ava; that he is full of royal puissances; that he is pious and strong, and willing to support the religion; that he is descended from the lunar race of kings; that he is handsome. This being so, even the two-thousand-tongued S'esha would not be able to do justice to his great virtues and deeds. "How can I sing his life and his conquest of the king of the Gaudas? Still I will sing to-morrow morning, at the end of this night, this poem, the mirror of the proud valour of the king's arm, distinguished for the destruction of the eastern king. I now compose this *Gaiidavaho* having a great beginning, which being heard, both kings and poets shall give up all pride." Even after this he feels uncertain, whether he ought to undertake such a difficult task, and goes to sleep. When the morning dawns, every thing, every being, every god, and every goddess comes to hear the poet sing the

great exploit of Yas'ovarmanâ. 'When all darkness, like a very Kâli-Age, unable to bear the relation of the noble doings of a virtuous man, the ornament of all pure men and of all performers of good deeds, and as if, with its heart broken, has fled away,'\* and when the whole world, mortal and immortal, animate and inanimate, is thus ready and anxious to hear the poet, the latter after having performed the duties of the morning 'began to relate to them (the learned people who had requested him to that effect) the exploit of him whose exploits were like those of Chânakya.† The poets of the court congratulate Yas'ovarmanâ's virtues and his prowess that had accomplished the death of the Gaudian king, upon their good fortune in being celebrated by Vâkpati. It is further said, that, as the day began to be golden, i.e., it began to shine, and as the poet was going to relate the exploit, the world began to look dumb with expectancy.‡ And, lastly, the poet finishes his reply by saying, 'The exploits of him, who gave the wealth of his conquered enemies to his favourite dependents, and who brought away the wives of his enemy into slavery, are now being sung by me. Hear the same.'§

The above leaves little doubt that the poem is still to come, which is to give a full description of how Yas'ovarmanâ killed the king of Magadha.

It may be added further, that if we are to take the present poem as the whole poem, and not merely as the prelude, it is a singular one. For we have neither the name of the Gaudian king, nor that of his capital, nor the reasons|| why he was killed, nor the circumstances

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\* 1179.    † 1184.    ‡ 1205-1206.    § 1207-1209.

|| The kings of part of the Gaudian country appear to have been great supporters of Buddhism about Yas'ovarmanâ's time. The latter

under which, nor the manner in which, he was killed. It is improbable in the highest degree that the killing of an unnamed and, therefore, obscure king who is disposed of in three or four couplets out of twelve hundred and more—most of which have no concern with him or his death—could have given the name to the poem which it bears.

Then we may remark that in couplet 1074, where the poet promises to relate the story of the slaying of the Gaudian king, *i. e.*, sing the *Gaiṇḍavaḥo*, the latter is designated as 'having a *great* beginning,' *maharâmbho*, just such a beginning as the poem we have got, forms. Further, in couplet 1168, the poet says, that in the early morning when he was going to relate the exploit of Yas'ovarmâ, this happened: 'Then from the sky fell small stars, as if they were a shower of flowers dropped by the gods, who gathered at the hour of the *great* narration of the king's brave exploit.' 'Viyada' (vikata) is the word used in the original. That word mostly bears the sense of 'large' in size, 'great,' 'grand,' in importance and surroundings, the idea of largeness in size never being altogether forgotten. *Viyada* could only apply to a long, great, and grand narration that was to come after the great prelude, and not to a short incidental mention of the Gaudian king and his death, such as has already been made in the previous part of the poem.

There is, therefore, no force in the suggestion that might occur to some, in the absence of any more parts

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was a great patron of Brahminism. Is it probable the feud, which ended in the slaying by Yas'ovarmâ of the king of the Gaudas, had its origin in religious hatred? It may be the Gaudian king killed

of the poem, that the *Gaṇḍavaho*, to hear which the poet called together all heaven and earth, is that which he had already been singing in the portions preceding, the portions in which the greatness of Yas'ovarmā had already been celebrated, and the death of the Gaudian king had already been incidentally mentioned. If such were the case, what could Vākpati mean by telling his interlocutors in 1073 to hear the story of the destruction of the eastern king the next morning? What was he going to narrate the next morning? that which he had already sung? Surely, our poets are not in the habit of giving a reading of their poetry which is already before the public, and calling it new!

The commentator in explaining the word '*eyam*,'\* (this, viz., the poem *Gaṇḍavaho*) uses the words, *etam vakshyamānakathāprabandham*, i.e., 'this poem, namely, the poem that is to come hereafter,' containing a narration. In his comment on the next couplet, he observes on the words, *rajanī-vīramammi* ('at the end of the night'): *rajanīvirama iti upodghātaprāyam ābhāshitam*, which appears to mean, the expression '*at the end of the night*,' shows that what has been said [so far] is like an introduction.

The conclusion, accordingly, to which the materials and consideration set forth above lead me is, that what we now have of the poem is merely the preface or prelude, and that the real poem, giving a full account of the circumstances under which Yas'ovarmā slew the king of the Magadhas, has not been found, if it was ever written, or, it may be, has not come down to us; and that the bare reference to, and short mention, in one or



two places, the flight and death, of the king of the Gaudas, before the second part of the present poem begins, are merely made to serve as incidents which make the learned friends of Vākpati prefer their request to him that he should narrate *fully* the story of the slaying by Yes'ovarmā; and that there is nothing to militate against this conclusion either in the MSS. or in the commentary; indeed, the latter directly supports the conclusion so far as it says anything on the subject.

### 3 PRAKRIT STUDIES.

A few observations may not be out of place here on the importance of the studies in Prakṛit. After the excellent edition by S. Goldschmidt of the *Rāvaṇavaho* or the *Setukārya*, the present work is the only one in the Prakṛit language that is being given out to the public, that is to say, a Prakṛit composition not being a grammatical or a lexicographical treatise. The importance of Prakṛit studies can hardly be overestimated in the present state of philological research in India. In the first place, we have the most important part of the vast Jain literature in the Prakṛit language. We look forward with hope to the results which will be yielded by a close and systematic study of the Jain literature, results which may tell favourably upon our present hazy ideas on the subject of ancient Indian history, biography, and bibliography. The connection between works like the present and the religious literature of the Jains is illustrated by the fact that whatever Prakṛit poetry, lexicography, or grammar has been preserved to us, we owe to the Jains, who have naturally taken care of it because it forms the key to the



proper comprehension of their religious books, which are mostly in Prākṛit. Secondly, the elucidation of the construction of the modern vernaculars of India will be a nearly hopeless task, but for the medium between them and Sanskrit, furnished by Prākṛit. The modern vernaculars would be full of insolvable riddles, if Prākṛit did not come to our help. Thirdly, Prākṛit works, being written in a language much better if not quite fully understood by the people when they, a great many of them at least, were composed, must be valuable to us as sources of our knowledge of the period between the rise of Buddhism and the invasion of the Mahomedans; because they, having appealed more directly to the people than could have been done by Sanskrit works of the same time, have a better claim than the latter to inform us about many things concerning that period. I purposely speak measuredly about their having appealed to the common people directly. For Prākṛit literature and Prākṛit language had already in the latter part of the above period, attained to a form and style considerably above the understanding of the ordinary people, as it is impossible to suppose that the long compounds of Bhavabhūti in the Prākṛit speeches of his plays, or the highly-worked expressions of Vāṛpati were within the easy comprehension of ordinary folks even of their own time. But there can be no doubt, they were intelligible to a very much larger class than Sanskrit could have been. Fourthly, the study of Prākṛit is a better medium for the acquisition of many of the present vernaculars of India than anything else: a knowledge of Sanskrit and of Prākṛit would introduce a student to the study of the vernaculars with a facility which would not be attainable

by any other means. Fifthly and lastly, if we succeed in unearthing and bringing to light works like the present, they might directly furnish us with some valuable dates that might throw light on many parts of the genesis of Sanskrit literature.

Prākṛit poetry rightly boasts of certain charms which are peculiarly its own. It possesses a softness and sweetness which comes nearer home to us than the artificial adornments in Sanskrit. It justly lays claim to a larger amount of reality of thought and expression than ought to be assigned to later Sanskrit, as nearly the whole of the literature written in the latter was composed in a language foreign to the writers. And using, as they did, a language rich in forms and conventional phrases and figures, they naturally cared less for personal observation and personal sentiments than did their Prākṛit brother poets. The latter, having to use a language less rich, less plastic, less conventional, less used by poets and writers, less learned and less esteemed, had necessarily to study their matter more carefully, in order to make up thereby the deficiencies and the disadvantages attendant upon the use of the vulgar tongues. Accordingly, we find much less conventionalism, less commonplace verse, less ready-at-hand set phrases, set ideas and set sentiments, to suit set circumstances in their poetry, than in the Sanskrit compositions of the corresponding class of writers. To illustrate these positions we may observe, that Vākpati rarely speaks of the conventional lotus in describing the feet, hands, faces, eyes, or heads of his

tion of the snakes in the sacrifice by Janamejaya, or the smashing of the wings of the mountains by Indra, when his imagination runs as lively as if he were describing events which he had personally witnessed. He describes little homely scenes and circumstances and little chapters in village and country life, such as we do not see noticed often in Sanskrit poetry.

#### 4 VĀKPATI'S PRĀKRIT POETRY.

Vākpati has little incident in the *Gaiṇḍavaḥ*: indeed, there is none beyond a very meagre programme of Yaśovarman's expedition of conquest. But he is a master in bringing a master-poet's eye to look upon ordinary things, and finding out all the poetry that is in them. He has a wonderful way of laying under contribution some mythical event, and of giving an original description of it from the stand-point of his own imagination. Thus he takes up the myth of Indra having hacked the wings of all the mountains (which is a myth based upon the Vedic allegory of Indra fighting the rain-with holding cloud and feeling it into rain), and gives a most vivid and life-like picture of what happened. The snake sacrifice of Janamejaya, Prithu's battle with the mountains in the Deccan plains undertaken with a view to remove them, in order that he might measure the plains with his immense bow, the churning of the ocean by Viṣṇu, the final but periodical destruction of the world when everything including the gods themselves is burned away, and the bodily ascension to heaven of Haris'chandra and his capital, Ayodhyā, may be referred to, as having been described in a perfectly original manner by the poet. Nor is Vākpati wanting in know-

ledge as to what is the sentiment to which he should appeal when he comes upon some famous ancient spot, connected with the story of the *Mahābhārata* or *Rāmāyaṇa* or with current facts, so as to awake in his readers a lively recollection of past history. His reflections upon the dried up human skeleton lying before the Kālī of the Vindhya, his appropriate observations addressed to Duryodhana and Karna when he passed through Kurukshetra, and his reminiscences of the loves of Narmadā may be referred to as instance in point.

The observations and unsparing condemnations, which he passes upon the vanity of this world, are in keeping with the idea of what a poem ought to contain in Paākṛit. There is a great deal of wisdom, such as must have passed for philosophical truth in those centuries, and still passes for popular wisdom, in what he says; and he neither spares king nor peasant, neither the scholar nor the ignorant, neither learning nor wealth.

I cannot conclude these remarks on the poetry of Vākpati without alluding to his beautiful picture of country scenery, of all kinds, when he passes in review what Yaśovarman's army saw on their march out and on their way back home. All that part of the poem seems full of country life, and to embody nothing, as it were, but what the poet had witnessed with his own eyes, and what none but a true poet of nature like him could picture in such life-like colours.

The style of Vākpati is highly cultivated, and very pregnant, but often presents difficulties to an early Prākṛit student, which would at first discourage him. Though learned, however, Vākpati is not pedantic, in-

deed, like his fellow Prākṛit poets and unlike his Sanskrit confreres, he is free from puns or plays upon words, and from analogies or similies drawn from grammatical or dialectical quibbles. He chiefly delights in two figures of speech, the simile and the utprekshā, and once the reader has become acquainted with the poet's partiality for the last figure, he has only to separate the fact or what the poet has to predicate, from the utprekshā in order to easily understand him. The uncertainty about the identification of the words in Prākṛit with their Sanskrit equivalents is, in the eye of a modern reader, a great disadvantage from which Prākṛit poetry suffers, and Vākpati can claim no exemption from this misfortune. But the greater is the student's acquaintance with Prākṛit literature and the rules of Prākṛit grammar, the less will be his difficulty in reading Prākṛit poetry. Perhaps, in many places Vākpati might have used words more easy to identify, and shorter compounds of words; but he might not then have been so sententious, or so exact, or so free from prolixity, or so appropriate. As it is, it appears, there is no word used by him which could have been dispensed with, no expletives, no tautologies. The partiality for long compounds is a vice of the age to which he belonged, and though it considerably detracts from the merits of his otherwise most excellent poem, we must not judge him independently of what the scholarship of his age considered as essential and beautiful.

Vākpati's own opinion, however, about the *Gauḍaraho* appears to be, that it is inferior to his earlier poem entitled *Mahumaha-vijayo* (*Madhumatha-vijaya*), mentioned in couplet 69, where he says, 'How can my language, which attained its perfection in the

*Mahumaha-vijayo*, be again young like a bud in this poem? The after-flower of wild plants is [more] meagre than the first-flower'.\* Nothing is known of this other poem, except that the Jains call it a *Prabandha*; from its name it would appear that it probably had the death of the demon Madhu by the hand of Vishṇu for its subject. Enquiries made in parts of Gujrath and Kāthiavar have hitherto failed to elicit any information regarding it, though there is no reason why we should give up all hope that it may yet come to light.

#### 5 IS PRAKRIT A GENUINE LANGUAGE ?

The remarks I have just made on the style of Vākpati, and the justification of his long compounds, which I have sought to derive from the kind of style appreciated by people in his age, and still appreciated in our own days, naturally lead me to a question which is sometimes suggested to a reader of Prakrit, as, indeed, it is sometimes suggested to a reader of Sanskrit compositions of a certain kind also; the question, namely, whether Prakrit, such as that presented to us by works like the *Gaiḍavaho*, was ever a real language, or was it made by the writers of Prakrit works, assisted by Prakrit grammarians? The following are among the circumstances which give rise to the question.

First, the words found in Prakrit compositions appear so airy, so unreal, and so unidentifiable, that it seems difficult to explain how they could have formed the vocabulary of a people requiring any preciseness. Take,

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\* The latter part of Haripāla's comment on this couplet is not very clear, and the verse he quotes seems to have no application to the sense which he gives rightly enough.

for example, the words अय्यउत्त for आर्यपुत्र; अविञ्जोअ for अविद्योग; ओआस for अवकाश; ओआर for अवतार, अपचार, and अपकार; केअ for केतक; गअ for गज, गद, and गत; कअ for कृत and कच; मअ for मृत, मृग, मद, मत, and मय; वाअ for वात, वाद, वाक, and वाज.

Secondly, the grammars, explaining the corruption which Sanskrit words and forms undergo in the course of becoming Prākṛit, appear to teach rather how to *make* Prākṛit out of Sanskrit words than the simple fact how they *became* Prākṛit by the natural process of decay and corruption.

Thirdly, the form in which Prākṛit compositions have come down to us is so artificial, so made up, and so difficult, that the ordinary people, to whom Prākṛit belonged as a vernacular could not have used or understood it.

Fourthly, we know that long after Prākṛit had ceased to be spoken as vernacular, authors wrote in it, and even the grammars, which seem to teach how to make Prākṛit out of Sanskrit words, were themselves written many centuries after the language had ceased to be spoken as a living speech, understood by the common people.

Fifthly, the rules given by grammarians on the formation of Prākṛit words appear too few and too general to embody the numerous and various laws, under the operation of which a rich language becomes corrupted and assumes a new living and growing shape.

Sixthly, the Prākṛit works which have come down to us appear to possess too few forms of popular speech, idiom and phrase, to be evidence of a once really true vernacular.



Seventhly, the Prākṛit literature appears, to a great extent, too exclusively to confine itself to words derived from Sanskrit, and to ignore the mixture of many non-Aryan words which it must certainly have possessed from the earliest times, and which are seen in almost all the modern vernaculars of India of the present day; so that if the works which are in Prākṛit were really in the vernacular of the people, they could not but have contained a large number of those words.

It is true, it might be added, that all the above considerations may not apply to all Prākṛit compositions equally, but most of them do to every one of those known to us, as having any pretension to literary character.

Now I do not propose to do more than merely touch upon the question which I have tried to state above, chiefly because the materials for a satisfactory solution are not yet available. The complete means, with which to answer the question, would only be afforded by very old specimens, especially if written in prose, of the different modern vernaculars which arose from the several forms in which Prākṛit once existed. Not only do many such specimens not exist, but even those that do exist, though comparatively very modern, have not been published, and are not available for comparison. But I may indicate in brief what I think of the doubts raised by the several considerations set forth above. We will proceed to deal with them in the same order in which they are given.

As to the airiness and the apparent unreality of Prākṛit words. It is quite true that one and the same Prākṛit form stands for several Sanskrit originals,



and it is often puzzling to find out which of these it represents. Pâa, or pâya, as it is often written, might mean pâda, foot; or pâta, fall; or pâka, ripening, cooking. Vâsa might stand for Sanskrit pârsva, side; or pâsa, snare; or vâsa, residence; or vâsa, smell; or vâsha, relating to a year; or vyâsa, a compiler. But whatever the airiness that we see at first sight in these words, it is not singular to Prâkrit, but has taken place in the derivation of other languages from their ancient originals. The French language is full of instances of this kind. Thus, for example, *e'*, (though written *et*) stands for *et*; *a* for *habet*; *vu* (though written *veut*) for *vult*; *pu* (written *peut*) for *potest*; and *voi* (written *voit*) for *videt*. *A priori*, therefore, there is nothing singular in the fact that in Prâkrit, words lose most of their single consonants, and are often so weakened as to appear to possess many hiatuses, though in practice the last seeming defect is remedied by such contrivances as the insertion of a consonantal *y* between two vowels. But an answer exists more satisfactory than the analogy of other languages. It is, that in the modern Aryan and even non-Aryan vernaculars of India, many of these airy sounds are actually found, and are in use in those very senses which the Sanskrit words to which they are referred bore. Thus pâya, or pâ, pâä or pâü, a foot, exists in most of the Aryan vernaculars. So rây, rai, râv, râü, a king (râjâ); mây, mî, mâya, mâ (mâtâ), mother; bhûy, bhui (bhûmi), ground; mûh, môh, muha, mû (mukha), face or mouth; sahî, saî, saî, (sakhî), a female friend; mây mai (mṛiga), a deer; and numerous similar instances may be quoted of words used to this day in the current tongues. But when we are on this subject we must

not forget that only a few of the dialects in which the Prâkrit of ancient days existed, have been cultivated by being written in by some celebrated poets or authors and thereby brought to the front, while others which existed side by side with them have been neglected and allowed to die away. Thus of the various dialects once spoken and still partially spoken in Mahârâshtra, that which was spoken in the Deccan, has come to the front, whereas those spoken in Konkan, Khandesh, the Berars, and Nagpur, have been left uncultivated and are dying away. Some of the latter have preserved old Prâkrit words which pure Marâthî does not possess and does not therefore recognise; e.g., mâi for mâlî (gardener), koî for kolî ( a caste of aborigines), dhui or dhûy for dhûli (dust) in the Khandeshî, and nai for nadî (river), vai or vây for vriti (fence), rai or rây for râji ( a grove of trees ), asaga or asagi for asoka (an asoka tree) in the Konkani dialect. These instances would seem to justify the conclusion, that not only are forms, which appear so boneless in Prâkrit, actually found in use, but also that those words which appear peculiar to Prâkrit compositions would be found in some form or other in old vernacular works, if these be thoroughly examined, or in some dialect or other in the country.

As regards the suspicion that the grammatical rules teach how to *make* Prâkrit words instead of explaining Prâkrit words made by natural processes, it may be remarked, that the rules are indeed so sententious and so few, as at first sight to give rise to that suspicion; but there is nothing in them which necessarily implies any justification for such a suspicion. The fault is rather of the style and of the intended want of thorough

ness in the grammars. Till Hemachandra wrote his chapter on Prākṛit Grammar, Vararuchi was the chief authority on the construction of the Prākṛit dialects, and lucid and useful as his aphorisms are, they are not thorough, and appear to have been intended rather to explain the chief features of the corruption through which the more striking Prākṛit words and forms derived their origin, than to give a complete treatise on the formation of all or even most Prākṛit words and forms, such as that which Hemachandra endeavoured many centuries after, to write regarding one of the Prākṛit dialects. It is, therefore, easy to suppose that after the Prākṛit dialects ceased to be vernacular, and, indeed, even during their currency, Prākṛit writers may have used in their compositions words formed by themselves or by others according to the rules given by Vararuchi. For on the authority of grammatical rules—originally intended to explain words which actually existed—it has, strange as it may seem, always been the custom in India to form words and use them in poetry and prose, somewhat regardless of the question whether they had ever existed in the speech of the educated or of the uneducated. But the presence of such vocables and forms—more of the former than of the latter—does not, I think, justify any doubts as to the legitimacy of the bulk of Prākṛit words and forms, when the greater portion of them are proved to be genuine by the evidence of living vernaculars.

The third consideration is, that a good many of the Prākṛit works are too artificial and difficult in their style to have been intelligible to vernacular audiences or readers. This is a fault of the writers, and not so much of the language. We must not forget, that nearly

all who wrote Prâkrit were Sanskrit scholars, and it may be said that we have probably no Prâkrit compositions—the works of purely vernacular Prâkrit writers. It was, therefore, inevitable that learned Sanskrit poets and prose writers should have introduced in their Prâkrit compositions forms of style, such as long compounds, to which they were accustomed in the Sanskrit literature that was valued in their days. Their purely vernacular readers may have understood them with that amount of facility with which educated Marâthi readers understand the *Râmavijaya*, the *Hari-viaya*, and the *Pândavapratâpa* of S'rîdhara, but not to the same extent that even the uneducated labourer understands the *Abhanjas* of Tukârâm.

The fourth ground of suspicion is, that Prâkrit continued to be written long after it had ceased to be vernacular. This is undeniable. And in assessing the value of any given Prâkrit work, we have to bear its age in mind as an important consideration. If, to hazard a guess, a Prâkrit work belongs to this side of the sixth or seventh century of the Christian era, its value as a vernacular work is considerably less than if it comes from an earlier date. And the nearer we come to our own times, the more must a Prâkrit composition be supposed to be written in a dead language like Sanskrit, indeed, more dead, because, after they ceased to be understood as vernaculars, the Prâkrits have been less studied and understood than Sanskrit.

The reply to the fifth objection has already been anticipated above. The most complete grammar extant is that of Hemachandra (A.D. 1089–1174). Much had existed in Prâkrit which was not explained by

Vararuchi, whose grammar was not intended to be exhaustive, but merely illustrative of a few prominent facts. One or two of the Prākṛit dialects are disposed of by him in less than twelve aphorisms of three or four words each. And even Hemachandra is not much more exhaustive in his treatment of some of the dialects. We may remember that Vararuchi must have had plenty of materials in living speech, if he had intended to explain the formation of all the dialects, but Hemachandra could only rely upon the scanty specimens of written remnants of some of the more obscure dialects for materials, wherewith to form and illustrate his rules regarding those dialects. Nevertheless the several dialects of Prākṛit were growing as current languages, and were developing themselves into the modern vernaculars, regardless whether the grammarians analysed and explained them thoroughly or only superficially.

The sixth and seventh objections may be considered together. They are, (6) that the Prākṛit works extant contain too little of truly popular idiom and phrase, and (7) that they have too few of the non-Aryan words which the Prākṛit vernaculars must have had, and which the modern languages of India actually possess. The explanation of this appears to be, that the Prākṛit writers, wherever they have abstained—and they have largely abstained—from the use of popular idiom and non-Aryan vocables, they did so in obedience to a sentiment of very general application, viz., that it is not dignified enough for poetry or poetical prose to contain such expressions. Whenever it was possible to use a Sanskrit-descended phrase or vocable,

the preference was always given to such, and the too popular phrases and non-Aryan words were carefully avoided. In Marāthî poetry, for example, the preference has always been given to Sanskrit forms of speech and Sanskrit-descended words over those of non-Aryan or foreign features. Thus māt̥hā or s'ira (head), is preferred to doken udara (belly) to pôt, bhūmi or bhuī (ground) to jamīn, mār̥ga or mḁ̄ga (road) to rastā, netra or nayana (eye) dōlā, āsana (seat) to baiṭhaka (though this is from upavisṭa) vastra (garment) to kapadā and so forth. In Moropant's voluminous works, vocables derived from the Arabic or Persian or even other Aryan modern languages of India are carefully excluded, although when he wrote towards the beginning of this century, Marāthî was full of words from Arabic and Persian. The sentiment is very general, that poetry would look too vulgar if it contained words of very ordinary use or expressions, too idiomatic to look like learned or cultivated. This consideration is, in my opinion, not insufficient to account for the absence of popular idioms or of non-Sanskritic vocables from those Prākṛit works that have come down to us. We may observe, however, that a large number of non-Sanskritic words have been preserved to us by the lexicographers, and collected in his *Deśināmamālā* by Hemachandra, and a large mass of them exists in nearly every vernacular language deriving its origin from Sanskrit.

We may safely believe, therefore, that in spite of a great many words which the poets formed from Sanskrit on the analogy of genuine Prākṛit derivatives from Sanskrit, and which they used in their compositions, just as Marāthî poets have borrowed and freely used

in their works, Sanskrit words merely deprived of their terminations, the Prākṛit works must be regarded as written in genuine vernacular, if written when Prākṛit was vernacular, and in genuine Prākṛit acquired by study, if written after the language had become a dead language. The *Gaṇḍavaho* was probably written after the vernaculars of the present day had already commenced their derivation, and were recognised as separate popular dialects, although many, especially educated persons, still understood Prākṛit; and the term Prākṛit appears to have still applied to all the different dialects which were gradually assuming the shapes which they bear at the present day. Thus the poet says: \* 'all languages enter this (Prākṛit) and all languages take their start from this: the waters (*i. e.*, the rivers) enter nowhere than into the sea, and start (as vapour) from nowhere else than from the sea.' Even in the present day most vernacular readers and speakers will understand by Prākṛit the modern vernaculars of India, such as Marāṭhi, Gujerāṭhi, Hindi, &c.

## 6 THE PERSONAL HISTORY OF VĀKPAṬI

Nothing † is known under this head beyond what the poet has himself told us in the present poem. The first fact that we know is, that he was at the court of Yaśovarmā, and was his favourite friend, *paṇḍit-lavo*, (literally, a particle of a favourite friend), and the head of the poets, or poet laureate (*Kaī-rāja*). Then the poet tells us that 'the excellences in his extensive narrative compositions still shine like particles of the liquid nectar of poetry that came out from the ocean Bhavabhūti' ‡. This means

\* 93. † See Note II for Jain references to him. ‡ 799.

that he churned the ocean Bhavabhûti long before this time, and that whatever excellences there are in his voluminous poems are merely like particles of the nectar of poetry which he had obtained when he churned that ocean. It is clear that the word 'still' (*ajjavi=adyâpi*) proves that Bhavabhûti was not living when Vâkpati wrote this verse, or, indeed, when he wrote his 'voluminous'\* works. The modest way in which he mentions the excellences of his poetry by the side of the 'ocean Bhavabhûti,' has to be understood in this sense, that though he succeeded in obtaining much 'nectar of poetry' by churning the ocean, he has only succeeded in transferring a few particles of it into his poems—which, but for the particles, are, owing to their bulk, so much chaff—in the shape of whatever merits these possess. We have next to consider what this churning of 'the ocean Bhavabhûti' means. It is true, there is no word for *churning* in the original. But how was 'nectar' to come out of the 'ocean,' otherwise than by that process by which the gods succeeded in obtaining their nectar from the great ocean? If Vâkpati 'churned' Bhavabhûti, that can only mean that he read his works, as 'churning' cannot properly be understood of the process of learning as a pupil from a teacher. If he did not 'churn' him, that is to say, if we have not to understand the figure in that sense, *niggaya* (come out) has to be taken to mean that Vâkpati in his younger days, received from Bhavabhûti, his excellences of the art of poetry and that they were as but so many

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\* This epithet furnishes a further argument in favour of my conclusion, that the present poem is but a prelude to a large work, as otherwise 'voluminous' (*viyada*) could not well apply to a poem of little more than twelve hundred couplets.



'particles of nectar' from an 'ocean of nectar.' This would necessarily mean that Vâkpati was a pupil of the other. This is not improbable, seeing how very respectfully he speaks of him. Besides, there is the distinct mention\* in the *Râjataranginî* to the effect that Bhavabhûti was patronised by Yas'ovarmâ. A further argument still exists to prove that Vâkpati was in personal association with the former in his younger days either as a pupil, or as a young admirer. That argument is in the word 'still' (*ajjavî*). For if we suppose that in his youth Vâkpati simply read, studied, and learned the excellences of poetry from the *works* of Bhavabhûti, and did not learn them by personal communication, the word 'still' would not be necessary, or, indeed, have any appropriate sense whatever, as the ocean of Bhavabhûti's *works* might have been churned again. It appears clear to me, therefore, that Vâkpati had been in his youth either a pupil or a personal admirer of Bhavabhûti, who was alive then but had died since, i. e., the *Gaûḍa-vaho* was written after his death.

Further, we are told, that Vâkpati was well versed in *nyâya* (dialectics), lyric poetry, drama, and, the *Purâṇas*, and also took delight in reading light and serious poets, and that lovers of poetry and elegant literature used to admire his works.

Lastly, we have the statement that, though there is not much merit in Vâkpati, he shines simply because he is allowed by S'rî Kamalâyudha to admire him, that is to say, he is honoured by Kamalâyudha with his friendship; and that he (Vâkpati) was an admirer

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\* See *infra*, note ‡ on page lxix.

of the works of Bhāsa, Jvalanāmītra, Kuntīdeva, of the author of the *Raghuvamśa*, of the work of Su-bandhu, and of the work of Harichandra.\* About Kamalāyudha, Jvalanāmītra, Kuntīdeva and Harichandra much is not known. The two couplets, where all the seven names just given occur, are not found in the Jesselmere MS, and of course not commented upon by Haripāla, but are taken from the two manuscripts Dc and K, both very good and old. If no doubt is to be thrown upon these two *primæ facie* reliable witnesses, a limit *ad quem* to the age of these authors, whoever those of them are who are not yet much known, is provided by the passages.

Verses from the present poem are often quoted by Hemachandra in his grammar of the Prākṛit language. Thus, for example, under Sūtra I. 7, are quoted couplet 86, अत्थालोयण &c., and couplet 188, उवमासु अपज्जते, &c., under Sūtra I. 8, is quoted couplet 319, विससिजन्त-महापद्म &c., under I. 145, is quoted couplet 410, वाराकिलि-ण्वत्त; and under sūtra I. 6 is quoted गूढोदरतामरसा, &c., 18.

### 7 DATE OF YAS'OVARMĀ.

As regards the date of Yas'ovarmā, upon which depends that of Vākpati, the sources of information that might be expected to be available to us are chiefly: first, the *Rājataranginī* of Kalhana, history of the kings of Kashmir; second, tables of the dynasties and genealogies of the kings of Kanauj; and third, facts specially relating to king Yas'ovarmā.

There is little available to us from the second and third sources to help us in fixing the date of Yas'ovarmā, though it is not unlikely that detached facts under the third source may in future come to be known.

As far as the account of the *Rājataranginī* is concerned, it may be said that that work incidentally but unmistakably bears first upon the history of Yaśovarmā, and secondly upon his date. It may not be out of place here to give a summary of the particulars narrated by the *Rājataranginī* which concern the hero of the *Gaṇḍavaho*. They are contained in the account regarding king Lalitāditya of the Karkota or Nāga dynasty of Kashmir. Lalitāditya is described as having held imperial sway over India, and brought several trans-Indian regions bordering upon Kashmir under subjection. He was most powerful and was dreaded by his enemies. He spent nearly all his life in expeditions of conquest. He levied tribute from the eastern kings, by which are probably meant the then rulers of Oude and Northern Behar, and wore the turban of victory in the Antarvedi\* or the region between the Ganges and the Jamna. After the subjugation of the eastern kings the very first victory he obtained was a bloodless one over King Yaśovarmā of Kanauj.† He is described as having in no time dried him up, even as the powerful sun of the harvest season dries up a stream that has been flowing down a hill-side during the previous rains. 'The king of Kanauj showed himself to be one who eminently knew what was the best thing to do, when he gave his back to Lalitāditya, and became his obedient servant. But his allies were more proud than even he was, for the breeze bearing the perfume of the sandal, though only an ally of a flower-garden, is taller than the garden itself.‡ It appears that the peace was made between Yaśovarmā

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\* *Rāj.*, IV, 133. † *Ibid.*, IV., 134. ‡ *Ibid.*, 147.

and Lalitāditya against \* the wishes of Mitrasarmā, the latter's minister of peace and war, and that Lalitāditya's soldiers felt dissatisfied that a treaty was made between the two kings before they (the soldiers) had gratified their desire of fighting by long warfare. Mitrasarmā appears to have indicated his dissent in the treaty when it was written. Accordingly when the allies of Yasovarmā showed fight, Lalitāditya took advantage of the adverse advice of his minister of peace and war as also of the bellicose attitude of his army, and, after the unsuccessful opposition of Yasovarmā's friends, deposed the king of Kanauj and rewarded his own minister with the five† great titles. 'Yasovarmā, in whose service were the poets‡ Vākpati, Bhavabhūti and others, having thus been conquered, became a dependent of Lalitāditya employed in proclaiming his praises like a court bard. Why say more ?

\* The couplets 138 and 139 appear to be corrupt. Have we to read as follows ? Even then they do not yield a good sense.

श्रीयशोवर्मणः संघौ साधिविग्राहिकौ नयं ।  
न यन्नियमनालेखे मित्रशर्मास्य चक्षमे ॥  
सोभूत्संधिर्यशोवर्मललितादित्ययोरिति ।  
लिलेखालेखनिर्देशादनर्घत्वं विदन् प्रभोः ॥

† *Rāj. IV.*, 141.

‡ The original words are: कविर्वाङ्मतिराजश्रीभवभूत्यादिसेवितः । जितो ययौ यशोवर्मा तद्गुणस्तुतिवन्दिताम् ॥ which literally means 'poet Yasovarmā, in whose service were Vākpatirāja, S'rī Bhavabhūti and others, &c.' But Yasovarmā is not stated either by Vākpati or by Kalhana or any one else, as far as I know, to have been a poet. It is highly probable we have to read कविनाङ्मति°, &c., instead of कविर्वाङ्मति°, &c. Professor Max Müller makes Rājasrī (*India: what can it teach us ?* p. 334) a separate poet, but no such poet as Rājasrī is heard of, and the *Gaiṇḍavaho* speaks of Vākpati as Vākpatirāja, and not simply Vākpati. See also *Prabhāvakacharita*, XI. 465, quoted further on. 'S'rī' is a very ordinary affix to apply to the name of a poet like Bhavabhūti

The land of Kanauj from the banks of the Yamunâ to the banks of the Kâlikâ came under his sway, as if it had been a yard attached to his house. Having thus subjugated Yasovarmâ, even as the river Ganges goes down the Himâlaya his army proceeded to the regions of the Eastern Sea.\* Then we are told that he seized all the elephants in the kingdom of the Gaudas. He went on conquering one kingdom after another of the Southern peninsula, including the 'Seven Konkans,' and the regions to the west, and, returning to the North, he subjugated the people of Bukhara, the Bhauttas and other peoples. Wherever he went he built towns and cities, and erected temples in them dedicated to different deities, giving lands for the maintenance of the temples. To the god Âditya in the city of Lalitâpura, which he built and named after himself, he gave Kanauj with territory attached to it.†

Lalitâditya was a great and good ruler, or rather a brilliant but generous victor. But Kalhana, with a true historical instinct, rare to find among the class of writers to which he belongs, mentions some acts of folly and injustice of which that king was guilty. Among the latter it is related that while living in Parihâsapura, a city built by himself, he caused the king of the Gaudas to be murdered ‡ in the Trigrâmî.§ The followers of the Gaudian king were, the author of the *Râjataranginî* tells us, wonderfully brave, most loyal and ready to give up their lives in avenging the death of their king.

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\* *Rāj.*, 148.

† *Ibid.*, 188.

‡ It is probable this king of the Gaudian country and his followers were Buddhists, as otherwise it is difficult to understand how the latter destroyed a Brahmanical temple and reduced the idol to atoms.

§ *Rāj.* IV. 323. The text of the couplet appears corrupt.

They travelled all the way to and entered Kashmir under the pretext of visiting the goddess S'aradā, and in a body surrounded the temple of Madhyastha-Deva, a shrine that was a favourite of Lalitāditya. The latter being absent in distant regions, the priests of the besieged temple closed the gates and shut themselves up within. The Gaudians attacked another god called Rāmasvāmī and, mistaking it for Parihāsa-Hari or Madhyastha-Deva, rooted it out and broke it to pieces which they threw in all directions. They were, however, pursued by the soldiers and mercilessly cut down, glad to die after having taken their revenge. The Gaudian heroes were as brave and impetuous, as if they were Rākshasas, and fell upon the prey, the god Parihāsa-Kes'ava or Pari-hāsa-Hari, the most favourite god of Lalitāditya. The prey was saved by the sacrifice of the god Rāmasvāmī.\* 'The world was deprived of the shrine of Rāmasvāmī, it is true, and the temple is still empty and abandoned, but the world is filled with the renown of the heroes of the Gaudian country who sacked it in revenge of their master's death.'

This is all in the history of king Lalitāditya that bears upon that of Yas'ovarmā. Lalitāditya, according to the *Rājataranginī*, must have come to the throne in 695 A. D. He is recorded to have reigned thirty-six years, seven months, and eleven days, between 695 and 732 A. D. Accordingly, his conquest of Kanauj and destruction of the sovereignty of Yas'ovarmā, if that was really achieved, must have occurred in the first ten years or so of the eight century, if not earlier.

Out of the account given in the *Rājataranginī* we may

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\* *Rāj.*, 334.

safely accept as true without any doubt these facts: first, that Yas'ovarmâ was a contemporary of king Lalitâditya of Kashmir; second, that he did not, when attacked by the latter in his expedition of conquest, come off successful, and had to become his vassal, if, indeed, he was not entirely deprived of his throne; third, that Vâkpati and Bhavabhûti were poets at his court; and fourth, that Lalitâditya reigned for thirty-six years, seven months and eleven days. I say the defeat, if not the total ruin of Yas'ovarmâ by Lalitâditya, may be accepted as a fact, because Kalhana shows throughout his part of the *Râjataranginî* that he is a safe witness as to the main facts of his narratives, not only as a compiler or chronicler of accounts, which he found in the old chronicles that served as materials for his own, but even as a critical and discriminating historian. He often relates incidents recorded by the previous chroniclers, but does not hesitate to throw doubt on their character, or even reject them as unworthy of credence, when he believes that such is the case. It is possible that the old records which contained the narrative of Lalitâditya's reign and his achievements, may have exaggerated the extent of their greatness. But Kalhana's way of recounting the history of Lalitâditya's doings in the Doab, and the particulars detailed concerning the treaty at first concluded between the two kings, do seem to entitle the account to be accepted as true enough in the main. To these considerations may be added this one—viz., that Vâkpati, who began his *Gaiidavaho* with the professed intention of narrating the circumstances, under which Yas'ovarmâ slew the king of the Gaudas, not only ends so far as we yet



know, without saying anything about the matter but has also given\* clear indications of doubts whether the slaying of the Gaudian king by Yas'ovarmā should be narrated at length after all, as if a great calamity had befallen his hero, which discredited his renown, and justified hesitation on the part of our poet, whether he should relate the achievement of his patron over his enemy, when he had himself been reduced or been deprived of his throne by a superior foe. It is somewhat disappointing that Yas'ovarmā's enemy, the Gaudian king, is not even named by Vākpati; and more so, that Lalitāditya too is described by Kalhana as having caused a king of the Gaudas to be slain. This king too is not named, and might either be the successor of that one whom Yas'ovarmā killed or a king of another part of the Gaudian country. It may be mentioned in this connection that a king of the Gaudas is mentioned and named in the narrative which Kalhana's *Rājataranginī* furnishes of the reign of Jayāpīḍa, the grandson of Lalitāditya, whom he succeeded twelve years after the end of the latter's reign. Jayāpīḍa is said to have married Kalyāṇī, the daughter of Jayanta, the king of the Gaudas, and after having conquered the five Gaudian peoples, to have made his father-in-law Jayanta supreme king over them all.

Although, however, the duration of the reign of Lalitāditya as given by Kalhana must undoubtedly be accepted as correct, it is the opinion of some scholars that his date does not seem to rest upon the same firm basis of certainty and accuracy. The date is not, it is quite true, mentioned anywhere by Kalhana,

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\* See 845; also p. xcviii.

but has to be obtained by calculation; and although the results of the calculation, which fix the dates of many of the kings named by Kalhana, may be as a matter of fact quite correct as having, to him, rested on independent evidence not available to us, part of the materials of that calculation are not quite so satisfactory in every respect as to put the conclusions to be drawn therefrom beyond all doubt on their uncorroborated authority. The chief materials from which the date is deduced are: first, the date of Kalhana, S'ake 1670-71 or A. D. 1148; second, the date of Gonarda III. who reigned 2330 years before S'ake 1070; and third, the names as well as the durations of the reigns of the kings that reigned between those two points of time. Now, though the date of Kalhana, as given by himself, must be perfectly correct, the same cannot be said, it may be urged, of the period that had passed from Gonarda III. to the date of Kalhana, and of the durations of the reigns of the kings that had passed up to the date of Lalitâditya. The names of the kings and the durations of their reigns may be given here, I think, with advantage. They are as follows:—

*Kings of the Gonarda dynasty.*—GROUP 1.

B. C.		Ys. ms. ds.
1184	1. Gonarda III. <i>reigned for</i>	35 0 0
1149	2. Bibhîshana I..... „	53 6 0
1095	3. Indrajit ..... „	35 0 0
1060	4. Râvana ..... „	30 6 0
1030	5. Bibhîshana II. .... „	35 6 0
994	6. Nara I. <i>alias</i> Kinnara „	39 9 0
955	7. Siddha ..... „	60 0 0
895	8. Utpalāksha ..... „	30 6 0

B. C.		Ys. ms. ds.
864	9. Hiranyāksha <i>reigned for</i>	37 7 0
827	10. Hiranyakula .....	60 0 0
767	11. Vasukula.....	60 0 0
707	12. Mihirakula <i>nick-</i> <i>named Trikoṭihâ,</i> <i>(killer of three</i> <i>crores of people ) ...</i>	70 0 0
637	13. Baka .....	63 0 13
574	14. Kshitinanda .....	30 0 0
544	15. Vasunanda.....	52 2 0
491	16. Nara II.....	60 0 0
431	17. Aksha .....	60 0 0
371	18. Gopāditya .....	60 0 6
311	19. Gokarna .....	57 11 0
253	20. Narendra I. <i>alias</i> <i>Khimkhila.....</i>	36 3 10
217	21. Yudhishtira I.... <i>no period is mentioned.</i> <i>Total Gonardas, GROUP 1 "1014 9 9,"</i> <i>The Vikramāditya dynasty.—GROUP 2.</i>	
169	22. Partâpāditya I. ....	32 0 0
137	23. Jalaukas .....	32 0 0
105	24. Tunjîna I. ....	36 0 0
	<i>Change of dynasty ( "Anyakulajo Rājâ" ).</i>	
69	25. Vijaya .....	8 0 0
61	26. Jayendra ( <i>dynasty</i> <i>ends</i> ) .....	37 0 0
24	27. Sandhimati <i>alias</i> <i>Âryarāja ( Jayendra's</i> <i>minister) .....</i>	47 0 0
	<i>Total Vikramādityas</i> <i>and others, GROUP 2 ,,</i>	192 0 0

A. D.	<i>The Gonardas restored.</i> —GROUP 3. Ys. ms. ds.		
24	28. Meghavâhana ... <i>reigned for</i>	34	0 0
56	29. Pravarasena I. <i>alias</i> Tunjina II. ....	„ 30	0 0
88	30. Hiranya and Toramâna ( <i>dynasty</i> <i>interrupted</i> ) .....	„ 30	2 0
118	31. Matrigupta the poet, ( <i>protege' of the great</i> <i>Vikramāditya of</i> <i>Ujjain, defeater of</i> <i>the S'akas</i> ) .....	„ 4 9	1
	<i>The Gonardas restored again.</i>		
123	32. Pravarasena II. ....	„ 60	0 0
183	33. Yudhishtira II. ....	„ 21	3 0
204	34. Narendra II. <i>alias</i> Lakshana .....	„ 13	0 0
217	35. Ranāditya <i>alias</i> Tunjina III. ....	„ 300	0 0
517	36. Vikramāditya .....	„ 42	0 0
559	37. Balāditya .....	„ 37	4 0
	<i>Total Gonardas after</i>		
	<i>the first restoration. GROUP 3</i>	„ 572	6 1
	<i>The Karkota or Nāga dynasty.</i> —GROUP 4.		
596	38. Durlabhavardhana <i>alias</i> Prajnāditya .....	„ 36	0 0
632	39. Durlabhaka <i>alias</i> Pratâpāditya II. ....	„ 50	0 0
682	40. Chandrâpida .....	„ 8	8 0
691	41. Târâpida .....	„ 4	0 24
	<i>Total Karkotas up to</i>		
	<i>the end of Târâpida</i>	„ 98	8 24
	<i>Grand total up to the</i>		
	<i>end of Târâpida.</i>	„ 1,878	0 4
695	42. Muktâpida <i>alias</i> LALITÂDITYA .....		

Deducting the period of 1,878 years, and 4 days from 2,333\* years, 7 months, and 15 days, we get 455 years, 7 months and 11 days before the time of Kalhana (the end of S'aka 1072), or S'aka 616 years, 4 months, and 19 days, or, with the addition of seventy-eight years, two months and fourteen days, the difference between the S'aka and Christian eras, A. D. 694 years, 7 months, and 3 days, *i. e.*, the 3rd of August 695 as the end of the reign of Tārāpida, or, which is the same thing, as the accession of king Lalitāditya.

Looking, however, over the list, we may observe, that besides the improbably long† periods assigned to most of the kings of the first group, eleven out of the twenty-one kings have figures which are too suspiciously round (three thirty-fives, six sixties, one seventy and one thirty) to reasonably demand unquestioning credence. Then we have the fact that the length of the reign of Yudhishtira I, No 21, is not mentioned, but has to be inferred to have extended to forty-eight years and ten days, from the circumstance that the total period of the twenty-one kings of the group is stated by Kalhana at the end of the *Tarāṅga* to be one

\* As to this period see *infra*, note on pages xciii fg.

† Kalhana at the beginning of his *Tarāṅginī* mentions fifty-two kings—of whom he names seventeen—as those of whom no history had been preserved, and relegates them to a period anterior to that which began with Gonarda III., nothing but the names, the order and the monuments of the seventeen kings being known. Is it not highly probable, that some of these seventeen and some of the unnamed kings really belong to the first part of our list, and that years which belonged to them have by the predecessors of Kalhana, and after them by Kalhana himself, been made to swell the reigns of so many of the kings of the earlier groups into the suspicious sixties, thirties, thirty-fives and seventies?

thousand and fourteen years, nine months and nine days. In group 2 there is nothing extraordinary to raise suspicion, except perhaps the absence of months and days. The third group at once arrests attention at No. 35, Raṇāditya, who is put down as having reigned for the extraordinary period of 300 years. It is said that Raṇāditya married the goddess Kālī, who was born as a princess in order to become his wife, and that through her connection he was enabled to live so long. It is probable that the period of three hundred years is like those of which Kalhaṇa tells us the detailed\* history was lost, and that the name of one king only who reigned in that period being known, the whole period was assigned to him. The round figure of 300 years, even when assigned to a dynasty lost to history, or to anarchy, or to foreign government, or to displaced kings, is of course such as cannot be accepted as accurate without independent evidence, and it is impossible to say what was the exact period of which no history was forthcoming.

The list distinctly improves with the fourth group or with the beginning of the Karkota or Nāga dynasty. There is in that group nothing that is suspicious. There the periods of reigns assigned to the kings also become more and more detailed by the addition of months and days, and appear to belong to easy and every-day probabilities by being short.

The remarks I have just made on the defects of the list up to the end of the third group do not, however, justify suspicious as to the *general* correctness of the periods assigned to the various dynasties or to indivi-

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\* See *Rāj.*, I., 11.

dual kings, especially after the beginning of group 2. Though we may not feel prepared to accept the correctness of the periods assigned to the kings in the first group, there is no reason to doubt that from Gonarda III. to the revolution which compelled Yudhishtira, I. (No. 21), to quit his capital and go into exile, the period given by Kalhana, viz., 1,014 years, 9 months and 9 days, is the period that had actually passed. For Kalhana must have given the figure on the authority of the previous chronicles, lists of kings, memoirs and inscriptions which he mentions at the commencement of his *Tarāṅginī*, and which he must have critically examined.\* The period assigned to group 2, as also the reigns given to the six kings thereof, must likewise be considered to have been based upon the author's materials derived from the same sources, similarly examined. Whatever may be said—and much can be said—against the years of the ten kings (28-37) comprised within group 3, we may safely accept as correct the period of 572 years, 6

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\* That Kalhana did not, in giving the accounts that he has given in his *Tarāṅginī*, draw upon his imagination but upon ancient traditions, is shown by the fact that the *Sī-yu-tu* or "the Memoirs of Hiouen-Tsang" relates, on the authority of ancient Sanskrit books which he translated, substantially the same story as Kalhana does about two facts in the history of Kashmir, viz.: 1st, the fact, that that country which was once the bed of a vast lake, came to be miraculously reclaimed, that a race of dragons possessed the lake as its presiding spirits, and that even when the lake was turned into the kingdom of Kashmir the dragons (Nāgas) continued to be its guardian spirits; and 2nd, that Mihirakula (No. 12) was a cruel king, who was a great enemy of Buddhism, and who acquired a notoriety for killing people, whether offending or not, men, women and children. See *Rāj.*, I., 25-31; 291-329. M., Stanislas Julien's *Mémoires de Hiouen-Tsang*, Vol. II., pp. 169-170; and 190-197.



months, and 1 day, which Kalhana gives to that group. The four reigns of group 4 which preceded the accession of Lalitāditya appear to be free from objection.

There is, therefore, no reason to doubt the correctness of the date of Lalitāditya's accession, A. D. 695, (which is the date, supplied as above, by the *Rājataranginī*, and not A. D. 696 as has hitherto been supposed), until independent facts are brought forward to show that it must be set aside in favour of another. General Cunningham in his learned, laborious and valuable work, *Ancient Geography of India* (Buddhist period),\* has adopted a correction of thirty-one years, so that the accession of Lalitāditya falls, according to him, in A. D. 727 (he takes 696 A. D. as the accepted date of Lalitāditya's accession) instead of in A. D. 695. My esteemed and honoured friend Professor G. Bühler has accepted this correction on the additional authority of the Jains, who state that Yaśovarmā was living in Sainvat 800 or A. D. 744. Other orientalists, Professor Max Müller† among them, have acquiesced in the correction on the authority of General Cunningham and Professor G. Bühler. Any one, therefore, who does not feel convinced by the view of the eminent scholars just named, can only venture to differ with them with considerable hesitation. Accordingly I need not apologise for a somewhat lengthy examination of the grounds of the correction, and of the reasons which might be relied upon in favour of the date supplied by the Kashmirian chronology. General Cunningham bases his conclusion in favour of his correction of thirty-one years on the following data, viz.

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\* Pages 90, 91, 92. † *India: what can it teach us?* p. 334, note 1.

- (1) that when *Hiouen-Thsang*, the Chinese traveller, entered Kashmir in A. D. 631, the younger brother of the king's mother came on to meet him, that according to the *Rājatarāṅgiṇī* the reigning king in Kashmir in A. D. 631 was Pratāpāditya II., but that Pratāpāditya's mother had no brother, so that there must be a mistake in the history given by Kalhana; probably Pratāpāditya's father Durlabhavardhana *alias* Prajñāditya was the reigning king in A. D. 631; that *Hiouen-Thsang* passed two years in Kashmir; and that, therefore, Pratāpāditya must have come to the throne at least three years after the year 631 A. D.; there is, therefore, a mistake in Kalhana's chronicles amounting to three years at least;
- (2) that according to M. Re'musat \* Chandrāpīḍa, the son and successor of Pratāpāditya, applied to the Chinese emperor for aid against the Arabs; the date of the application is A. D. 713, while, according to the native chronology, Chandrāpīḍa reigned "from† A. D. 680 to 688," which shows an error of not less than 25 years; and
- (3) that about A. D. 720 the emperor granted the title of king to Chandrāpīḍa; Chandrāpīḍa must, therefore, have been living as late as the previous year A. D. 719, which makes the error in the Kashmirian chronology amount to exactly 31 years.

\* *Nouvelles Mélanges Asiatiques*, I., 197, as referred to by General Cunningham. I regret I have not been able to see the book.

† More correctly speaking, the reign of Chandrāpīḍa extended from A. D. 682 to 691. For *Hiouen-Thsang* on Kashmir, see Note V.

Now as regards the first point, it may be observed that the reigning king in Kashmir in A. D. 631 was *not* Pratâpâditya, as General Cunningham supposes, but his father Durlabhavardhana or Prajñâditya, and Pratâpâditya, according to *calculation*, did not come to the throne till towards the close of the year 632 A. D. The inaccuracy, therefore, of three years based upon the supposition that Pratâpâditya, who had no uncle, was the reigning prince in A. D. 631\* must, it is clear, be given up as altogether untenable.

As regards the statement that Chandrâpîda, and Muktâpîda *alias* Lalitâditya applied for aid to the emperor of China, and that the date of Chandrâpîda's application is A. D. 713, whereas Chandrâpîda, according to Kalhana, must have reigned "from A. D. 680 to 688," I find that the reigns of both Chandrâpîda and Muktâpîda are given at great length by the Kashmirian historian. But during the reign of neither is any mention made of any trouble by the Mlechchhas, as the Arabs would be called, nor indeed by any foreign enemy or invaders. Kalhana frequently mentions such trouble whenever it has occurred, or even trouble caused by the neighbouring tribes or enemies immediately beyond

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\* we must here remember that like most of the dates of *Hïouen-Thsang* this one is "*approximately inferred*" by general Cunningham. (See Appendix A to his *Ancient Geography*) and is not given by *Hïouen-Thsang* himself either in the *Si-yu-ki* (*Mémoires de Hïouen-Thsang*) or in the *Histoire de la vie de Hïouen-Thsang et de ses voyages dans l'Inde*. The Chinese pilgrim may have really entered Kashmir in 629 or early in 630 A. D.; or Pratâpâditya's accession, though happening during his stay in the country, has not been noticed by him. He seldom concerns himself with the politics of the places he visits, unless they bear upon those religious matters in which he is interested as a very pious, faithful, and rather credulous pilgrim.

the border, but no mention of any foreign invasion, threatened or actual, is made in the account of the two kings. It does not appear, that the memoirs from which he was compiling his account of the two reigns were meagre or of the nature of summaries. Even little incidents, involving the grant of compensation for land taken up for building a temple, is noticed in the reign of Chandrāpīḍa. This king, besides, was a devout follower of Brahmanism, and was not a Buddhist, and is not likely to have applied to the emperor of China for assistance against any Arab invasion. Peace, internal and external, is stated to have been the characteristic of Chandrāpīḍa's reign. As regards the alleged application by Lalitāditya, that appears even more improbable. The account of his reign is particularly detailed, and so full, both as regards his internal and external policy, that it is not credible that a mention or reference to an invasion of his kingdom by the Arabs could have been omitted. Nor is it likely that any invasion by the Arabs could have taken place or been threatened during his reign, which was one of aggression all round and full of brilliant victories. He is described as having carried his arms of conquest far beyond the borders of Kashmir towards the north and the north-west, and to have died in an expedition of conquest towards Persia. No mention is made of any foreign invasion. Muktāpīḍa was even more pronounced in his hostility to the religion of Sākya than Chandrāpīḍa, as is clearly proved by his having brought away a statue of Buddha as a trophy from the Gaudian country, and to have made a present of it to a Buddhist servant of his State, on the latter

praying for it, in consideration for the communication of an engineering secret. I do not think it is possible that Lalitāditya could have or even need have applied to the emperor of the Chinese for aid. We have further to remember, that if invasions by the Arabs had taken place or been threatened both during the reigns of Chandrāpīḍa, and of Mukṭāpīḍa, the fact, on account of its repeated character, would have become so noted, (the difference between the accession of Chandrāpīḍa and that of Mukṭāpīḍa being barely eight years and nine months), that it would certainly have been referred to by the chronicler of the latter's reign, and then repeated by Kalhana in his own narrative. We must, therefore, reject as unfounded or mistaken, the statement that Chandrāpīḍa and Mukṭāpīḍa applied to the emperor of China for aid against the Arabs, even if we felt satisfied that M. Re'musat correctly restored the Sanskrit names from his Chinese text, and correctly identified them with those of the Kashmir kings.

I am afraid we cannot treat in a better way the Chinese statement that the title of king was bestowed by the emperor of China on Chandrāpīḍa about the year A. D. 720. For, among other reasons, it is not enough, when we have to deal with such a list of kings as that given by the *Rājataranginī* from Vikramāditya, No. 36, to Utpalāpīḍa, No. 54, merely to say that there is some mistake amounting to 31 years in the native chronology, but we must show where exactly that mistake lies. For the periods of reigns of the kings comprised in the list just referred to, have been given in considerable detail, presumably after they were verified by Kalhana by the aid of the inscriptions on temples and

other public buildings erected by those kings, most of which were extant in his time, as also by the various chronicles, memoirs, lists and other records, which he mentions at the beginning of his work.

As regards the Jain statement that Yas'ovarmā was living in Samvat 800 or A. D. 744, it may be observed that, so far as we know, there is nothing to make that statement, even if\* it be found to be based upon such reliable testimony as to be accurate, necessarily inconsistent with the earlier date of A. D. 695 being, with the *Rājataranginī*, assigned to the accession of Lalitāditya. For Yas'ovarmā may have had a long reign, beginning from some date anterior to A. D. 695 (a supposition not quite necessary to make) and ending by some year after A. D. 744. He may have continued to reign as a vassal of Lalitāditya after his subjugation by that king, and to reign even after the latter's death. But as a matter of fact the statements of the Jains have little or no value at all as bearing upon the date of Yas'ovarmā, as I have shown at considerable length in a separate note already referred to.

There is, however, a different way of arriving at the date of Lalitāditya's accession (A. D. 695), which satisfactorily proves that the correction of 31 years, which has been proposed, cannot be accepted. This method is the method of calculating back from the date of the finishing of Kalhana's *Rājataranginī* to the accession of Lalitāditya. I call this a different method, because

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\* See Note II.—Observe also Professor Max Müller's valuable caution: "It should be borne in mind that all these statements taken 'from Jain authorities' are either of very modern or of very doubtful date." (*India : What can it teach us ?* p. 338).

the dates and reigns of the kings from Lalitāditya up to Jayasimha, the contemporary of Kalhana, rest on a far more sure and certain basis than those of most of the earlier predecessors of Lalitāditya. This will become apparent from the following continuation of the list.

*The Karkota dynasty continued.*—GROUP 4.

A. D.		Ys.	ms.	ds.
695	42. Muktāpīḍa <i>alias</i> LALITĀDITYA...reigned for	86	7	11
732	43. Kuvalayāpīḍa.....,,	1	0	15
733	44. Vajrāditya Vappiyaka <i>alias</i> Lalitā- ditya II. .. .. .,,	7	0	0
740	45. Prithivyāpīḍa .....	4	1	0
744	46. Saṁgrāmāpīḍa .....	7*	0	0

\* The reading which refers to the duration of Saṁgrāmāpīḍa's reign appears to be incorrect. The words are: जातो मस्साभिधानायां वप्पि-  
यात् सप्तवासरान् । संग्रामापीडनामाय तमुत्पाद्यामववृत्तः । where वासरान् is obviously  
a mistake for वत्सरान्. For in the first place, if the reading वासरान् be  
adhered to the total period of years given at the end of the fourth  
*Tarāṅga* becomes just less by 7 years and more by 7 days, being 853  
years, 5 months, and 27 days, instead of 260 years, 5 months, and 20  
days as given by Kalhana. The difference is at once adjusted, and  
the correct total gained, by reading वत्सरान् for वासरान्, a very likely  
misreading. Secondly, the probabilities are that Saṁgrāmāpīḍa did not  
reign for such a short period as seven days. For that king is stated to  
have 'become king by causing his brother and predecessor Prithivyā-  
pīḍa to be violently set aside (तमुत्पाद्यामववृत्तः)'. If he had died after such  
a short time as seven days' reign, the fact would have been spe-  
cially noted by the historian. Thirdly, Kalhana says of Saṁgrāmāpīḍa  
and his predecessor Prithivyāpīḍa, that 'the kingdom, having got these  
brothers, did not shine, even as the orb of the sun does not shine when  
'it gets the Hemanta and S'is'ira seasons' (Mārgas'ireha to Phālguna).  
*Rāj.*, IV., 400. If Saṁgrāmāpīḍa had reigned for seven days only, his  
reign could not have been compared to the duration of a season along



A. D.		Ys. ms. ds.
751	47. Jayâpîda,..... reigned for	31 0 0
	48. Jajja ( <i>brother-in-law</i> <i>and minister of</i> <i>Jayâpîda usurping</i> )....	„ 3 0 0
785	49. Lalitâpîda.....	„ 12 0 0
797	50. Prithivîpîda II. <i>alias</i> <i>Samgrâmâpîda II</i> .....	„ 7 0 0
804	51. Chippatajayâpîda <i>alias Brihaspati</i> <i>(son of Lalitâpîda</i> <i>by a concubine)</i> .....	„ 12 0 0
816	52. Ajitâpîda, son of Chip- pata's brother, de- posed, and succeeded by	} From the 31st year of the cycle. 41 0 0
	53. Anaṅgâpîda ( <i>son of</i> <i>Samgrâmâpîda</i> )...	
	54. Utpalâpîda ( <i>son of</i> <i>Ajitâpîda</i> ).....	
<i>Total up to the end of</i> <i>the fourth Tarāṅga ...</i>		260 5 20

with that of his brother, who reigned for more than four years. Then, again, of the successor of Samgrâmâpîda it is said, 'Samgrâmâpîda having died a natural death (*śānte*), Jayâpîda, the youngest son of Vappiya, succeeded to the kingdom in the natural course of things.' (शान्तेऽथ संग्रामापिडे कनीयान् वप्पियात्मजः । राजा श्रीमान् जयापिडः प्राप राज्यं ततः क्रमात् ), a language which would not have been used, if Samgrâmâpîda's death had anything strange or notable in it either in the way of being unnatural or having followed so shortly after his reign began. Lastly, whenever Kalhana records a very short reign as that of a few hours or a few days he generally indicates the same by some such word is *ishamika*, *svapnapraya* &c., which he has not done in the present instance.

A. D.		<i>Change of Dynasty.</i> —GROUP 5		
857	55. Avantivarmâ son of Sukhavarmâ son of Upala Brother of the concubine above referred to, from * [Phalg. kr. 1] of 31 to Âshâdha s'.3 of 59		Ys. ms. ds.	
		reigned for	27	4 18
884	56. S'aṁkaravarmâ, up to Phalg. kr. 7 of 77	„	18	7 19
903	57. Gopâlavarmâ.....	„	2	0 0
	58. Saṁkâtâ .....	„	0	0 10
905	59. Sugandhâ, Queen ...	„	2	0 0
	<i>Dynasty changed</i>			
	60. Nirjitavarmâ alias Paṅgu (grandson of S'ûravarmâ). He hardly reigned—not at all, in fact— when he was suc- ceeded by his son, 10 years old, named			
907	61. Pârtha, up to Pausa [kr. 1] of 97, i. e., for 19 yrs., 9 ms. 23 ds. less by 4 yrs., 0 ms., 10 ds. of Gopâla, Saṁkâtâ			

\* The brackets, which enclose the dates in the list, show that the day and the month, though not given by Kalhana, are those that can be inferred for convenience of calculation from certain limits from and to specified by him, within which certain specified events occurred.

A. D.		Ys. ms. ds.
	<i>and Sugandhā....reigned for</i>	15 9 13
923 .....	Nirjitavarmā or Paṅgu again, up to Māgha [kr. 1] of 98,.....	1 1 0
924	62. Chakravarmā, up to Māgha [kr. 1] of 9 ..	11 0 0
935	63. S'ūravarmā, up to Māgha [kr. 1] of 10 ..	1 0 0
936 .....	Pārtha again, up to Āshādha [kr. 1] of 11 ..	0 5 0
936 .....	Chakravarmā again, up to Jyeshṭha [s'. 8] of 13	1 11 23
938	64. Unmattāvanti, up to Āshādha [kr. 1] of 15 .....	2 0 7
Total years, GROUP 5, end of the 5th Tara ga.		83 4 0

Dynasty changed.—GROUP 6.

940	65. { Yas'askara, up to Bhād. [kr. 3] of 24, including	
	66. { Varnata who reigned a few days before Yas'as- karā's death, ..	9 0 0
949	67. Saṅgrāmadeva, up to Phālg. [kr. 10] of 24 ..	0 6 8
950	68. Parvagupta, up to Āshādha [kr. 13] of 26 ..	1 4 4

A. D.		Ys. ms. ds.
951	69. Kshemagupta, <i>up to</i> <i>Pausha</i> [s'. 1] of 34, <i>reigned for</i>	8 6 3
960	70. Abhimanyu, <i>up to</i> <i>Kârt.</i> [s'. 3] of 48... ,,	13 10 3
973	71. Nandigupta, <i>up to</i> <i>Mârg.</i> [s'. 12] of 49... ,,	1 1 9
975	72. Tribhuvana, <i>up to</i> <i>Mârg.</i> , [s'. ] of 51 ... ,,	1 11 23
976	73. Bhîmagupta..... ,,	5 0 0
981	74. Diddâ, Queen, <i>up to</i> <i>Bhâd.</i> [s'. 8] of 79 ... ,,	22 9 3
<i>Total years, GROUP 6, end</i> <i>of the 6th Taraṅga.</i>		<hr/> 64 0 23 <hr/>
<i>Dynasty changed.--GROUP 7.</i>		
1004	75. Samigrâmarâja, <i>up to</i> <i>Âshâdha</i> [kr. 1] of 4 ... ,,	24 9 8
1029	76. Harirâja, <i>up to</i> <i>Âshâdha</i> [s'. 8].....,,	0 0 22
1029	77. Ananta, <i>up to</i> <i>Kârt.</i> [s'. 6] of 39, <i>when he</i> <i>crowned his son</i> <i>Kalas'a</i> ..... ,,	35 3 28
1064	78. Kalas'a, <i>up to</i> <i>Mârg.</i> [s'. 6] of 65..... ,,	26 1 0
1090	79. Utkarsha and Harsha, <i>up to</i> <i>Bhâd.</i> [s'. 5] <i>of 77</i> ..... ,,	11 8 29
<i>Total years, GROUP 7, end</i> <i>of the 7th Taraṅga...</i>		<hr/> 97 11 27 <hr/>

A. D.	<i>Dynasty changed.</i> —GROUP 8.		
1102	80. Uchchala, up to	Ys. ms. ds.	
	<i>Pausha</i> [s'. 6] of 87		
	<i>reigned for</i>	10 4 1	
1113	81. Radda alias S'ankha ..	0 0 1	
1113	82. Salhana, up to Vais'.		
	[s'. 3] of 88..... ..	0 3 26	
	<i>Dynasty changed.</i>		
1113	83. { Sussala, up to Phalg.		
	{ new moon of 3, in-		
	{ cluding 6 ms., 12 ds. of		
	84. { Bhikshâchara ..... ..	15 9 27	
1129	85. Vijayasimha, still		
	<i>reigning in the 25th</i>		
	<i>year or A. D. 1151,</i>		
	<i>i. e., S'ake 1072.....</i>	22 0 0	
	<i>Total to end of S'ake</i>		
	<i>1072, or A. D. 1151 ..</i>	48 5 25	

Now counting back from the date to which Kalhana carries his narrative, which, for the sake of convenience, we will suppose is the *close* of the year S'ake 1072, we come to the same date to which we came before, and regarding the reliableness of which as based on Kalhana's materials up to Lalitâditya we have already remarked. Thus :

Ys. ms. ds.

Period from the accession of Lalitâditya			
to the end of the Karkota			
dynasty, or <i>Tarânga IV.</i> .....	161	8	26
Do. from the end of the Karkotas			
to the end of Unmattâvanti, or			
Group 5 .....	83	4	0

A. D.		Ys. ms. ds.
951	69. Kshemagupta, <i>up to</i> <i>Pausha</i> [s'. 1] of 34, <i>reigned for</i>	8 6 3
960	70. Abhimanyu, <i>up to</i> <i>Kârt.</i> [s'. 3] of 48... ,,	13 10 3
973	71. Nandigupta, <i>up to</i> <i>Mârg.</i> [s'. 12] of 49... ,,	1 1 9
975	72. Tribhuvana, <i>up to</i> <i>Mârg.</i> [s'. ] of 51 ... ,,	1 11 23
976	73. Bhîmagupta..... ,,	5 0 0
981	74. Diddâ, Queen, <i>up to</i> <i>Bhâd.</i> [s'. 8] of 79 ... ,,	22 9 3
<i>Total years, GROUP 6, end</i> <i>of the 6th Taraṅga.</i>		<hr/> 64 0 23 <hr/>
<i>Dynasty changed.—GROUP 7.</i>		
1004	75. Samgrâmarâja, <i>up to</i> <i>Âshâdha</i> [kr. 1] of 4 ... ,,	24 9 8
1029	76. Harirâja, <i>up to</i> <i>Âshâdha</i> [s'. 8] ..... ,,	0 0 22
1029	77. Ananta, <i>up to</i> <i>Kârt.</i> [s'. 6] of 39, <i>when he</i> <i>crowned his son</i> <i>Kalas'a</i> ..... ,,	35 3 28
1064	78. Kalas'a, <i>up to</i> <i>Mârg.</i> [s'. 6] of 65..... ,,	26 1 0
1090	79. Utkarsha and Harsha, <i>up to</i> <i>Bhâd.</i> [s'. 5] <i>of 77</i> ..... ,,	11 8 29
<i>Total years, GROUP 7, end</i> <i>of the 7th Taraṅga...</i>		<hr/> 97 11 27 <hr/>

A. D.		Dynasty changed.—GROUP 8.		
		Ys.	ms.	ds.
1102	80. Uchchala, up to <i>Pausha</i> [s'. 6] of 87			
			reigned for	10 4 1
1113	81. Radda alias S'ankha ..	0	0	1
1113	82. Salhana, up to Vais'. [s'. 3] of 88..... ..	0	3	26
	Dynasty changed.			
1113	83. { Sussala, up to Phalg. new moon of 3, in- cluding 6 ms., 12 ds. of			
	84. { Bhikshachara ..... ..	15	9	27
1129	85. Vijayasimha, still reigning in the 25th year or A. D. 1151, i. e., S'ake 1072..... ..	22	0	0
	Total to end of S'ake 1072, or A. D. 1151 ..	48	5	25

Now counting back from the date to which Kalhana carries his narrative, which, for the sake of convenience, we will suppose is the *close* of the year S'ake 1072, we come to the same date to which we came before, and regarding the reliableness of which as based on Kalhana's materials up to Lalitāditya we have already remarked. Thus:

Ys. ms. ds.

Period from the accession of Lalitāditya to the end of the Karkota dynasty, or <i>Taranga IV.</i> .....		161	8	26
Do. from the end of the Karkotas to the end of Unmattāvanti, or Group 5 .....		83	4	0



Period from the end of Unmattâvanti	Ys	ms.	ds.
to the end of Diddâ, Queen, or			
Group 6.....	64	0	23
Do. from the end of Diddâ, Queen,			
to the end of Utkarsha or			
Group 7.....	97	11	27
Do. from the end of Utkarsha up			
to the date when Jayasimha			
had reigned 22 years or up to			
the end of Kalhana's narrative,			
end of S'aka 1072, Group 8 ...	48	5	25
<i>Total years up to end of Kalhana's</i>			
<i>narrative, end of S'aka 1072 ...</i>	455	7	11

At the beginning of his *Râjataranginî* Kalhana says, that the cycle year of the era used in Kashmir was 24, and that at the time he speaks 1,070 years of the S'aka era had already passed. At the end of his book he says that the cycle year is 25, and that in the latter year Jayasimha had from the time of his accession to the throne passed twenty-two years. Jayasimha came to the throne on the new-moon day of Phâlguna of the year 3, so that he must have finished his twenty-second year on the new-moon day of Phâlg. 25, or just a fortnight before the end of that year. If, therefore, we suppose that Kalhana began his work in the early part of the year 24, he took just two years to finish it. Further, when he says that in the year 24 of the local cycle 1070 years of the S'aka era had passed, we have taken this to mean that he began his work in the very early part of that year, almost on the new year's day; so that we have got to deduct the number of 455 years, 7 months, 11

days from 1072, which gives us 616 years, 4 months, 19 days S'ake, or the 3rd of August 695, A. D., as the calculation date of Lalitāditya's accession.\*

\* If we count up all the totals of the whole list of 85 kings, we find that at the *end* of S'ake 1072 the period of 2,333 years, 7 months, and 15 days had passed from the accession of Gonarda III. But at the beginning of the cycle year 24 or end of S'ake 1070, Kalhana tells us that 2,330 years had passed from the accession of Gonarda III. We have shown above that he brought his narrative to an end just at the close of the year 25, so that at the end of that year or S'ake 1072 we may say 2,332 years had elapsed. But the total obtained by adding up the reigns of all the kings is 2,333 years, 7 months, and 15 days, or 1 year, 7 months, and 15 days more. How is this difference to be accounted for? I cannot say exactly. Probably the word *prīyas*, [प्रियः] in verse 53 of *Rāj.* I., where the author says that '[at the beginning of] the cycle year 24, some 2,330 years had passed,' has to be understood to mean 'some, more or less, by a few months and days'. We must suppose that when Kalhana wrote the above verse, he was not quite sure how many months and days, more or less, than the round figure of 2,330 years, the total of all the kings would come to, and that, leaving it to be gathered from all the totals when he should have finished his work, he secured himself against small inaccuracies by the use of *prāyas*. This must have been the case, because the materials, which he had before him, and into the details of which he was to examine as he would come to describe the period of each king or of each group of kings, showed differences from each other, as to the exact period that had elapsed from the accession of Gonarda III. though we may suppose they did not show very wide divergencies on the subject. If this view is correct, we must presume that the other numbers of years he mentions as having passed from the beginning of the Kali age, or as having been taken by the fifty-two kings whose history was lost, &c., (*Rāj.*, I., 48-56), were mentioned subject to such correction. The only other alternative which might explain the difference of 1 year, 7 months, and 15 days is the supposition that in group 3, the numbers of years given to the ten kings may be mistaken to that extent. This supposition becomes probable from the fact, that the total of the ten reigns is not given in words at the end of the third *Tarāṅga* which contains their history, as is the case with every other

When the date of the king from whom we start, viz., Gonarda III., and the date up to which the narrator brings us, are known, when the period between the two dates is also known, and lastly, when the periods of the reigns of the kings who reigned during that period are given, the date of any king in the list must of course be the same whether counted up from the beginning or back from the end; and I am aware that objection may be taken to the importance I attach to the agreement between the dates obtained above by the methods referred to. But the support I seek is from the fact that the part of the list, over which we go in counting back from the date of Kalhana, is made up of dates and periods obviously so unassailable on account of their details, as also on account of the very detailed and apparently reliable account even of the reigns of the kings, that the result of the runte-back must be accepted as independent and unassailable, unless undeniable facts are brought forward to justify any suspicions of error.

Those that accept the correction of thirty-one years have to show how the mistake of such a period is to be adjusted; that is to say, they have to show where it occurs in the list of kings, and how the list is to be corrected throughout. If it occurs anywhere in that portion of the list which precedes the reign of Lalitāditya, and if they accordingly bring down his accession by thirty-one years, they will have to alter all the dates of the kings subsequent to Lalitāditya even up

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If this supposition be correct, it is only a collation of different manuscripts of the *Rājataranginī* and a carefully prepared edition of that valuable book—a great desideratum—that can be cited to explain the difference. On the *Rājataranginī*, see Note III.

to Jayasimha, the contemporary of Kalhana. I feel sure no one will seriously venture to do this, as no one can assert that all the dates of the kings, from Jayasimha back to where the mistake may be supposed to have occurred before the time of Latitāditya, are wrong—including Kalhana's own date, in fact. As for the *post-Lalitāditya* part of the list, I do not see the likelihood of a mistake of thirty-one years occurring anywhere in it. It is this fact which attaches especial value to the agreement of the date of Latitāditya, obtained by the two ways of counting which I have mentioned above. Differing, therefore, very reluctantly from General Cunningham and my friend Professor G. Bühler, I venture to hold that in all that the former has urged, or in all that may be derived from the statements of the Jains, no such facts as will justify any suspicions of error have been brought forward, and my conclusion, therefore, is that A. D. 695 is the correct date of the accession of Lalitāditya.\*

Yas'ovarmā must, accordingly, have reigned in the latter part of the seventh and the first part of the eighth

\* My friend Professor Rāmkrishna Gopāl Bhāṇḍārkar's statement in his preface to his valuable edition, 1876, of the *Malatīmādhava* in the Bombay Sanskrit Series, p. 9, that Lalitāditya reigned, according to General Cunningham, from 693 A. C. to 729 A. C., appears based upon some mistake, unless my friend was referring to some other writing of that scholar than his *Ancient Geography of India*. The date given at p. 245 of Prinsep's *Indian Antiquities*. Vol. 11., under the name of General Cunningham, must be considered as obsolete in 1876, as the *Ancient Geography* had been published in 1871. See also, General Cunningham's *Arch. Surv. of India*, 1873, Vol. III., p. 135.

Professor Max Müller says (*India: What can it teach us?*) that we may for the present be satisfied with 700 A. D. as the date of Lalitāditya's accession. But this satisfaction rests merely on an assurance.

century. As we must suppose that he had finished his own expedition of conquest and slain the king of the Gaudas before he was himself overthrown by Lalitāditya, and, as Lalitāditya's victory over him was one of the earliest achievements of that sovereign, it would follow that some considerable portion of his reign must have fallen in the latter part of the seventh century.

This is the date which is obtained through the *Rājataranginī*. No data are to be had at present from dynastic lists and genealogical tables relating to the kings of Kanauj, nor from any independent facts relating to Yaś'ovarma.\* We must, therefore, be content at present with the results arrived at from a study of the chronicles of Kashmir.

#### 8 WHEN WAS THE POEM WRITTEN ?

As to the question, when the *Gaiḍavaḥo* was written, it appears to me that there are certain facts in the poem which seem to answer it, and to show that it was composed long after the destruction of the king of the Gaudas by Yaś'ovarmā, if, indeed not after the death of Yaś'ovarmā himself. I make this latter suggestion as it occurs to me in consequence of the fact, that it is not Yaś'ovarmā that commands the poet to chronicle the facts of his victory over the Gaudian king, nor is it the poet himself who undertakes the work of his own motion to please his master. The circumstances under which he commences the work have already been set forth before. But we may prominently recall to our memory a few of them here.

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\* In one or two inscriptions Yaśovigraha is mentioned, but there are no materials to identify him with Yaś'ovarmā. See also Note 11.

When the poet commences to relate his own personal history he tells us: 'Now of that monarch, who placed all the burden of the world upon the firm pillar of his arm, there was an humble favourite named Vappairāya (Vākpati-rāja), having the title of Kavi-rāja.\* Mark the verb in the past tense 'there was.' Does not this indicate that when the poem was written, Yas'ovarmā was dead? In narrative style the present tense is often used in place of the past, but the reverse is not the practice. Let us proceed, however, to another passage. 'Then he (Vappai) was addressed by certain persons fond of poetry, as they sat conversing together, and as the conversation turned on the stories of good men, and as their eyes sparkled with wonderment,† as follows: we 'wish to hear sung by you at full length the death, as it was *formerly* accomplished, of the king of the Magadhas by Yas'ovarmā.‡ The adverb, which I have italicized, requires an explanation. For if at the time that the lovers of poetry are addressing Vākpati, some years had not elapsed since the 'death of the king of the Magadhas was accomplished by Yas'ovarmā,' the simple past tense (*nittavio*, literally, 'made to lie down,' killed) would have been sufficient. The addition of *purā*, formerly, appears to indicate that a considerable time had passed since that event took place. Indeed, *purā* is usually used to indicate a past time since which many important events have taken place, or many ages have gone by. In this case the latter supposition is out of the question. If the former must be the case, are we not rather to suppose that besides the defeat and reduction of Yas'ovarmā by the king

\* 797. † 804. ‡ 844.

of Kashmir, the event of his own death had also occurred? That the latter had happened, and that the former was still somewhat prominent in people's memories, seems hinted at in the following couplets. 'Thereupon,' *i. e.*, on being asked to narrate the history of the Gaudian king's death, 'he (Vâkpati), gently smiling and manifesting goodness, spoke as follows, because the hearts of the pure are ever opposed to a spirit of cavilling.'\* If I understand this passage aright, does it not imply that the poet could, having regard to the loss of estimation which Yaśovarmā had suffered through his defeat at the hands of the king of Kashmir, have hesitated to comply with the request, if he had not allowed *sadbhāva*, goodness, to get the upper hand of him? Do not, further, the words of the second line show that whatever other people thought, *he* at all events was free from the spirit of cavilling at the proposal?† Lastly, when the poet promises his interlocutors that he will narrate the story of the death of the king of the Gaudas by the hand of Yaśovarmā, the poets, *i. e.*, his interlocutors, sing a panegyric of Yaśovarmā,‡ which ends thus: 'In this manner at that moment were uttered by the poets, praises of address of the virtues of the monarch (Yaśovarmā), which, though they were really absent, appeared to be present, because they were imagined to have presented themselves there.'§ This appears to

\* 845. † See also 98, where the poet speaks of his heart as 'stopped and pained,' as he commenced to narrate the story of Yaśovarmā. What should have 'pained' and 'stopped' it, except the sense of Yaśovarmā's misfortunes and his death? Then he says, his heart felt happy. This seems to refer to his sense of gladness that he was going to sing the glory of his kind master, though no longer alive.

‡ 1194.

§ 1204.



me almost conclusive that Yas'ovarmâ had been dead at the time, as otherwise the virtues of a living monarch could not be spoken of as 'absent' by his own subjects, and in all probability, his dependents. Nor is the praise of the poets a praise of the virtues of the monarch personified, but is addressed to the monarch himself. There is an earlier passage also which would seem to tend in the same direction as the later passages just quoted. Having described how the damsels of heaven felt enamoured of Yas'ovarmâ when they saw him fight bravely in the field of battle, Vâkpati sums up this: 'The young wives of the gods, in whom the passion of love was in this manner excited by the pleasure they felt at the sight of his fighting on the battle-field, are, I believe, still love-sick in their hearts.\*' Here again the word 'still' (*ajjavî*) appears to imply, that it is no longer possible for 'the young wives of the gods' to gratify their eyes by witnessing the fighting on the battle-field by Yas'ovarmâ, that is to say, that Yas'ovarmâ was no longer alive. If it were otherwise, the simple verb—the present tense used in the sense of the past—would have been sufficient. The addition of 'still' would appear to be unnecessary even if it be supposed that Yas'ovarmâ was alive, but was no longer fighting. The fighting referred to in the passage quoted is not that of any particular occasion, but all fighting generally by the monarch. The expression 'still' can, therefore, only refer to a state of circumstances under which any fighting whatever by him had become impossible, *i. e.*, he had been dead.

It seems, therefore, highly probable that since Yas'ovarmâ slew the king of the eastern country, many years had passed, a number of great events had occurred, including his own defeat by the stronger monarch of Kashmir and his own death, and that Vâkpati, in spite of the misfortunes which had overtaken his master and patron, and which had lowered him in the estimation of the world, began his poem 'having a great beginning' to celebrate the great event of that monarch's reign, in consideration of his sense of the many royal favours he had received from him, but that he was either not able to finish that poem, or if he did finish it, it has not yet come to light, or—have we unfortunately even to say, it has not descended to our times?

The above considerations lead us to infer that the *Gaiḍavaho* was probably written in the first quarter of the eighth century or between A.D. 700 and A. D. 725. For Yas'ovarmâ must have slain the Gaudian king long before he was himself deprived of his throne by Lalitâditya, which event must have occurred, if it did occur, in the very early part of the eighth century, as it was the first exploit of the Kashmirian king after he came to the throne in A. D. 695.

#### 9 SUMMARY OF FACTS KNOWN BEFORE A. D. 700.

As the *Gaiḍavaho* that is now being placed before the public is one of the very few works of Indian literature, of which the date is fortunately known, and as it fixes the date at least of one other important Sanskrit author, viz., the great dramatist Bhavabhūti, it will, I think, be of interest to summarise here some

of those facts and ideas which occur in the poem, and in finding the earliest date of which we have not yet been altogether successful. As the tendency is very common to bring the origin of Indian facts, beliefs, and events rather too near to our own time, it is of some importance to have incontrovertible dates for some of them.

The Paurânic idea that Brahmadeva was born in the lotus that arose from the navel of Vishnu, and that he lives there.

Hari or Vishnu is the only one that survives the periodical destruction of the world.

The following avatâras and gods are mentioned:

The Man-Lion incarnation; the Boar incarnation; Vâmana; the Tortoise; Mohinî; Krishna; Balabhadra, (of S'esha); Madhumatha; S'iva (with the three eyes, the clotted hair, his destruction of Kâma, the story of the Kirâta, his having killed Kâma and having drunk the poison, Kumâra his son being a strict bachelor); Gaurî (with the story of her having killed Mahishâsura and being thus identified with Châmundâ and Kâlî of skull-necklaces); Sarasvatî, the daughter of Brahmâ; Ahivarâha; Ganapati; Lakshmi, as she started forth from the churned ocean; Gaṅgâ on the head of S'iva.

S'esha, the great snake, supports the earth on his head.

Yas'as or glory is white.

The Ganges (Bhâgirathî) wanders in the three worlds.

The mountains had formerly wings. They were afterwards chopped away by Indra, by means of his vajra (thunderbolt) which worked like an intelligent ally.

When a king is reduced to submission, the victor

enjoys a bath with his damsels in the bathing ponds (*vâpîs*) or oblong wells of the conquered one.

When the periodical destruction of the universe occurs, Hari is the only survivor, and he is then in the form of an infant boy.

Yama rides on a buffalo.

The Apsarases ply the châmaras over Indra.

The treasures of Kubera are guarded by snakes, and do not move except as an omen of divine favour.

The widows—at all events of the Kshatriya race, did not shave their heads, but neglected to dress and adorn their hair with flowers, jewels, &c.

The elephant's forehead produces pearls.

Arjuna (*i.e.*, Sahasrârjuna) had a thousand arms.

The horse was originally produced from the Himâlaya.

It was a custom for kings to undertake expeditions of conquest without any provocation, it seems, against kings with whom they had no friendship, as soon as the monsoons were over and the time to reap the early crops arrived.\*

The Vindhya mountains were full of large herds of elephants.

The temple in the Vindhyas dedicated to Kâlî or Vindhyavâsinî devî, was an important one. She was identified with Pârvatî, and spoken of as Chandî, Nârâyânî, Kalyânî, S'amkarî, Bhagavatî, S'abari, Devî,

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\* Or, as Bâna says, at the commencement of the year according to the era of Vikrama: अवलम्ब्युल्लुङ्घापिच्छप्रच्छादितकपोलभागभास्वरेण वमन्निव विक्रमकालम् अकालेपि विकासिकाशकाननविशदं शरदारम्भम् &c. *Harshacharitu* VI.

**Mahishāsura-mathani**, and **Bhairavi**. The gateway of her temple contained many bells. The temple was surrounded by swarms of bees. The door was covered over with stains of blood of the sacrifices offered. She had a necklace of human skulls. There were peacocks round her temple. Human sacrifices were offered to the goddess. The flesh of human beings was exposed at night about her temple for sale to those who wished to offer it to her. The temple was adorned by many red banners, probably the offerings of devotees. It was visited by jackals in search of the flesh and blood lying about the steps. The goddess was identified with the lightning, into which the infant daughter of Vasudeva, smashed by Kāṁsa, turned herself. Devotees shaved their heads and offered the hair to the goddess. The lamps in the inner shrine burned dimly. When a human sacrifice was offered, the women of the Kolis (a race of aborigines), hurried up to obtain a sight of the victim, as he was being slaughtered. Victims were slaughtered daily before the goddess, and streams of blood flowed through the temple-yard. The S'abaras who inhabited the Vindhya forests had for their clothing merely a few leaves covering their loins.

Forest recluses (*munayas*) lived in the caves of the Vindhyas surrounded by the *arjuna* trees with their hanging blossoms, and by *kutaja* bushes in flower.

The people living in the Vindhyas used to store grain, as is still done in parts of India, in high cylinder-shaped bambu or wicker baskets (*kusilla*), and to keep dried flesh on the tops thereof, that it might be used by them in the rains. The dust of the stored grain

issuing from the mouths of the granaries heightened the smell of the flesh, and when the heavy continuous rains confined the people to their homes, the strong smell of the flesh made them joyous.\*

The women in the Deccan adorned their hair with the ketaki flower.

Rāvaṇa, the king of Laṅkā, cut his heads and offered them to Ś'iva to gain his favour. Vāli seized him and held him, immense as he was, under his armpit and walked about on the shore.

The Pârasīkas (occupying some part of Kathiawad or Sind ? ) were conquered by Yas'ovarmā. When the blood ran to their faces, it appeared blue.

The arms of warfare mentioned are, (1) the sword *karavāla*, *asi*; (2) the many-edged sword, *khadga*, (3) the spear, *bhalla*; (4) the bow and arrow, *dhanus* and *bāṇa*; and (5) the disk, *chakra*.

King Prithu wished to measure the earth enclosed between the eastern and the western seas. He removed the mountains, and pushed them to be near each sea, and then measured the space thus cleared.

Narmadā, (the presiding deity of the river of that name), once conceived love for the royal sage Kārtavīrya, but her love was not requited by him.

The myth of the churning of the ocean by the gods, and the jar of nectar, &c., taken out therefrom.

The wilds and deserts of Marudes'a (Mārvād) contained lions and elephants.

Ś'rikāṇṭha, of which Thanesar was the capital, was

the district where Janamejaya performed the snake sacrifice to avenge the wrongs of his father.

Duryodhana is called a fool for having wished to bind Kṛishṇa, who had bound the whole world with the fetters of Mâyâ.

It was quite proper the Bhîma smashed the thigh of Duryodhana.

Ayodhyâ, the city of Haris'chandra, ascended with him bodily into Heaven.

The jars of copper, &c., holding treasure and buried under-ground were secured with chains, apparently to prevent them from shifting their ground, as was believed they often did.

It was apparently a custom with victors to take away the harem of their conquered enemies, and make them perform the duties of menials, such as plying the chāmara, &c.

The beloved spouse of Sūrya (the sun) could not bear the effulgence of her husband, and went away from him. So Sūrya, in order to reduce his excessive effulgence, planed off his body with a file.

The city of Kanauj was also called Gâdhipura.

The moon was created from the eye of Atri.

Balarâma, the brother of Kṛishṇa, was much given to drink and to get intoxicated.

Chânakya was the performer of great and brave and unexpected events.

When a king had brought to a victorious issue an expedition undertaken with a view to subdue his neighbours, he was coronated with victory, *i. e.*, he performed a ceremony in which he was crowned with

N (*Gaïḍava*)



viçtory. The name of the ceremony was *vijayâbhisheka*.

In conclusion, I confess I have spent a great deal more time on this work than I had any idea I should have to, when I undertook the edition. But I do not believe the time has been wasted. I sincerely believe Vâkpati is a poet who ought not to lie unnoticed. His originality and his lively poetical imagination, and his very terse style entitle him to the attention of the general reader, to say nothing of the historical merit of his work, and the philological value attaching to his language. And although I may not have succeeded in giving to the public a good edition of his commentator, I have no reason to fear that his own text has not been as well restored as was possible under the circumstances; and if I succeed in bringing him to the notice of the lover of poetry, I shall not have worked in vain. May his merits be recognised by the reader !

S. P. P.

*Simla, 18th July 1886.*

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## NOTE 1.

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### AN ACCOUNT OF KANAUJ.

AS DESCRIBED BY HIOUEN-THSANG AND BĀṆA.

Solittle is known about the ancient history of Kanauj, though one of the most flourishing cities of ancient India, and so meagre is the narrative of genuine details about Yas'ovarmā in the fulsome panegyric of Vākpati, that the account which *Hiouen-Tsang* has given about the kingdom of Kānyakubja (about 640 A. D.), as he found it some forty or fifty years before the time of Yas'ovarmā, and which was then under the celebrated Harshavardhana, the patron of the poet Bāṇa-bhaṭṭa, may be translated here without much apology.

“ The kingdom of Kānyakubja is about 670 miles in circumference. The capital is in the vicinity of the Ganges; it is “ over three miles long and a little less than a mile in breadth “ The towns are defended by solid walls and deep moats. “ There are many towers and pavilions; groves in flowers, and “ lakes and tanks, of which the water is pure and transparent “ like a mirror. The bazars are full of the rarest merchandise of “ foreign countries. The inhabitants are rich and happy, and “ every caste rolls in wealth. Flowers and fruits abound “ everywhere, cultivation and harvest take place at regular “ times. The climate is temperate. The manners of the people “ are sincere and honest. The inhabitants have some noble “ and graceful traits of character: they wear clothes of satin of “ a brilliant colour. They apply themselves ardently to the “ cultivation of literature; they speak with clearness and discuss “ with subtlety. One-half follows the true doctrine (Buddhism)

"the other half attach themselves to error (Brahmanism).  
 "There are a hundred monasteries, which contain about six  
 "thousand monks, and where they study, at the same time, the  
 "doctrines of the *great and small vehicles*.\* There are about  
 "two hundred temples of the gods and several thousands of  
 "heretics (Brahman priests).

"In the age when men enjoyed extraordinary longevity, the  
 "ancient capital of the kingdom of Kānyakubja was called  
 "Kusumapura. The king was surnamed Brahmadata. Thanks  
 "to the virtue and wisdom which he had possessed in his former  
 "existence, he was endowed this time with great civil and mili-  
 "tary talents. His power caused all Jambudvīpa (India) to tremble,  
 "and the renown of his name caused terror among the neighbour-  
 "ing kingdoms. He had a thousand sons full of sagacity and  
 "a hundred daughters of charming beauty.

"At that time there was a Rishi who lived on the banks of  
 "the Ganges. For many times ten thousand years, he kept  
 "his soul plunged in contemplation; his body resembled a  
 "dried up tree. One day some passing birds which perched  
 "in that place let a fruit of the Nyagrodha tree drop on the  
 "shoulder of the Rishi. After many summers had succeeded  
 "many winters, the fruit produced a large and bushy tree.  
 "At the end of a great number of years the Rishi awoke at  
 "last from his contemplation. He wished to uproot that tree  
 "but he feared lest he should thereby destroy the nests of  
 "the birds. The men of that time exalted his virtue and  
 "surnamed him the *Rishi of the great tree* (Mahāvriksha†  
 "Rishi?) The Rishi directed his eyes towards the banks of  
 "the river (Ganges); afterwards walking in the groves, he  
 "saw the daughters of the king who were marching one after  
 "another and dallying together. The love of the world of

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\* Two schools of Buddhist doctrine so called, *Mahāyāna* and *Hīnayāna*.

† It is more probable that 'Mahākuta' or 'Mahānaga' is the name alluded to by the Chinese traveller and not, as suggested by his French translator, 'Mahāvriksha,' which as a name sounds unlikely.

“desires awoke in him, and sensual appetites inflamed his heart. Then, pointing with his finger towards the city of flowers (Kusumapura), he wished to go and wait upon the king in order to ask for one of his daughters.

“The King, apprised of the Rishi's arrival, himself went forth to receive him, and spoke to him thus in a benevolent tone: ‘Great Rishi, you have placed your affections outside the creation; how can you act so lightly?’

“‘Sire’, replied the Rishi, ‘after having remained, during a great number of years, in the bosom of the forests, I came out of the ecstasy of contemplation. As I was walking and throwing my looks everywhere I saw the daughters of Your Majesty, and the fire of love kindled itself in my heart. I come to you from a long distance for asking you for one of them.’

“At these words the king showed extreme embarrassment. ‘Now,’ said he to the Rishi, ‘you may return to your abode, and please return on the day of the nuptials.’ The Rishi obeyed the order of the king and went back into the forest.

“The king asked his daughters one after another, but none of them wished to respond to the wishes of the Rishi.

“The king feared the puissance of the Rishi, and consumed himself with sorrow and grief. The youngest of his daughters having watched a moment when the king was free spoke to him thus in a calm tone: ‘the king, my father, possesses a thousand sons, and all the kingdoms are happy to obey his laws; why does he consume himself with sorrow and grief, as if he had something to be afraid of?’

“‘The Rishi of the great tree,’ replied the king, ‘has deigned to throw his eyes upon you and to ask me for a spouse, but you have all disdained to respond to his wishes. The Rishi is very powerful, and he can, if he wishes, call up good luck or bad luck. If he does not obtain the object of his desires, he will certainly give himself up to rage, and will destroy my

"kingdom, and abolish the sacrifices" of my ancestors, in a manner that my disgrace will reflect upon our first king. "I think seriously of these misfortunes and am truly very much trembling."

"His young daughter made her excuses to him and spoke to him thus: 'give up your deep sorrow; we alone are to blame, I desire to sacrifice my sorry person for prolonging the duration of your dynasty.'

"At these words the king was transported with joy, and gave orders that his chariot should be made ready to conduct her to her spouse. When he arrived at the hermitage of the Rishi, he offered him his thanks, and spoke to him: 'Great Rishi, since you have condescended to lower upon the world your noble affections which used to soar out of the world, I venture to offer you this young daughter for your spouse.' The Rishi, having looked at her, showed visible displeasure. 'Sire,' said he, 'it is in contempt for my old age that you wish to marry me to this ugly girl.'

"'I interrogated my daughters one after another,' returned the king, 'but they were unwilling to respond to your wishes. There was only this young daughter who expressed the desire to become your servant.'

"The Rishi became enraged and pronounced this imprecation: 'May the ninety-nine others become hunch-backed this very instant. In consequence of that deformity they will never be able to marry in their life.'

"The king having sent to verify the fact, they were already hunch-backed. Since that event the city changed its name and was called Kānyakubja, that is to say, the city of the hunch-backed daughters.

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\* The abolition of the sacrifices - a system of religion to which the Brahmans were from time immemorial devoted - was a punishment which Buddhists in power, real or imaginary, were most prone to inflict, and which is frequently alluded to in many similar passages in *Hiouen-Tsang's* works.

† Kalhana appears to allude to a similar legend, though it is not a Buddhist Rishi but Marut (the wind, or wind-god?) that causes the daughters to be hunch-backed. *Rāj.*, IV., 134.

"The present king is of the Vaiśya\* caste; his title is "Harshavardhana; he reigns and possesses all the territory†; "one counts three kings in two generations. The title of "his father was Prabhākaravardhana‡; his eldest brother was "called Rājavaradhana.§ Rājavaradhana ascended the throne in "his capacity as the eldest son, and governed in a virtuous "manner. At that time, S'aśāṅka, king of the kingdom of "Karnasuvarṇa in Eastern India, said every day to his ministers: 'when in the neighbourhood there is an able king, it "is an ill-luck to the kingdom.' Thereupon he attracted "him perfidiously to a place of meeting and killed him.

"The people of ¶Kānyakubja having lost their prince, the "kingdom became a prey to disorder. Then a minister

\* General Cunningham thinks *Hiouen-Thsang* was misled here. *Arch. Surv. of India* Vol. I. The affix 'Vardhana,' however, shows that the Chinese pilgrim was most probably right. The Karkotakas of Kashmir, descended from a Kāyastha, were Vaiśyas, and affixed 'Vardhana' to their names, as 'Durlabhavardhana,' &c.

† This shows that *Hiouen-Thsang* is speaking of a time when Harshavardhana had already conquered Kānyakubja, which event did not take place until after some years after the murder of Rājavaradhana. But when he says one counts three kings in two generations, which implies that Prabhākaravardhana and Rājavaradhana had reigned in Kānyakubja, he apparently shows that he was misinformed. (See further on.) In fact *Hiouen-Thsang* ignores throughout his narrative the fact, that Prabhākaravardhana and Rājavaradhana reigned at Thanesar and not at Kānyakubja, and that it was Harshavardhana who reigned at Kānyakubja. In his account of the kingdom of Thanesar he does not mention that any of those kings reigned there. In fact he says nothing about who the king of Thanesar was at the time of his visit to that kingdom.

‡ Parbhākaravardhana would at first sight appear to be a very unlikely name. But Bāṇa confirms it (see further on), and though *Hiouen-Thsang's* transliteration is defective, M. Julien's explanation 'l'augmentation de (rather, la personne qui augmente) celui qui procure l'eclat' of the Chinese phrase gives its exact import. The name has reference to the fact that its owner was a great worshipper of the sun.

§ This should be Rājavaradhana. (See further on.)

¶ This, too, is based upon the mistaken notion that the kingdom of Kānyakubja belonged to and was ruled by Harshavardhana's father and brother before he succeeded to it.

“ named Bāṇi\* who enjoyed much influence spoke thus to his  
 “ colleagues : ‘ the destiny of the kingdom is going to be decided  
 “ to-day. The eldest son of our first king is dead; the  
 “ brother of that prince is benevolent and humane, and Heaven  
 “ has endowed him with filial piety and respect. By the im-  
 “ pulse of his heart he will love his relations and will have  
 “ confidence in his subjects. I would desire to see him inherit  
 “ the kingdom. What do you think ? Let each one of you  
 “ speak his sentiment.’ ”

“ As all admired his virtue, nobody advised differently.  
 “ Then the ministers and the magistrates exhorted him to  
 “ mount the throne : ‘ Royal prince,’ said they to him, ‘ be  
 “ pleased to listen to us. Our first king † had accumulated  
 “ merits and amassed virtues, and he had reigned with glory.  
 “ When Rājavaradhana had succeeded him, we thought that he  
 “ would go to the term of his career. But by the incapa-  
 “ city of his ministers he went to throw himself under the sword  
 “ of his enemy ; that has been, for the kingdom, an incalculable  
 “ dishonour. It is we who are culpable. Public opinion shines  
 “ in the songs of the people, and everybody submits himself  
 “ sincerely to your brilliant virtue. Reign, therefore, glori-  
 “ ously over the country. If you can avenge the injuries of  
 “ your family, wash the shame of the kingdom, and illumine  
 “ the heritage of your father, what merit will be comparable to  
 “ yours ? We pray you, do not repulse our wishes.’ ”

“ ‘From all time,’ replied the prince royal, ‘the heritage of  
 “ a kingdom has been a heavy burden. Before ascending the  
 “ throne, one ought to reflect maturely. As for myself I  
 “ possess, in truth, only mediocre virtue; but to-day as my  
 “ father and my brother are no more, if I refuse the heritage  
 “ of the crown, shall I be able thereby to do good to the people ?  
 “ It is just that I should obey public opinion, and that I should

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\* This is the same as Bhaṇḍi, the son of the sister of the king's mother, mentioned by Bāṇa. In the vernacular the name must have been pronounced Bhāṇḍi (the ñ representing a mere nasalization of the á), from which Bhāṇi or Bāṇi is an easy corruption for a Chinaman to make.

† That is, the head of the dynasty, the father of Rājavaradhana.



“forget my weakness and, incapacity. Now on the banks of the Ganges,\* there is a statue of Avalokiteśvara Bodhisatva. As he works many miracles I desire to go and pray to him.”

“He repaired soon to the statue, abstained from food, and offered fervent prayers. The Bodhisatva, touched by the sincerity of his heart, appeared to him in person and questioned him thus: ‘What do you ask with such pressing entreaties?’

“‘I have only gathered round me misfortunes,’ replied the prince royal; ‘I have lost my father, who was good and affectionate, and my eldest brother, model of sweetness and humanity, has been detestably massacred. His death has been for me a double chastisement. I see myself that I have little virtue; nevertheless the inhabitants of the kingdom wish to elevate me to honours, and demand that I should succeed to the throne for illumining the heritage of my father. But as my mind is obtuse and devoid of knowledge, I venture to pray for your saintly opinion.’

“The Bodhisatva said to him, ‘In your former life you lived in this forest; you were the Bhikshu of the hermitage and you acquitted yourself of your duties with indefatigable zeal. In consequence of that virtuous conduct, you have become the son of the king. The sovereign of the kingdom of Karnasuvarnapura having destroyed the law† of Buddha, it is necessary that you should succeed to the crown for reviving the splendour of the kingdom. If you soak yourself through with affection and compassion, if your soul commiserates with misfortune, you will before long reign over the five Indies. If you wish to prolong the duration of your dynasty, it is necessary that you should follow my instructions. Through my secret protection I will procure for you a brilliant good fortune, and no neighbouring king shall be able

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\* This proceeds upon the misinformation, on which *Hien-tsan* acted, that the dynasty reigned at Kānyakubja even before the accession of Harshavardhana. The fact is that it was not for some years after Harshavardhana became king, that he became supreme ruler at Kānyakubja.

† The law or law of Buddha referred to in this account is the religion or, as we might say, the S’āstra of Buddha. The sovereign referred to is S’āsāka.

o (*Gaṇḍavaho*)

"to resist you. But do not mount the seat of the lion (the *simhāsana*), and do not take the title of great king (*Mahārāja*)."

"After having received these instructions, he retired. He then accepted the heritage of the kingdom, designated himself by the name of royal prince (*Rājakumāra*), and took the title of *S'ilāditya*. Thereupon he gave the following order to his subjects. 'The murder of my brother has not yet been avenged, and the neighbouring kingdoms have not submitted to my laws; I do not see the time when I shall be able to eat my food with tranquillity. Do you all, magistrates, unite your hearts and your arms.'

"Soon afterwards he assembled all the troops of the kingdom and made the soldiers exercise. He had an army of five thousand elephants; the cavalry counted twenty thousand horse, and the infantry fifty thousand men. He marched from the west to the east for chastising those kings who had not submitted. The elephants did not leave their trappings, nor did the men their coats of mail. At last in the middle of the sixth year he returned home master of the five Indies. After having aggrandised his territory, he still augmented his army; the corps of elephants was increased to sixty thousand, the cavalry to a hundred thousand. At the end of thirty years,\* the military operations ceased, and by his wise administration he spread everywhere union and peace. He applied himself to economy, cultivated virtue, and practised good to such an extent as to forget sleep and food. He prohibited, in the five Indies, the use of meat, enjoining that if any one killed a living being, he would be condemned to death without the hope of pardon. Near the banks of the Ganges he

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\* It is clear from this that *Hiouen-Thsang* has hitherto been narrating what he heard as having passed considerably more than thirty years before, during which time the Buddhist admirers of the king had obviously invented many miracles, and probably falsified much of his true history. Indeed, as the pilgrim speaks of the religious operations having commenced at the end of thirty years of military operations, and of a religious assembly having been convoked by him every five years, it would appear that at the time he is speaking *Harshavardhana* had already reigned at least for thirty years.

" caused to be built several thousands of stūpas, which were  
 " each a hundred feet high. In the towns, large and small, of  
 " the five Indies, in the villages, in the cross-ways, and on the  
 " crossings of roads, he caused to be built houses of help  
 " where there were deposited food, beverages and medicines  
 " that they might be given in charity to travellers, and to poor  
 " and indigent people. Those beneficent distributions never  
 " ceased. Everywhere where the Saint (Buddha) had left  
 " the trace of his foot he caused Sanghārāmas to rise. Every  
 " five years he convoked an assembly called the great assembly  
 " of deliverance (*moksha-mahā-parichehha*). He exhausted  
 " the treasures and store-houses of the State for doing good  
 " to all men. He only reserved the arms, which were not fit  
 " to be given away in charity. Each year he called together  
 " the S'rāmanas of different kingdoms. On the third and  
 " seventh days he made them the four presents. He decorated  
 " richly the *Seat of the Law* and caused to be arranged,  
 " in large number, the *Seats of the exposition of the Law*  
 " (Buddhist texts). He ordered the monks to argue together,  
 " and judged of their strength or of their weakness. He  
 " remunerated the good and chastised the wicked, dismissed  
 " the ignorant and elevated the illustrious.

" If any one observed faithfully the rules and the discipline,  
 " if any one distinguished himself by the purity of his virtue,  
 " the king made him sit upon *the seat of the lion* (*Simhāsana*,  
 " the throne), and himself received, from his mouth, instruction  
 " on the Law. If any one, though practising a pure and irre-  
 " proachable conduct, was devoid of wisdom and learning, he  
 " took pleasure in giving him tokens of his esteem and respect.

" If a man forgot the rules and the discipline, and exposed  
 " his vices on the great day, the prince expelled him from his  
 " kingdom and did not wish to see him or to hear of him any  
 " longer. When the petty kings of the neighbouring kingdoms,  
 " their ministers, and their great officers practised the good  
 " without intermission and followed virtue with indefatigable  
 " zeal, he conducted them by the hand, made them sit on his  
 " throne, and called them his good friends. As for those who

“ followed a different practice he disdained to speak to them  
 “ in the face. If he had need of consulting anybody on any  
 “ subject, he prepared himself for a friendship with him by a  
 “ continual exchange of messengers. Sometimes he himself  
 “ visited his domains and examined the practices of the in-  
 “ habitants. He had no fixed residence anywhere; in every  
 “ place where he stopped he caused a cottage to be constructed  
 “ and there he lived. Only in the three months of the rainy-  
 “ season, he suspended his tours. Every day, in his palace of  
 “ travel\* he caused to be prepared exquisite food for nourish-  
 “ ing the men of different creeds and knowledge; one thousand  
 “ monks and five hundred Brâhmanas. He divided each day  
 “ into three parts. In the first he occupied himself with pub-  
 “ lic affairs and matters of government; in the second he  
 “ applied himself to acts of merit and cultivated the practice of  
 “ virtue and indefatigable zeal; the whole day was insuffi-  
 “ cient for him.

“ In the commencement (*Hiouen-Thsang*) having received  
 “ an invitation from king Kumâra,† he had replied to him: ‘I  
 “ am going from the kingdom of Magadha into the kingdom  
 “ of Kâmarûpa.‡’

“ At that time, king S’ilâditya was touring about in his  
 “ State. As he found himself in the kingdom of Kaju-ghira,  
 “ he gave the following order to king Kumâra§: ‘it is necessary  
 “ that with the foreign|| monk of the monastery of Nâlanda  
 “ you should come promptly to see me.’

“ Thereupon the monk, accompanied by Kumâra, came to  
 “ the king. After the monk had refreshed himself from his  
 “ fatigue, king S’ilâditya spoke to him: ‘from what kingdom  
 “ do you come? What is the object of your desires?’

\* Unless it is a royal tent, *the palace of travel* appears to have been a house intended for the lodging and boarding of travellers, a dharmaśâlâ or rather annasatra, as we would now call it.

† This is Harshavardhana S’ilâditya, who called himself Kumâra-râja instead of Mâhârâja.

‡ That is, Assam.

§ This is king Kumâra *alias*, Bhâskaravarmâ of Kâmarûpa or Assam.

|| This refers to *Hiouen-Thsang*.

“ ‘I come,’ replied the traveller, ‘from the kingdom of the great *Thang*; I request permission to search the Law of Buddha.’

“ ‘In what country is the kingdom of the great *Thang*?’ asked the king. ‘What distance separates it from here?’

“ ‘It is situated,’ replied he, ‘to the north-east of this kingdom, and is several times ten thousand *li*\* from here. ‘It is the country which Indians called *Mahāchīna*.’

“ ‘I have heard it said,’ returned the king, ‘that in the kingdom of *Mahāchīna* there is an emperor called the king of *Chīn*. In his youth, he distinguished himself by a marvelous penetration; when he grew up, he showed, in the art of war, a divine talent. Formerly, under the preceding reign, the empire was a prey to disorder; it was divided and shaken in all parts; each ran to arms, and men were plunged in misery. But the emperor, called, *the king of Chīn*, who had conceived vast projects in early days, displayed all his benevolence and his tender compassion. He saved men from ruin and pacified the interior of the empire. His laws and his beneficent acts extended themselves far and wide. The people of other countries and foreign lands embraced his reforms with love and declared themselves his subjects. The multitude of the people, whom he generously feeds, sing pieces of music in honour of the victories of the *king of Chīn*. It is already a long time ago that I heard his praises resound. Is the eulogy of his brilliant virtues well founded? Is he the same one who is called the great *Thang*?’

“ ‘Yes’ said he to him, ‘*Chīna* is the name of the kingdom of our first king, and *Ta-Thang* (*the great Thang*) is the name of the present dynasty. Formerly, when the sovereign had not yet inherited the throne, they called him *the King of Chīn*; now that he has received supreme power they call him *the son of Heaven*,—emperor.

“ ‘At the end of the preceding dynasty, the people were without a master; the weapons of war moved about pêle-

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\* About six *li* make a mile.

“ mêle and sacrificed men. The king of Chin, who had received from Heaven a great soul, exhibited his benevolence and his compassion. Thanks to the puissance of his arms the wicked were exterminated; the eight regions commenced to breathe again, and the ten thousand kingdoms came to him to offer tribute. He feeds with bounty all the creatures; he reveres the *three Precious Ones*;\* he lightens the imposts and diminishes the punishments; the kingdom has superabundant resources, and the people enjoy unlimited peace. It would be difficult to enumerate completely his great views and his magnificent reforms.”

“ ‘Wonderful!’ cried out S’ilâditya; ‘the people of that country owe their happiness to the saintly king.’ ”

“ At that time king S’ilâditya being on the point of returning to the *city of hunch-backed daughters* (Kânyakubja) convoked the assemblage of the Law.†

“ Preceded by a multitude of many hundreds of thousands, he kept himself to the southern bank of the Ganges. King Kumâra, preceded by a multitude of many tens of thousands, occupied the northern bank. Then the bands, separated by the river which flowed between them, advanced together, by water and by land. The two kings opened the march. The four corps of army formed an imposing escort. The one set mounted upon boats, the other upon elephants, advanced to the sound of drums, of conches, of flutes, and of guitars. At the end of ninety days, they arrived near the *city of hunch-backed daughters*, in the middle of a great forest of trees and flowers, which was situated to the west of the Ganges. At that moment, twenty kings of different kingdoms, who had received in advance the orders of S’ilâditya, had each brought the most distinguished S’ramanas and Brâhmanas of their kingdoms; the magistrates and the warriors had come to join the grand assemblage.

“ The king (S’ilâditya) had built in advance, to the south

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\* The *Three Precious Ones* (Triratna) are Buddha, Dharma, and Saṅgha.

† A synod to discuss religious matters.

“ of the Ganges, an immense Sanghârâma. To the east of the  
“ Sanghârâma he had raised a tower, richly decorated, and  
“ about one hundred feet in height. In the middle, there was  
“ a golden statue of Buddha of the same size as the king. In  
“ the middle of the tower he had set up an altar made of pre-  
“ cious metals, for bathing the statue of Buddha upon.

“ Fourteen or fifteen *li* to the north-east of that place, he  
“ constructed, outside, a palace of travel. It was then the  
“ second month of spring. From the first day, he had  
“ presented the S'râmanas and the Brâhmanas with exquisite  
“ food. On the twenty-first day, from the palace of travel up to  
“ the great monastery, he had caused to be established, upon  
“ the two sides of the road, pavilions that exhibited the richest  
“ ornaments. Musicians, who were premanently engaged, gave  
“ harmonious concerts by turns. The king started in proces-  
“ sion, from his palace of travel, a golden statue of Buddha,  
“ hollow in the middle and embossed, which was about three  
“ feet high. It was carried on a great elephant which was  
“ covered with housings of a great price.

“ The king (S'ilâditya) under the costume of Indra, carried a  
“ precious parasol and kept to the left of the statue. King  
“ Kumâra in the character of king Brahmâ, held in his hand a  
“ white fly-flap, and kept to the right hand side. Each of them  
“ had for escort a corps of five hundred elephants covered  
“ with coats of mail. In front and in the rear of the statue  
“ of Buddha there were a hundred grand elephants. They  
“ carried musicians who beat the drums and filled the air  
“ with harmonious sounds. King S'ilâditya strewed at each  
“ pace, in honour of the *Three Precious Ones*, fine pearls,  
“ precious stones of all sorts and flowers of gold and silver.  
“ He mounted at first the altar made of precious materials,  
“ and washed the statue with perfumed water. The king  
“ took it himself upon his shoulders, and carried it to the top  
“ of the western tower. Then, to honour it, he offered tens,  
“ hundreds, thousands of silk clothes, ornamented with all  
“ sorts of precious stones. At that moment, there were only



“ twenty S’ramanas who followed the statue ; the kings of the  
“ different kingdoms served as the escort.

“ After the meal was eaten, the king assembled (in a conference) the men of different persuasions (the monks and the  
“ Brāhmanas), who discussed the most abstract expressions, and  
“ spoke of the most exalted principles. At the approach of the  
“ evening the king returned from thence into his palace of  
“ travel. Each day they conducted the golden statue in that  
“ manner, and it was accompanied in great pomp as at the first  
“ time. But, when the last day of the assemblage arrived, all  
“ of a sudden the great tower took fire and the double-storied  
“ pavilion, which rose upon the gate of the monastery, became  
“ the prey of the flames. The king then said : ‘ I exhausted, by  
“ giving away in charity, the wealth of my kingdom. After the  
“ example of our ancient king I built the monastery, and I  
“ wished to distinguish myself by meritorious works ; but my  
“ feeble virtue has not found support. In the sight of such  
“ calamities and of such doleful omens, what need have I  
“ to live longer ?’

“ Then he burned perfumes, addressed humble prayers to  
“ Buddha, and pronounced this oath ; ‘ Thanks to the good  
“ works of my former life, I have become the king of the five  
“ Indies. I desire, by the force of my virtue, to extinguish the  
“ terrible conflagration. If that vow must remain without  
“ effect, may I die this very moment !’

“ At these words, he rushed out of the gate ; the fire extinguished itself as if it had all been put out at a stroke, and the  
“ flames disappeared. The kings, witnesses of the miracle,  
“ showed an increase of fear and of respect ; but he, without  
“ changing his countenance, and with the same tone of voice  
“ as before, questioned the kings in these terms :

“ ‘ That sudden conflagration has reduced to ashes the structures which I had just finished. What do you think of that  
“ event ?’

“ The kings prostrated themselves at his feet, and replied  
“ to him, their eyes bathed in tears :

“ with many a wound dressed with white pieces of cloth. Having  
 “ been very much attached to his father, he made up his mind  
 “ to retire from this world and to enter a Buddhistic monastery  
 “ as a recluse, and asked Harshavardhana, to succeed to the  
 “ throne. The latter, equally attached to his late father,  
 “ and to his brother, also resolved to take the same course,  
 “ and refused to become king, giving among other reasons  
 “ this one, that he feared his brother was thinking that his  
 “ father had in his words addressed to him on his death-bed,  
 “ shown preference for him (Harsha) over the other. Both  
 “ prepared to retire into the forest. Great was the consternation  
 “ of the people, and numerous were the entreaties made to  
 “ them to desist from their intentions. Just at that time  
 “ news was brought to the brothers by a messenger that  
 “ the king of Málava\* (Málavarāja), as soon as he heard  
 “ of Prabhākaravardhana's death, had killed Grahavarmā,  
 “ the husband of their sister Rājyasrī and confined her an  
 “ enchained prisoner in a prison at Kānyakubja.† The same  
 “ messenger also stated that it was further reported that the  
 “ king of Málava, being desirous of possessing himself of the  
 “ State of Śrīkanṭha, too, was preparing himself to lead an  
 “ expedition thither, especially as he believed that Prabhā-  
 “ karavardhana's affairs were now without a leader. Hearing  
 “ this, Rājyavardhana determines to go and punish the king  
 “ of Málava, and gives up his intention to retire into the  
 “ forest. He accordingly goes forth with 10,000 horse,  
 “ accompanied by his cousin Bhaṇḍi. Harshavardhana also  
 “ proposes to go with him, but is persuaded by his brother to  
 “ remain at home.

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\* It will be remembered that Prabhākaravardhana had, while living, inflicted a mortal blow on the power and renown of the kingdom of the Málavas. See note\* above, page cxxvii, where he is called मालवक्षेत्रपालः ।

† Does this incarceration of Rājyasrī at Kanauj suggest that her husband was reigning there ? and further, also, perhaps, that his family had been strengthened in their possession of that kingdom by the kings of Thanesar against the king of Málava who might have claimed supremacy, if not absolute right over it ? The *Harsha-charita* is silent as to where the family of Grahavarmā were living or reigning.

Q (*Gaṇḍavaho*)

"After some time a messenger arrives from the camp of Rājyavardhana and relates that after the latter had easily defeated the elephants of the king of Mālava,\* he was decoyed by the king of the Gaudas into his own house, alone, unarmed, and there treacherously put to death.

"On the receipt of this dreadful news, Harsha was enraged, and at once made up his mind to go and destroy the Gaudian king. But his generals Simhanāda and Skandagupta advise him to undertake, instead, an expedition against all the kings of India. To this Harsha at once agrees, and, after swearing that he would destroy the king of the Gaudas before many days are gone, sends letters to all the States demanding that they should either submit to him and accept him as their suzerain, or prepare for war.

"Kumāra, king of Prāgyotisha or Assam sends his submission to him in the shape of a magic umbrella, and only prays that he should be considered as an ally, and not as a vassal by Harsha. The latter gladly accepts this offer, received at the end of his first march, and sends word that he should come to see him." [This Kumāra *alias* Bhāskaravarmā should not be confounded with Harsha's companion and friend Kumāragupta, prince of Mālava]. "After Harsha had marched continuously for many days, Bhaṇḍi, who had accompanied Rājyavardhana, came to him, and gave him the particulars of Rājyavardhana's death, and showed him all the spoil and booty, that had been seized from the king of Mālava by Rājyavardhana. Among the objects thus shown were thousands of elephants and horses, many jewels, necklaces worn by the wives of the Mālava king, many chāmara, many of the king's beautiful mistresses, his umbrella of

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\* So Bāṇa : हेलनिर्जितमाज्जानेकमपि \* \* \* गौडाधिपेन भ्रातरं यथादितम् अश्रौषीत्. It is not clearly stated that the Mālava king was slain or taken prisoner, but from what follows it appears plainly that he was slain. If he had been taken prisoner, the fact would have been mentioned when all the booty and the Mālava princes, prisoners of war, were exhibited to Harshavardhana by Bhaṇḍi. If he had not been killed, his mistresses and the ornaments worn by his queens on their breasts, could not have been seized.

"royalty, his throne and other signs of royalty, and all the  
 "princes of Mālava, taken prisoners of war. Being asked  
 "for news of Rājyaśrī, Bhaṇḍi, said that after Rājyavardhana  
 "had been put to death, and after Gupta had seized  
 "Kānyakubja,\* Rājyaśrī had escaped from prison and had with  
 "all her attendants entered the forest of the Vindhya; that  
 "having learned this he (Bhaṇḍi) had sent messengers to search  
 "for her, but they had not yet returned. Harsha then said he  
 "would himself go in search of her, and sent Bhaṇḍi against  
 "the king of the Gaudas. He accordingly started for the  
 "forest of the Vindhya, and there with the assistance of the  
 "pupils of Divākaramitra, a Buddhist recluse, and formerly a  
 "friend of Rājyaśrī's late husband, discovered her just as she was  
 "preparing to burn herself alive as a helpless widow, forlorn  
 "of all hope, deprived of all relations and friends, and fearing  
 "to be recaptured by her enemies. When met by Harsha  
 "she related how the Gaudian king had been expelled  
 "(? Gauda-sambhrama) from Kānyakubja, and how she was  
 "liberated from prison by the gentle Gupta, and how she  
 "heard after her liberation of her brother Rājyavardhana's  
 "death, and how she resolved to put an end to her miserable  
 "life. She then requested her brother Harsha to allow her  
 "to take the Buddhist uniform of monastic life and end  
 "her days in silent meditation. Harsha persuades her, with  
 "the help of Divākaramitra's advice to return home with  
 "him, and promises that after he had fulfilled his vow of  
 "destroying his enemy, the king of the Gaudas, she might  
 "retire into a convent, and that he would himself join her in  
 "the course. He then returns with her to the banks of the  
 "Ganges, where, at the forest village (vanagrāmaka) named  
 "Yashtigriha, he had left his army encamped. It was here  
 "that the poet made his first acquaintance of the king."

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\* This would seem to show that the Mālava king was in possession of Kanauj after Grahavarman was killed, and until he was himself killed by Rājyavardhana. Otherwise it is difficult to see how that place could have been without a master, so that Gupta should have possessed himself of it immediately on the murder of Rājyavardhana.

Here ends the *Harsha-charita*, which seems, therefore, to record the history of Harsha up to the time when the poet made his first acquaintance of that sovereign, and says nothing about what was done to the Gaudian king (whom he does not name but whom *Hiouen-Thsang* calls S'as'ânka), nor about the meeting of Kumâra, the king of Prâgijyotisha, (Assam), nor about the taking of Kanauj, nor about the conquest of all the kings to whom Harsha had sent his demands of submission.

From the above summary it is certain that Prabhâkaravardhana, Râjyavardhana, and Harshavardhana reigned at Thanesar in the Punjab, and that up to the death of Râjyavardhana the territory of the dynasty was confined to the Punjab, and it is probable that it was after Harshavardhana had reduced the other principalities of India to subjection that Kanauj became their capital. That Harsha then considered that city as his capital there is no doubt, as the Chinese pilgrim seems to mention that fact, though he only lived there during the rains. For *Hiouen-Thsang* calls Harshavardhana, as also his father and brother, kings of Kânyakubja.

If Harsha was not a declared Buddhist up to the end of Bâna's narrative, it is plain that he was very favourably inclined towards that faith, both from the fact of his very respectful treatment of the Buddhists, and from the fact that his sister Râjyas'ri was married into a Buddhistic family. Harsha even according to Bâna's account, was Buddhistic in his principles. He must have, therefore, rightly appeared Buddhistic enough to *Hiouen-Thsang* to treat that distinguished Chinese traveller with such marks of esteem and respect that he should describe him as a devout Buddhist.

From Bāṇa's narrative it appears that up to the time that Rājyas'ri's husband was murdered, Kanauj was the capital of the Mālava kings, and after the destruction of the Mālavarāja by Rājyavardhana, followed immediately by his own death through the treachery of the Gaudian king, the city fell temporarily into the hands of the Gauda, who was, it appears, expelled by a certain nobleman (Kulaputra) named Gupta, and the latter must have remained in possession thereof until it was reduced by Harsha, who then turned it into his capital.

It will have been noted that in the main the two accounts of the Chinese pilgrim and the Sanskrit writer agree with each other, so far as they relate to the same period of time. Bāṇa's account, though full, does not extend beyond a certain event. As to the principal facts, the two writers confirm each other. But for the Chinese account, that of Bāṇa, owing to his dreadful exaggeration, might have been distrusted. But for the account of Bāṇa the Chinese narrative would have remained obscure and unintelligible.

The two narratives given above furnish us with three names of kings who reigned in the first half of the seventh century at Thanesar and Kanauj: 1, Prabhākaravardhana or Pratāpas'ilā, 2, Rājyavardhana; and 3, Harshavardhana, also called S'ilāditya. The death of S'ilāditya is placed by General Cunningham in A. D. 648.\* According to *Hsüen-Tsang*, these three kings were of the Vais'ya caste, whereas according to Bāṇa it is not certain whether they were Vais'yas or Kshatriyas. While 'Vardhana,' their suffix, would argue a Vais'ya descent, and while Bāṇa nowhere distinctly

\* *Ancient Geography of India*, page 570.

says that they were Kshatriyas, they married the princess, Rājyas'ri into what must be a Kshatriya family, that of Avantivarmā. Vākpati says, Yas'ovarmā was a Kshatriya of the lunar race, a statement which we may accept without much doubt, even though coming from such a panegyrist as our poet, especially when we have regard to the suffix 'Varmā' which indicates the Kshatriya, and not the Vais'ya caste. Have we not, accordingly, to suppose that between the death of S'ilāditya Harshavardhana (*circa* A. D. 648) and the accession of Yas'ovarmā towards the latter part of the century a revolution occurred, which ended in the downfall of the Vais'ya dynasty of Harshavardhana, and in the establishment of the Kshatriya dynasty of Yas'ovarmā? Or, secondly, are we to suppose, what is not unlikely, that Yas'ovarmā, on his mother's side, claimed descent from a Kshatriya family, and assumed (either himself at his own instance or after some predecessor) the suffix 'Varmā'? In the case of the former supposition, importance is gained by the statement found in *Hiouen-Thsang's 'Mémoires'* that S'ilāditya Harshavardhana was advised by his supernatural adviser, the Bodhisatva, to accept the crown of Kānyakubja on condition that he should not call himself *Mahārāja*, and that he should not sit upon the throne (*simhāsana*). For these extraordinary precautions, if taken, would reconcile the people to the rule to which they would otherwise be opposed. The kingdom of Kanauj having been acquired by Harshavardhana in war, a revolution after the death of that king is not improbable. A third supposition is that the Maukharas—the dynasty of Avantivarmā to whose son Rājyas'ri was married—reigned at Kanauj, and that it was there that Grāha-



varmā, the husband of that princess, was killed by the king of Mālava, reigning at Ujjain, and that after Harsha's death the city and kingdom of Kanauj was restored to some member of the family of his sister's late husband, and that lastly, our hero Yas'ovarmā was descended from that king.\*

## NOTE II.

THE JAINS ON VĀKPATI AND YAS'OVARMĀ, AND THE  
VALUE OF THEIR DATES.†

### *The Bappabhatti Sūri-Charita.*

This is a short tract purporting to give the life of the Jain scholar, Bappabhatti, in sanskrit intermixed freely with Prākṛit quotations. The date of the tract

\* After the above was written, I have seen that General Curningham already makes the suggestion (*Arch. Surv of India*, vol. XVII. page 127) that Yas'ovarmā might have descended from the Maukharas.

† For a loan of the manuscripts of the *Bappabhatti-Sūri-Charita*, the *Prabandha-kośa*, and of the *Pattāvalī* I am indebted to Rāmchandra Dinānāth S'astri, of Ahmedābad, whose long acquaintance with the literature of the Jains is very properly utilized by the Government of Bombay in the work of making their collection of Jain manuscripts. The MS. of the *Charita* is about two hundred years old; it is wanting in the first three folios, that of the *Pattāvalī* is dated A. V. 1825 or A. D. 1769. I have had two MSS. of the *Prabandha-kośa*, both very beautifully written, correct, and, what is of importance, very old, one particularly. The latter has in its colophon the following list of kings of the Chauhāns of Rānathambhor:—

- |                                 |                                |
|---------------------------------|--------------------------------|
| 1 Vāsudeva (A. V. 608).         | 6 Vijayarāja.                  |
| 2 Sāmanta.                      | 7 Chandrarāja.                 |
| 3 Naradeva.                     | 8 Govindarāja (defeated Sultan |
| 4 Ajayarāja (who founded Ajmir) | Vegvāris).                     |
| 5 Vighararāja.                  | 9 Dullabharāja.                |

is not known, but it is supposed by Rāmachandra S'āstrī to belong to the thirteenth or fourteenth century of the

10 Vatsarāja.	24 Anāla Deva.
11 Singharāja (defeated Hejivadin at Jethan).	25 Jagaddeva.
12 Duryodhana (defeated Nasiruddin).	26 Visala Deva (defeater of the Turushkas).
13 Vijayarāja.	27 Amaragāṅgeya.
14 Vappeyivara (discovered a gold-mine at Sākambari).	28 Pethala Deva.
15 Dullabharaja.	29 Someśvara Deva.
16 Gaṇḍurāja (defeated Mahmad Sultan).	30 Prithiraja, A. Vk. 1236, died A. Vk. 1248.
17 Bālapa Deva.	31 Harirāja.
18 Vijayarāja.	32 Rāja Deva.
19 Chāmundarāja (defeated the Sultans).	33 Bolana Deva (surnamed Bāvariya).
20 Dusala Deva (defeated the king of Gujarat).	34 Viranārāyana Deva (slain in the battle by S'amsuddin Turushka).
21 Visala Deva.	35 Bahad Deva (conquered Mālava.)
22 Prithirāja the great (broke the arm of Valugi Shah).	36 Jaitrasinha Deva.
23 Allana Deva (defeated Shah-Buddin).	37 S'ri Hamira Deva (A. Vk. 1342 died in battle A. Vk. 1358).

The above list differs considerably from that given in Tod's *Rājastān* and also from the one contained in the *Hamīra-Mahākavya* of Nayachandrasūri (Ed. Rao Bahadūr Nilkanth Janārdan Kirtane, 1879). The three lists agree only as to some of the prominent names. The MS. in which my list occurs is between four and five centuries old, though it bears no date. Rājaśekhara's own date is given by himself in the following lines which conclude his work:—

श्रीप्रशवाहनकुले कौटिकनामानि गणे जगद्विदिते ।  
 श्रीमध्यमशाखायां हर्षपुरीयाभिधे गच्छे ॥  
 श्रीमल्ल(MS. ल)धारिगच्छे श्री अभयसूरिस्ताने ।  
 श्रीश्री श्रीतिलकसूरिशिष्यः  
 श्रीराजशेखरसूरीन्द्रवादीकृतिरियम् । छ ।  
 शरगगनमनुमिताब्दे १४०५ ज्येष्ठामूर्त्तौषधवलसप्तम्याम् ।  
 निष्पन्नम् इदं शास्त्रं श्रीत्रध्येत्रोः सुखं तन्यात् ॥१॥

" 'We hoped,' said they, 'the sacred monument, which you had just finished, would last up to future generations. Who would have thought that on the first day it would be reduced to ashes? Add to that that the Brahmins are rejoicing from the bottom of their heart and are congratulating themselves.'

" The king said to them: 'By that which has just happened one can recognise the truth of the words of Buddha. The Brahmins and the men of other persuasions obstinately maintain that everything is eternal. But our great master (Buddha) has taught us the instability of (all things). As for myself I have completed my charities, and I have\* satisfied the wish of my heart. In seeing that conflagration extinguish itself I have recognised anew the truth of the words of *Zu-tai* (Tathâgata). That has been a great honour, and there is no cause for abandoning oneself to tears.'

" In finishing these words, he followed the kings, and ascended from the eastern side to the top of the great *stûpa*. Arrived on the summit he cast his looks in all directions; then he descended the steps. But all of a sudden a strange man ran up to him with a dagger in his hand. The king, forcibly pressed, stepped back some steps, and re-ascended the staircase; then stooping down, he seized the man to hand him over to the magistrates.

" At that moment the magistrates filled with fear and with trouble, could not run to his succour. All the kings demanded that the man should be killed. But king S'ilâditya, without showing the least anger in his countenance prohibited his being put to death. The king himself questioned him in these words:

" 'What harm have I done to you that you should have committed such an outrage?'

" 'Great king,' replied he; 'your beneficence is free from

\* This appears clearly to indicate that Harshavardhana had already had a long reign by this time, having successfully carried on military operations for thirty years, built his monasteries, convents, stûpas, towers, and *samghârâmas*, and held several quinquennial councils, so that he had probably reigned over thirty years.

"partiality, and the men within, and those without owe their happiness to you, but I, stupid that I am, and incapable of forming noble projects, am left to be dragged in consequence of a word of the Brahmans. All of a sudden, I have become an assassin, and I am charged with killing the king."

"The king said to him: 'Why have the Brahmans formed that culpable design?'"

"Sire," he replied, "after having assembled the princes of all the kingdoms, you have emptied your treasures and your store-houses in honouring the S'rāmanas, and in establishing a statue of Buddha; but the Brahmans, whom you brought from long distances, have not received from your Majesty any mark of attention. They have felt, therefore, a deep shame and charged the senseless man, who is speaking to you, with the duty of committing that infamous outrage."

"Thereupon the king severely interrogated the heretics and their partisans. There were five hundred Brahmans, all endowed with superior talents, who had come at the invitation of the king. Jealous of the S'rāmanas whom the king had loaded with offerings, they had let go an incendiary arrow which had set the precious tower on fire. They hoped that, in the efforts that would be made for extinguishing the fire the crowd would disperse itself in disorder, and they wished to take advantage of that moment for killing the king. Having missed the occasion which they had watched for, they had employed that man, in order that he might attack him in a narrow passage and stab him."

"At that moment the ministers of all the kings demanded the extermination of the Brahmans. The king punished the ring-leaders of the plot, and pardoned their accomplices. He deported five hundred Brahmans beyond the frontiers of India, and returned to the capital."

"To the north-west of the city, there is a Stūpa which was built by king Asoka. Formerly, in that place *Zu-lai* (Tathāgata) explained the most excellent laws."

"On one side, you see places where the four past Buddhas

"sat and where they walked for taking exercise. There is  
 "yonder a small Stûpa which contains the hairs and nails of *Zu-*  
 "*lai* (Tathâgata), and another which is called the Stûpa of the  
 "exposition of the law. On the south side, and quite close  
 "to the Ganges, there are three Samghârâmas, which have  
 "similar walls and different gates. The statues of Buddha  
 "have an imposing beauty; the monks are grave and silent;  
 "they get themselves served" by many thousands of Brahmins.  
 "In a casket adorned with precious stones, which is contained  
 "in a pure house (Vihâra), there is a tooth of Buddha an inch  
 "and half (*sic*) long. It has a marvellous brilliancy and extra-  
 "ordinary colour which changes from morning to evening.  
 "People come up from all sides; the magistrates and the men  
 "of the kingdom meet together and offer their worship to it.  
 "Each day the multitude numbers by hundreds and thou-  
 "sands. The guardians, seeing that the noise and the confu-  
 "sion increased from day to day, have established a heavy tax  
 "and published a proclamation in all places, that whoever  
 "wishes to see the tooth of Buddha, should have to pay a  
 "large piece of gold.

"Nevertheless, the devotees, who come to see and adore  
 "the tooth, are always just as numerous, and gladly pay the  
 "tax of the piece of gold. On each day of the fast, the tooth  
 "is taken out and placed upon an elevated pedestal. Hundreds  
 "and thousands of men burn incense and strew flowers with  
 "full hands. But, whatever is done, the box of the tooth  
 "never disappears under the bits of flowers.

"In front of the monastery there are, to the right and to the  
 "left, two Vihâras, each about a hundred feet high. The  
 "foundations are in stones, and the building is in bricks. The  
 "statues of Buddha which rise in the middle, are ornamented  
 "with a multitude of precious stones. They are sometimes

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\* This is probably mere bragging. Neither was the king a bi-  
 goted tyrant so as to force his Brahman subjects to serve the monks,  
 nor were the Brahmins of the period so slavish and forgetful of self-  
 respect as to engage themselves as servants of the Buddhist priests.

" cast in gold or in silver, sometimes in brass. In front of each of the two Vihâras, there is a small monastery.

" To the south-east and at a little distance from those monasteries, there is a great Vihâra, of which the foundations are of stones and the building is of bricks. It is about two hundred feet high. In the centre, there is a statue of *Zu-lai* (Tathâgata), which is exhibited in a standing posture. It is about thirty feet in height. It is cast in brass, and adorned with precious stones of rare beauty.

" On the stone walls which surround the Vihâra, skilful sculptors have represented, in the greatest details, all the acts of *Zu-lai* (Tathâgata), when he led the life of a Bodhisattva.

" To the east and at a little distance from the stone Vihâra, you see the temple of the god Sun.

" To the south and not far from the monument you see the temple of the god Maheśvara Deva. Those two temples are built with a blue stone of the most beautiful brilliance, and are ornamented with admirable sculptures. They are exactly of the form and dimension of the Vihâra of Buddha. Each of the temples has a thousand servants for washing and sweeping it. The noise of the drum and the chants accompanied by the guitar are heard there day and night without intermission.

" Six or seven *li* to the south-east of the capital and to the south of the Ganges, there is a Stûpa, about two hundred feet high, which was built by king Aśoka. In ancient days, in that place, *Zu-lai* (Tathâgata) preached during six months on the non-eternity of the body, on the uselessness of its mortifications, and on its inherent impurity.

" On one side you see several places where the four past Buddhas sat, and where they walked to take exercise. There is further on a small Stûpa which contains the hairs and nails of *Zu-lai* (Tathâgata). If a sick man respectfully takes turns round it with a living faith, he will never fail to recover health and to obtain good luck.

“ To the south-east of the capital, he (*Hiouen-Thsang*) travelled  
“ one hundred *li* and arrived at the city of Navadevakula.  
“ It is situated on the eastern bank of the Ganges; its circum-  
“ ference is twenty *li*. You see there tanks of pure water  
“ and groves in blossom which are reflected therein.

“ To the north-west of the city of Navadevakula, and to the  
“ east of the Ganges there is a temple of the gods, of which  
“ the pavilions and towers of several stories are as remark-  
“ able for the beauty of the work as for their extraordinary  
“ structure.

“ Five *li* to the east of the city, there are three monasteries  
“ the walls of which are similar and the gates dissimilar.

“ You count there about five hundred monks. They study  
“ all the principles of the school of the Sarvāstivādas, who  
“ attach themselves to the *small Vehicle*.

“ About two hundred paces in front of those monasteries  
“ there is a Stūpa which was built by king Āśoka. Although  
“ its base is deep in the earth, it has still a height of one  
“ hundred feet. Anciently, in that place, *Zu-lai* (Tathāgata)  
“ explained the law during seven days. In the interior of the  
“ monument, there are relics which constantly strew a brilliant  
“ light.

“ On one side, you see several places where the past four  
“ Buddhas used to sit and where they walked for taking  
“ exercise.

“ Three or four *li* to the north of the (three) monasteries,  
“ there is on the bank of the Ganges a Stūpa, about two  
“ hundred feet high, which was built by king Āśoka. An-  
“ ciently, in that place, *Zu-lai* (Tathāgata) explained the law  
“ during seven days. At that epoch, there were about five  
“ hundred demons who came to find Buddha. After having  
“ heard the exposition of the law and having understood it,  
“ they gave up the life of demons and were born among the  
“ gods.

“ On one side of the Stūpa, built in the place where the law



“ was expounded, you see several places where the past four  
“ Buddhas used to sit and where they walked to take exercise.

“ On one side, there is, beyond, a Stûpa which contains the  
“ hairs and nails of *Zu-lai* (Tathâgata).

“ Leaving the kingdom ( of Kânyakubja ), he ( *Hiouen-  
“ Thsang* ) journeyed about six hundred *li* to the south-east,  
“ crossed the Ganges, and, directing his course towards the  
“ south, he arrived in the kingdom of *O-yu-to* (Ayodhyâ). ”  
[Translated from M. Stanislas Julien's *Mémoires de Hiouen-  
Thsang*, Bk. V.]

The following is a sketch of what the Sanskrit poet  
Bâna or Bânabhatta\* says about Harshavardhana in  
his elaborate work called *S'ri-Harsha-charita†* or  
history of king Harsha. Bâna was a contemporary of  
Harshavardhana, who patronized him as a scholar  
and poet, and treated him with much respect and  
honoured him with his confidence.

“ There was a powerful king named Pushpabhûti who  
“ reigned at Sthânvîsvara i. e., Thanesar, situated in the country  
“ of S'rikantha. ” [Sthânvîsvara or Thanesar is situated, accord-  
ing to Bâna, on the banks of the river Sarasvati]. “ Pushpa-

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\* General Cunningham appears to be mistaken when he says  
(*Arch. Surv. of India* Vol. XVII, p. 127), that Bâna was the  
minister of Harshavardhana. Bâna himself does not say that he  
was made minister, but merely that ‘ he was respected, loved,  
trusted, enriched, associated with and given power by the king ’  
( परमशतेन प्रसादजन्यो मानस्य, प्रेम्णा, विरुग्मस्य, द्रविणस्य, नर्मणः, प्रभावस्य च परां  
कोटिम् आनीदत नरेन्द्रेणेति).

† S'ibbāmalla's text printed in Sainvat 1936 (A. D. 1880), under  
orders of the Mahârāja of Kashmir. The work deserves an edition,  
and it is due to students of Sanskrit literature that some scholar  
should edit it so as to make it readable. I say this after having seen  
Mr. Jibânanda Bidyāsagar's Calcutta reprint “edited with modifi-  
cations,” 1876 Mr. Kailâsachandra Datta S'âstri, M. A's., *F. A.  
Sanskrit Course*, 1883, *Part I.*, is a fair attempt at what is wanted.

“bhūti was a great devotee of S'iva, and a pupil of a certain professor of the mystic doctrines of S'aivism, named Bhairavā-chārya, a native of the Deccan. Through the latter he propitiated the goddess Lakshmi, who appeared to him in person and gave him a blessing that there should be born in his family great and renowned kings, who would rule over the whole world. Accordingly, after\* some generations of kings, was born Pratāpāsila, surnamed Prabhākaravardhana, a great follower of sun worship,” [a fact which was doubtless the origin of his surname—‘Augmentor of the sun’ i. e., the worship of Prabhākara, or sun]. “In due time Prabhākaravardhana's wife Yāsovatī gave birth to two sons, named Rājyavardhana and Harshavardhana respectively and to a daughter named Rājyāsri. While the princes were yet very young, their mother presented them with a companion, eight years old, named Bhandi,† the son of her brother. By and bye their father, king Prabhākaravardhana, presented them with two companions of their own age, the two sons of the king of Mālava, named Kumāragupta and Mādhavagupta, whom he had regarded as affectionately as if they had been limbs of his own person.” [It may be added here that Harsha afterwards saved his friend Kumāragupta from the attack of an ele-

\* So Bāna distinctly: अथ तस्मात् पुष्पभूतेः \* \* \* अजायन्त राजानः। तेषु च एवम् उत्पद्यमानेषु क्रमेण उदपादि हूणहरिणकेसरी, सिन्धुराजन्वरो गुर्जरप्रजागरः, गान्धाराधिपगन्धर्वद्विपकलः, लटपाटवपाटञ्जरः, मालवक्षीलतापरशुः, प्रतापशील इति प्रथितापरनामा, प्रमाकवर्धनो नाम ॥ Professor Max Müller (*India : What can it teach us ?* p. 289), makes Pushpavardhana the father of Prabhākaravardhana, gives the latter a brother, gives him a defeat on the day that Grahavarmā was slain, makes Bhandi defeat the Mālava instead of king S'asānka of the Gaudas, considers king Pratāpāsila as different from Prabhākaravardhana, and gives a violent death to Prabhākaravardhana after a short reign instead of by fever (so graphically described by Bāna) after a long reign and in old age. So far as Professor Max Müller's support of Mr. Fergusson's theory that the era of Vikrama was projected six centuries back from its real commencement is based upon these particulars, the support will perhaps have to be withdrawn. For, though mentioned presumably on the authority of Bāna in the *Harsha-charita*, Bāna does not give them, as will be seen from the above sketch.

† This is, doubtless, the Bāni of Hiouen-Thsang.

phant; and put him upon the throne (of his ancestors ?)].  
 "When grown up the princess Rājyaśrī was married to  
 "Grahavarmā, the eldest son of Avantivarmā of the royal family  
 "of the Maukharas.

"After some time king Prabhākaravardhana, having now  
 "become old, sent an expedition to the north under the leader-  
 "ship of his eldest son Rājyavardhana to conquer the Hūnas."  
 "Harshavardhana accompanied his brother up to a certain  
 "distance. Rājyavardhana having proceeded to his desti-  
 "nation, Harsha was hunting in the forests at the foot of the  
 "Himālaya;† when he received sudden news of the serious  
 "illness of his father. He hastened home and reached the  
 "capital in a single day on horse-back.‡ He found on reach-  
 "ing home that his father was struck down with a fever which  
 "left little hope of his recovery. Prabhākaravardhana died  
 "at last, and his widowed queen, Yaśovati, the mother of the  
 "princes, went || sati with him, both being burned, on the bank  
 "of the Sarasvatī §. News of this having been sent to Rājya-  
 "vardhana, he hurried home a wounded victor of the Hūnas,

\* The Hūnas appear to have been giving much trouble at this time. Prabhākaravardhana is described as having made himself ह्यहिर-  
 ऋषी, 'a lion to the Hūnas who were like so many deer.' His first  
 successes appear to have been against them. As he grew old and  
 was, therefore, unable to take the field in person, they were em-  
 boldened to renew their incursions, to repulse which he sent his  
 son Rājyavardhana.

† This is an additional proof that the dynasty reigned at Thanesar  
 and not at Kanauj.

‡ This would have been impossible, if Kanauj had been their  
 capital or residence. It clearly proves that Prabhākaravardhana  
 reigned at Thanesar, to which one could ride in a day from the  
 foot of the Himālaya.

|| It is remarkable that Yaśovati does not burn herself on the  
 funeral pile of her husband, but on a separate pile of her own. It is  
 further noteworthy that her immolation takes place before even  
 the king expires, though he was on the point of death. And yet  
 this immolation is described as what royal custom, observed among  
 virtuous women) required, says Yaśovati. Of course the usual custom  
 is recognised to be that whereby the widow burns herself with the  
 corpse of her husband. Yaśovati wished to avoid becoming a widow.

§ This leaves no doubt whatever that the family were living at  
 Thanesar and not at Kanauj.

Christian era, no grounds being given for the conjecture beyond the belief that works of this kind were generally written about and after the time of Kumārāpāla and his successors. There is nothing to show that it may not be much later. It is certain that it is the work of some native of Gujarat, and it is also certain that the author is chiefly desirous of recording the miracles of Bappabhaṭṭi, by making him convert every renowned king, every famous poet, and every learned scholar of Jainism.

The style shows little learning, and oftentimes less grammar.

King Âma of Kānyakubja was reigning at Gopagiri, and king Dharma at Lakṣhaṇāvati on the banks of the Godāvarī in the Deccan. Bappabhaṭṭi was at first at the court of Âma, which he left in dissatisfaction for that of Dharma. For some years he remained with Dharma as his spiritual guide. King Âma, by practising a deceit, planned by Bappabhaṭṭi, upon Dharma, managed to bring him back from Lakṣhaṇāvati, that he might remain with him as before as the head of the learned men at his court, and as his spiritual guide at Gopagiri or Gualior. Dharma was extremely sorry to part with his teacher, and considered his loss as a great and irretrievable misfortune.

After Bappabhaṭṭi came to Gualior he received a message from Siddhasena-Sûri, his teacher, who was in charge of the Gachchha at Modherakapura, the modern Modherâ, in Gujarat, that he, being now old and his end approaching, was practising starvation (anaśana) with a view to hasten his death, and that he, therefore, requested him to come and administer to

him in his last days. Bappadhatti went to Modhera-kapura and assisted his master to secure his ascension to heaven, where he was welcomed by the Apsarases. Entrusting the Gachchha to Mahâgovinda-Sûri, his fellow-student, he returned to Gualior. There he lived, often subjected to temptations by Âma, who wished to test his virtues, but who found that he was proof against all of them and was possessed of supernatural knowledge.

Some time after, king Dharma sent a messenger to king Âma, who delivered his master's message, to the following effect: "You and we have always been enemies of each other; instead of fighting with deadly weapons, let us settle our quarrel by a discussion of learned men. A learned Buddhist scholar, named Vardhanakunjara, has arrived in our kingdom. If you have any learned man to match him, bring him to us, that he may have discussions with him. If the Buddhist shall win, you shall surrender your kingdom to us. If your scholar wins, we shall resign our kingdom to you." Âma took Bappabhatti-Sûri with him and proceeded towards Lakshanâvatî. The two parties met at a certain place midway between the two kingdoms. The discussions went on for six months, and there were no signs that they would come to an end soon. The disputants were Vardhanakunjara and Bappabhatti-Sûri; Vâkpati, a great poet, born in the royal family of the Paramâras, and who was in the service of king Dharma, being present during all the time. King Âma thought the discussions were obstructing his public affairs. So he warned Bappabhatti. The latter propitiated the god-

dess Sarasvatī who revealed the secret to him that as long as his adversary, the Buddha, held in his mouth a certain pill, called 'uninterrupted speech' (akshaya-vachana-gutikā), which she had herself presented to him as the reward of austerities (*tapas*) practised by him in his seven previous births, he would be invincible. So she suggested that, if he wished to overcome him, all should be made to gargle their mouths, and his adversary among them, the next morning, before proceeding with the disputations.

Bappabhatti sent a message to Vākpati the same night, to remind him that they were old acquaintances at Lakṣhāvatī, and to remind him of an old promise made by him, that he would one day oblige him; now was the time to fulfil his word, by directing the following morning that all should gargle their mouths before going on with the disputations. Vākpati promised compliance, and did as he promised. In the course of the gargling the Buddhist dropped his pill which was removed by Bappabhatti's pupils, and he was, thereupon, beaten by Bappabhatti. Dharma surrendered his kingdom to Āma, who, at the instance of his victorious teacher, generously made a present of it back to Dharma, and returned to Gopagiri with all his friends. There Bappabhatti-Sūri converted Āma to Jainism.

Meanwhile Vardhanakunjara complained against the treacherous conduct of Vākpati to Dharma, who, however, in consideration of his long services and of his numerous victories won in the battlefield, pardoned his servant, the poet.

Some time after this, Yas'odharmā, the king of a

neighbouring country, invaded Lakshanāvati, defeated Dharma in battle, and took possession of his kingdom. He threw Vākpati into prison. While in prison, Vākpati wrote his great poem (Mahākāvya) in Prākṛit, called *Gaṇḍavādha*, and showed it to king Yas'odharmā. The latter, who was a good judge of merit, liberated the poet, and begged that he might pardon him. Being thus honourably set free, Vākpati went to Bappabhatti, and became his great friend.

One day Âma asked Bappabhatti whether there existed any one like him, so great in learning and virtue. Bappabhatti named Govindâchârya and Nanna-Sûri, his fellow-pupils, who lived at Modherapura. The king proceeded thither in order to see them. He found Nanna-Sûri expounding and illustrating the Sûtras of Vâtsyâyana on erotics. He felt disgusted, and returned to Gualior, without even bowing to the scholars, bringing a low opinion of their virtue with him. On learning this, Bappabhatti sent two Sâdhus (disciples) to Modherakapura to inform his friends of the fact, and to suggest a remedy. Govindâchârya and Nanna-Sûri came under disguise to Gualior, and performed a play before Âma, in which they acted the parts of heroes (Vîras) who were fighting a battle. The king thought that a real battle was raging before him, and he with the other spectators began to tremble through fear. The two actors then revealed themselves as Govindâchârya and Nanna-Sûri, and satisfied the king that their illustrations of Vâtsyâyana at Modherakapura were likewise merely an exercise in the art of speaking.

Bappabhatti from time to time prevented king Âma from falling a victim to temptation, and kept him



straight in the path of virtue, of which illustrations are given in the shape of appropriate anecdotes.

Vākpati was now living at Mathurā, as a Sannyāst practising austerities in the temple of Varāha. Āma said one day to Bappabhāṭṭi, "your powers of persuasion and your learning are known to me; you have made me a s'rāvaka. But I shall regard you as truly able, if you convert Vākpati, and make him your disciple and a S'vetāmbara." Bappabhāṭṭi undertook the task, and staked the truth of all his convictions and all his reputation on his success in that undertaking. He went to Mathurā, and, as Vākpati was deeply engaged in contemplation, preached the saving tenets of Jainism to him. He then took him to the Mandira built by king Āma, and showed him the image of Pārś'vanātha, which he had himself consecrated in it. As soon as Vākpati saw it, he gave up his belief in Brahmanism, and became at once a Jinārshi of the S'vetāmbara sect. Not only this. As he was old, he practised starvation (anaś'ana) according to the rules of the Jains, expired and went to Svarga.

King Āma once asked Bappabhāṭṭi-Sūri why, knowing the truths of Jainism, his heart was still being drawn now and then towards Brahmanism, as if he had committed some great sin to deserve such a misfortune. Bappabhāṭṭi said, the king had practised Brahmanical *tapas* in his former life, wearing a *jatā* (clotted hair) on his head.

In due course of time Āma had a son born to him. He gave him the name of Dunduka.

Āma besieged a fort called Rājagiri, held by king Samudrasena, but could not destroy the walls there.

of. Bappabhatti, being asked, predicted that Dunduka's son who was to be named Bhoja was to reduce the walls by simply looking at them. Âma retired, and reduced the surrounding country. As soon as Bhoja was born, he was brought in a cradle near the fort, and made to look towards the walls. The fort-walls fell to pieces, and Samudrasena, the king, left the place and took to flight. Âma entered the fort, but there were no cruelties practised by him, for Jain Râjarshis are not cruel.

A certain spirit, who presided over the fortress, predicted that Âma would die at the end of six months. Thereupon, with Bappabhatti, the king started on a pilgrimage.

He wished to visit Girnar, and there offer worship at the feet of Neminâtha. He first came to Cambay (Stambhatîrtha), and was so weak on account of his vow not to eat anything till he had seen Neminâtha, that he despaired of being able to see that image by proceeding to Girnar.

Bappabhatti enabled him to see an image of Neminâth at Cambay, which he by a miracle caused to be brought there by the goddess Kushmândî. That image is, still worshipped at Cambay under the name of Ujjayanta.

Âma then visited Vimalagiri (Pâlitâna), and then proceeded to Raivatâdri (Girnar).

He found the latter place besieged by the Digambaras, and settled by a stratagem invented by Bappabhatti a quarrel between them and the S'vetâmbaras as to the ownership of the temples on Raivatâdri, in favour of the latter.

He next visited Prabhâsa (Pâtan). Returning to

Gualior, he proceeded to Magadha-Tīrtha, and died there A. Vk. 890 (A. D. 834)

Dunduka succeeded his father Âma, and led an immoral life. An astrologer foretold that Bhoja, his son, would kill him, and then take possession of the kingdom. The maternal uncles of the young prince then removed him to their city of Pātaliputra, in order to save his life from Dunduka, who wished to kill him, that the prophecy might be falsified.

Dunduka attempted to bring back Bhoja in order that he might destroy him, but in vain. At last he directed Bappabhatti to go and bring him. The latter rather than do so, put an end to his own life by starvation (anas'ana), after he had gone a little on his way to Pātaliputra on the fatal errand. Bppabhatti-Sūri was born in A. Vk. 800 (A. D. 744). He died in A. Vk. 895 (A. D. 839).

Bhoja succeeded to his father's kingdom in the way predicted by the astrologer.

## 2

*The Prabandha-kos'a.*

This is a work in Sanskrit by Rājas'ekhara-S'ūri, pupil of Tilak-S'ūri, who wrote in the year of Vikrama 1405 (A. D. 1349), and gives the *prabandhas* or lives of twenty-four personages: 10 of Sūris, 4 of poets, 7 of kings, and 3 of lesser kingly persons of the s'rāvaka religion (rājāṅgas'rāvakas). The 10 *prabandhas* of Sūris are, 1 Bhadrabāhu and Varāha; 2 Āryanandilakshapaka, 3 Jivadeva-Sūri, 4 Āryaravaputāchārya, 5 Pādalipta Prabhu, 6 Vṛiddhavādī and Siddhasena, 7 Mallavādī, 8 Haribhadra-Sūri, 9 Bappabhatti-Sūri, and

10 Hema-Sûri. The 4 poets are : 1 S'rîharsha, 2 Harihara, 3 Amarachandra, and 4 the Digambara Madanakirti. The 7 kings are : 1 Sâtavâhana, 2 Vankachûla, 3 Vikramâditya, 4 Nâgarjuna, 5 Udayana, 6 Lakshanâsena, and 7 Madanavarmâ. The 3 lesser personages are ; 1 Ratna, 2 Âbhada, and 3 Vasupâla.

The account given in the *Bappabhatti-Sûri-prabandha* contained in this work is similar to that given in the previous work, except that it is at times fuller. When Jitas'atru was reigning at Pâtâlipura [Pâtâdi ?] in Gujarat, there lived in that place Siddhasena, the Jain Âchârya. Bappabhatti was his pupil. Bappabhatti's real name was Sûrapâla. He was the son of Bappa, a Kshatriya who resided at Dûmbâudhi in Pâncâla. His mother's name was Bhattî. He was allowed to be made a recluse and a disciple of Siddhasena by his parents, on condition that he should adopt a name which would preserve the memory of his parents. The teacher and pupil lived at Modherakapura. Dikshâ was given to Bappabhatti in A. V. 807 (A. D. 751). While Bappabhatti was being educated by Siddhasena at Modherakapura, a young prince named Âma was educated in the seventy-two arts and sciences\* along with

\* The names given are:—

१ लिखितम्	१० शिक्षा	१९ तुरगारोहणम्
२ गणितम्	११ निरुक्तम्	२० तयोः शिक्षा
३ गीतम्	१२ कात्यायनम्	२१ मन्त्रवादः
४ नृत्यम्	१३ निघण्टुः	२२ यन्त्रवादः
५ वाद्यम्	१४ पत्रच्छेद्यम्	२३ रसवादः
६ पठितम्	१५ नखच्छेद्यम्	२४ धन्यवादः
७ व्याकरणम्	१६ रत्नपरीक्षा	२५ रसायनम्
८ छन्दः	१७ आयुषाभ्यासः	२६ विज्ञानम्
९ ज्योतिषम्	१८ गजारोहणम्	२७ तर्कवादः

him at the same place. He was the son of king Yas'ovarmā of Kānyakubja reigning at Gopālagiri-durga (Gwalior), by Yas'odevī, who, not being a favourite of her husband, was abandoned by him. He was born during her banishment and was brought up by Siddhasena. After his mother's and his own restoration he was expelled by his father, because he was a spendthrift, and came a second time to Modheraka, and it was during his second stay at that place that he was educated as above.

Yas'ovarmā was soon taken ill, and was on the point of death, and at the instance of his ministers, he sent for the prince, that he might be crowned king in succession to himself. Some time after Āma began his reign at Gopagiri, he sent for his friend Bappabhāṭṭi, who, after he was made a Sūri\* by Siddhasena at the special request of Āma even during his own (Siddhasena's) life-time, was made the chief of learned people at the court of Gopagiri. While Bappabhāṭṭi was

२८ सिद्धान्तः	४३ दर्शनसंस्कारः	५८ लेपकर्म
२९ विषवादः	४४ खेचरीकला	५९ चर्मकर्म
३० गारुडम्	४५ अमरीकला	६० यन्त्रकरसवती
३१ शाकुनम्	४६ इन्द्रजालम्	६१ वान्यम्
३२ वैद्यकम्	४७ पातालसिद्धिः	६२ अलंकारः
३३ आचार्यविद्या	४८ धूर्तशम्बलम्	६३ हसितम्
३४ आगमः	४९ गन्धवादः	६४ संस्कृतम्
३५ प्रासादलक्षणम्	५० वृक्षचिकित्सा	६५ प्राकृतम्
३६ सामुद्रिकम्	५१ कुत्रिसमागिकर्म	६६ पैशाचिकम्
३७ स्मृतिः	५२ सर्वकरणी	६७ अपभ्रंशः
३८ पुराणम्	५३ नश्यकर्म	६८ कपटम्
३९ इतिहासः	५४ पणकर्म	६९ देशभाषा
४० वेदः	५५ चित्रकर्म	७० धातुकर्म
४१ विधिः	५६ काष्ठघटनम्	७१ प्रयोगपाषाणः
४२ विद्यानुवादः	५७ पाषाणकर्म	७२ केवलीविधिः

\* एकादशाधिकं तत्र जाते वर्षशताष्टके । विक्रमात् सोऽभवत् सूरिः कृष्णचैत्राष्टमीदिने ॥

at Gopagiri, he happened to take offence at something done by the king, and at once left Āma's court; and wandering in the Gaudades'a,† he came to Lakshanāvati. King Dharma, who reigned there, received him with honour. The poet Vākpati was in the service of Dharma. He assisted Bappabhatti to get an honourable welcome from Dharma. Soon afterwards Āma regretted and very much missed the absence of Bappathatti, and, after passing a trick upon Dharma, brought him back to his own court. King Dharma himself went to bring him away. He is described as having put up at a village on the banks of the Godāvarī before he entered Lakshanāvati, and to have passed the night in a temple of Khandadeva (*khaṇḍadevasya devakule*). Khandadeva is, doubtless, Khandoba, a common enough village-god in the Deccan, and *devakula* is the Marathi word *devūla*, a temple. So there is no doubt; according to the author, that Lakshanāvati is situated in the Deccan, though in an earlier part of the *Prabandha* he speaks as if it lay in the Gaudades'a or Bihar.

After Bappabhatti returned to Gopagiri, he received, as described in the previous notice, the message from Siddhasena, and the incident is narrated here similarly.

In like manner the story of the disputation, which took place half way from the two kingdoms between Bappabhatti and the Buddhist Vardhanakunjara, the

\* दिनेः कतिपयैर्गौडदेशान्तर्विहरन् लक्ष्मणावतीनाम्याः पुरी बहिरारामे समवासावर्तित् (sic) तत्र पुरि धर्मो नाम राजा &c. This explains the mistake in the note at p. 253, *Indian Antiquary* Vol. XI., which places Lakshanāvati in Gaudades'a. The *Prabhāvakacharita* on the authority of which the town of Lakshanāvati is placed in Gaudades'a was written A. V. 1334 (A. D. 1278), by Prabhāchandra-Sūri. See below pp. cxlviii fgg.



defeat, accomplished by means of a questionable transaction, of the latter by the former, the forfeiture and restoration of Dharma's kingdom, the complaint against Vākpati and his being pardoned by Dharma in consideration of his merits and previous services, are narrated exactly as in the previous work—indeed, mostly in identical words. Āma and Dharma are described as having had between them an old feud or enmity. Vākpati is called *Prabandhakavi*, writer of *prabandhas* or biographical poems.

The invasion by Yas'odharmā, the king of a neighbouring kingdom, of Dharma's territories, the latter's defeat and death in battle, the appropriation by the former of the latter's kingdom, and Vākpati's incarceration follow as in the previous *Charita*. Vākpati is liberated by Yas'odharmā when he shows him his *Gaudavudha*, which he wrote in prison, and is asked to pardon him. He then goes to Gopagiri-durga. He writes his great Prākṛit poem called *Mahamahaviyayo*\* and shows it to Āma, who rewards him with one hundred thousand gold pieces. Then, after some anecdotes, follows that of Vākpati having been, when he was living the life of a strict recluse at Mathurā,† converted to the faith of Jina by Bappabhaṭṭi. The siege of Rājagiri, a fortress held by Samudrasena, the miraculous destruction of it when the sight of Āma's infant grandson Bhoja fell upon it, the prediction by the guardian spirit

\* तेन वाक्यतिना महा (sic) महविजयाख्यं प्राकृतमहाकाव्यं बद्धम् । आमाय दक्षितम् । आमा हेमटङ्कलक्षान् अस्मै व्यशिश्रणत ।

कियती पञ्चसहस्री कियती लक्षा च कोटिरपि कियती ।

आदायोर्जर्मनसो रत्नवती वसुमती कियती ॥१॥

† समयान्तरे वाक्यतिराजो मथुरां गच्छति । तत्र श्रीपादलिङ्गदी जज्ञे सः ।



of the fortress about Āma's death at the end of six months, the pilgrimage to Cambay, Pālitāna and Girnar, Prabhāsa (Sidhapur-Pātan), and lastly to the Magadhatīrtha, follow as in the *Charita*, and then the death of the king in\* A. Vk. 890 (A. D. 834).

The death of Bappabhatti-Sūri follows in A. Vk. 895 (A. D. 839) under the same circumstances as those related in the *Charita*.

Bhoja, after he murdered his father Dunduka and took possession of his kingdom, sent for Nanna-Sūri from Modherakapura, and kept him at his court in place of Bappabhatti, Govindāchārya remaining at Modheraka at the head of the Gachchha.

The above *Prabandha*, though fuller at times, and though it gives a few more details and facts, is either the original or an amplification of the *Charita*, as the two agree not only in their facts but also in their language word for word. As Rājas'ekhara says that he committed to writing the stories as he heard them from his teacher, the inference to be drawn is that the *Charita* is a detached copy of the *Prabandha-kos'a*.

## 3

*The Prabhāvaka-charita.*

This is described as having been composed by Prabhāchandra-Sūri and revised by Pradyumna-Sūri, and is a collection of stories or memoirs in Sanskrit verse, containing *Charitas* or biographical notices, in twenty-two chapters, of the following Jain celebrities:

1 VAJRA.

3 ĀRYANANDILA.

2 ĀRYARAKSHITA.

4 KĀLIKA.

\* श्रीविक्रमकालाद् अष्टशतवर्षेषु नवत्यधिकेषु व्यतीतेषु माद्रपदे शुक्लपञ्चम्यां पञ्च परमेष्ठिनः स्मरन् राजा श्रीभामः दिवम् अभ्यञ्जाल ॥

5 PĀDALIPTA.	18 MĀNADEVA.
6 RUDRALEVA.	19 SIDDHA.
7 S'RAMANASIMHA	20 VIRAGANĪ.
8 ĀRYARAVAPUṬA.	21 VĀDIVETĀLA <i>alias</i>
9 MAHENDRA.	S'ĀNTI-SŪRI.
10 VIJAYASIMHA.	22 MAHENDRA and
11 JIVADEVA.	23 DHANAPĀLA.
12 VṚIDDHAVĀDĪ.	24 SURĀCHĀRYA.
13 SIDDHASENA.	25 ABHAYADEVA.
14 HARIBHADRA.	26 VIRACHĀRYA.
15 MALLAVADĪ.	27 DEVA-SŪRI.
16 BAPPABHAṬṬĪ.	28 HEMACHANDRA.
17 MĀNATUNGA.	

The story of Bappabhṭṭi in this collection has no title to be considered as an independent witness. It appears to be merely a versified amplification of that which is given by Rājas'ekhara. In many places whole expressions, phrases, and sentences of that writer are unmistakably reproduced in verse. Indeed Prabhāchandra-Sūri seems to tell us in so many words that his account of Bappabhṭṭi is taken from Rājas'ekhara whom, for metrical convenience, he seems to call Rājes'vara Kavi (the poet or author Rājes'vara), *is'vara* and *s'ekhara* being synonyms for 'chief':

बप्पभट्टिः प्रिये श्रीमान् यद्वृत्तगग(sic)नाङ्गणे ।

खेलति स्म गतायातै राजेश्वरकविर्मुदा \* ॥ XI. 1.

The story here is almost identical with that of the *Bappabhṭṭi-charita* and of the *Prabandha-kos'a*, and

\* I have summarised this account from the Deccan College Ms. of the *Prabhāvaka-charita*, No 412 of 1879-80, an exceedingly incorrect and carelessly written recent copy. It reads बुदा for मुदा.

gives the same dates. *Bappabhatti* was born in A. Vk. 800:

विक्रमतः शून्यद्वयवसुवर्षे भाद्रपदतृतीयायाम् ।

रावेवारे हस्तक्षे जन्माम्बूद वप्पभाट्टेगुरोः ॥ X. 6 6.

He was ordained in A. Vk. 807. Thus:

शताष्टके च वर्षाणां गते विक्रमकालतः

सप्ताधिके राधशुक्लतृतीयादिवसे गुरौ ॥ XI. 28.

मोढेरके विहत्यामुं दीक्षित्वा नाम चादधुः

स्वाध्यायैकैकादशकाद्(?)भद्रकीर्तिरिति श्रुतम् ॥ XI. 29.

*Yas'ovarmā* is described as having descended from and been a bright ornament in the family of *Chandragupta* (XI. 46).

*Bappabhatti* became a *Sûri* in A. Vk. 811, under the same circumstances as are described in the *Prabandha-kos'a*:

एकादशाधिके तत्र जाते वर्षशताष्टके ।

विक्रमात् सोऽभवंत सूरिः कृष्णचैत्राष्टमीदिने ॥

But according to the *Prabhāvaka-clarita*, *Âma*, like his father *Yas'ovarmā*, appears to have reigned at *Kanauj* (XI. 119), and not altogether at *Gopagiri*, though it is to *Gopagiri* (XI. 452), that he and *Bappabhatti* return after their victory over the Buddhist *Vardhanakunjara*.

As in the *Prabandha-kos'a*, *Lakshanāvati* is placed in the *Gaudades'a* (XI. 154, 187), which, however, is situated in the Deccan, in the valley of the *Godāvari*, and before entering that town *Âma* sojourns in a temple of *Khandobā* standing on the banks of that river (XI. 154, 225, 226, 232).

When, after his defeat by *Bappabhatti*, *Vardhanakunjara* complains to *Dharma* against *Vakpati*, he

calls the latter 'an enjoyer of Dharma's kingdom,'  
( " त्वद्राज्यपरिमोणी." XI. 464 ).

As in the *Prabandha-kos'a* the composition of the *Mahumahaviyayo* is wrongly placed after that of the *Gaiḍavaho*. \* After Vākpati was set at liberty and left the prison at Lakshanāvati, he came, however, to Kanauj and not to Gopagiri, and there he was liberally patronised by Āma, even more liberally than he had been at the court of Dharma (XI. 471, 472). Āma thought he was fortunate in having Vākpati at his court,† but there is no allusion to his having ever been at Kanauj before, or to his having been connected with Yas'ovarmā !

Bappabhatti wrote fifty-two *Prabandhas* or memoirs, the first of which was called *Tārāgaṇa-prabandha* :

द्विपञ्चाशत् प्रबन्धाश्च कृतास्तारागणादयः ।

श्रीविष्णुभट्टिनाथोक्तकवितारस्वतोपमाः ॥ XI. 649.

Bappabhatti died, aged ninety-five years, in A. V. 895 :

शरनन्दसिद्धिवर्षे [८९५] नमःशुद्धाष्टमीदिने ।

स्वातमेऽजनि पञ्चदशम् आमराजगुरोरिह ॥ XI. 728.

Bhoja, the grandson of Āma, came to Kanauj, and not to Gopagiri, in order to kill his father Dunduka and take possession of his kingdom (XI. 739).

\* The passage is corrupt :

गौडवन्धो महामहि [sic] विजयश्चेति तेन च ।

कृता वाक्पतिराजेन द्विशतं कविताविधिः ॥ XI. 470.

† समानातिशयो राजा विदधे तस्य भूयता ।

गङ्गां गेहगतां को हि पूजयेद् अलसोपि न ॥

मन्यते कृतकृत्यं स्वं स्वर्गनाथोपि वाक्पतिम् ।

प्राप्य वाक्पतिराजे तु नाधिकोद्यद्विमरस्यते [ : अधिकः कोत्र संरयते ] XI. 464.

465. This makes it certain that Vākpati was generally called

*Vākpati-rāja*. See *supra*, p. lxix., note†.

The story of Bappabhatti in this work occupies 757 stanzas. The author says, however, it is only an abstract of the well-known older work on the subject.\*

The author of this work lived long after Hemachandra (A. D. 1089-1174), because in addition to writing a story of the latter's life in his work, he speaks of him as having written *long ago* (purā, XI. 11) certain works on the lives of some of the men about whom he writes himself. Hemachandra is one of the authorities from whom he derives the materials of some of his stories. The author also mentions that he learned some of his stories from the writings of other well-informed old scholars (XI. 15).

4

*The Tīrthakalpa.*

The following notice occurs about Mathura and Bappabhatti in a work called *Tīrthakalpa* by Jinaprabha-Sūri, who lived in the fourteenth century.†

The *Tīrthakalpa* is a treatise giving a description of the Jain places of pilgrimage, their origin, the names of their founders and of the kings &c. who improved them, dates of repairs, and other particulars.

‘Then thirteen hundred years after the Nirvāṇa of

---

\* इत्थं श्री बप्पभट्टिप्रभुचरितम् इदं विधुतं विश्लोके  
प्राञ्चद् वि[MS. प्राचिद्वि<sup>०</sup>]ख्यातशालाद् अविगतम् इह यत् किञ्चिद् उक्तं तद् अल्पम्  
पूज्यैः क्षन्तव्यम् अत्रानुचितम् अभिहितं यत्तेषां [‡ यन्मृषा or यन्नवा] तत् प्रसादात्  
यत्तत् सर्वाभिगम्यं भवतु जिनमते स्वैर्यपात्रं ध्रुवं च ॥ XI. 755.

The reader may observe the use of the word शालम् in this passage in the sense of *charita* or *prabandha*. See note † page clxviii.

† Jinaprabha-Sūri is believed to have written his commentary on the *Sādhupratikramana Sūtra* in A. V. 1364 (A. D. 1308), and the *Sāntinīthi-charita* in A. V. 1317 (A. D. 1261).

‘Mahāvira, [A. Vk. 830 or A. D. 774] Bappabhatti was born. He, too, improved this place of pilgrimage, and caused Pârśva Jina to be worshipped.

\* \* \* ‘S’ri Bappabhatti-Sûri, whom king Âma of Gopâlagiri treated as his master, to be obeyed by him implicitly, set up the top-image at Mathura in Vikrama’s year 826 (A. D. 770).’

\* \* \* ‘The Âkâśa devi (? voice from heaven), having known that the world is a slave of temptation caused the golden stûpa to be concealed and to be covered with bricks. Then king Âma at the instance of Bappabhatti caused that again to be furnished with a dome of stones.’\*

### 5

#### *The Gâthâsahasrî of SAMAYASUNDARA.*

This is a collection of one thousand couplets, giving among other matters the dates of men and events, mostly such as are connected with the religion and literature of the Jains. After giving the dates of Trairâs’ika, Bodîana, S’âtas’îla, Vajra, and Haribhadra, the work gives (couplet 101) the date of S’ri-Bappabhatti thus :

‘More than thirteen hundred years after [the death of ] Mahāvira, was born Bappabhatti-Sûri, [ who ] be-

\* ततो वीरनाहे सिद्धिं गय तेरससयहि वरसाणं बप्पभट्टसूरी उप्पण्णो । तेणवि एय तित्थं उद्धरियं पासजिणो पूआविओ ॥

सेत्तुओ रिसहं गिरिनारे नेमि भरुअच्छे मुणिसुखवं मोढेरे वीरं महुराए सुपासं धडिआ-  
जुगम्भन्तरे निमित्ता सोरठ्ठे दुण्ढणं विहरित्ता गांवालगिरिम्भि जो मुंजेइ तेण आमरायसेवि-  
अकमकमलेण सिरिबप्पभट्टसूरीणा अट्टसयच्छवांसं विक्कमसंवरसरे सिरिविम्बं महुराए ठाविअं ॥

\* \* \* अकासीए देवीए अइलोभपरव्वसं जणं नाउं सोणिउं थूमं प्रच्छन्नं काउं इट्ठमं कयं । ततो बप्पहट्ठिवयणाओ आमरायण उवरि सिलावलावविअं कारिअं ॥ Folio 28 of *Mathura-kalpa*.

T (*Gaîidavaho*)

'came the greatest among scholars,'\* i. e., after A. Vk. 830 or A. D. 774.

## 6

*The Vichâra-sâra-prakarana.*

This is written by Pradyumna-Sûri who flourished in the thirteenth century (he wrote the *Samarâditya-charita* in A. Vk. 1334 or A. D. 1278).

The following occurs about Bappabhatti-Sûri in the *Vichâra-sâra-prakarana*.

'There Hari-Sûri, the old poet, was [born] one thousand fifty-five years [after the death of Mahâ-vîra]; Bappabhatti [was born] more than thirteen centuries [after the same event].†

## 7

*A Pattâvali by Ravivardhana Ganî, A. Vk. 1739*  
(A. D. 1683).

'In the year of Vikrama 800, on the 3rd day of the bright half of Bhâdrapada, the instructor of king Âma, S'ri-Bappabhatti-Sûri (had) his birth. He became an enjoyer of heaven (died) in A. Vk. 895 (A. D. 839).‡

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Attention may be drawn to two points in connection with the works above summarized: first, the sources

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\* तेरस वाससपरि वीराओ समहिपरि निबुत्तो ।

सिरिबप्पभट्टिसुरी विउसाण सिरोमणी जाओ ॥ १०१ ॥

† पणपन्नदससपरि हरिसुरी आसि तत्थ पुव्वकवी ।

तेरसवरिससपरि अहिपरि वि बप्पभट्टिपहू ॥ ३१ ॥

‡ विक्रमतः सेवत्सरे ८०० वर्षे भाद्रपदशुक्लतृतीयायाम् आमराजप्रतिबोधकः श्रीबप्पभट्टी-  
सुरीस्तस्य जन्म । स च विक्रमतः सेवत् ८९५ वर्षे स्वर्गभाक् ॥



from which they derived the facts given by them; and second, their age.

The *Bappabhatti-Sūri-charita* being identical in origin with the *Prabandha-kośa*, it is enough to note that Rājas'ekhara, the author of the latter, says: 'I am going to collect here twenty-four *Prabandhas* or stories which I heard from my teacher, which are long, and which are rich in sentiment;' from which it is clear that he recorded in writing the stories which he had heard narrated orally by his teacher. It is impossible to say what the authority of his teacher was for all the detailed dates and the minute facts given in the several stories, though it is certain that he might have had ancient recorded authority for a few facts, such as the dates of a certain number of events, obtained from inscriptions on images, and the particulars of the lives of certain authors and the names of their works as given at the end of the latter. The bulk of the narratives, however, must have been derived from mere loose oral tradition which must have been affected by additions and modifications of various kinds from generation to generation.

No remarks are required to be made on the *Prabhāvaka-charita*, as that work is little better than the *Prabandha-kośa* turned into verse, so far as the memoir of Bappabhatti is concerned.

The *Tīrthakalpa*, the *Gāthāsahasrī* and the *Paṭṭāvalī* give no authority for the dates they mention, though some of these, we may believe, may have been traditionally handed down with tolerable correctness.

As regards the age of the seven works, none of them is older than the close of the thirteenth century, the

earliest being written more than five hundred years after the alleged date of Bappabhaṭṭi-Sūri.

It will have been noticed that they do not all agree as to the dates of Bappabhaṭṭi. According to the *Charita*, the *Prabandha-kos'a*, the *Prabhāvakā-charita* and the *Pattāvali*, he was born in A. Vk. 800 (A. D. 744). The *Tirthakalpa* says that he was born thirteen centuries after Vira or after A. Vk. 830 (A. D. 774)—though it also states that he placed a certain top-image in a temple at Mathura in A. Vk. 826 (A. D. 770). The date of Bappabhaṭṭi's birth given by the *Tirthakalpa*, however, agrees with that of the *Gāthāsahasrī*, and that given by the *Vichāra-sāra-prakarana*, both of which record that he was born *more* than thirteen centuries after Mahāvira or *after* A. Vk. 830 or A. D. 774, (the death of Mahāvira is placed in the *Gāthāsahasrī* 470\* years before the beginning of the Vikrama era). Then, we have to remember that the *Charita*, the *Prabandha-kos'a* and the *Prabhāvakā-charita* give Bappabhaṭṭi a long life of ninety-five years, full of activity up till within two days of his death.

But the fact which shows the unreliable character of the dates and the whole story of Bappabhaṭṭi is that which gives to king Āma an extraordinary reign of much more than eighty years and a life of over one hundred years.

For Bappabhaṭṭi was elevated to the dignity of Sūri in A. Vk. 811. This event was brought about on the urgent recommendation of king Āma, as Bappabhaṭṭi would not sit on the 'seat of the lion' (*simhāsana*) because he had not been raised to the rank of Sūri, so

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\* चउसयस्तारिवरिसे बीराओ विक्कमो जाओ.

that Āma sent him back to Modheraka with a prayer to Siddhasena, the teacher of Bappabhaṭṭi, that he might make him a Sūri. Before A. Vk. 811 Āma had reigned for some time already, and he is stated to have died in A. Vk. 890. Then as regards the length of his life, he was brought up by Siddhasena as an infant of six months, long before he gave dīkṣā to, i. e., made a recluse of, Bappabhaṭṭi in A. Vk. 807; and at the time when he began his education in the seventy-two arts at Modherakapura with Bappabhaṭṭi in, we will say, A. Vk. 807, it was his second stay at that place, and, as he had been expelled by his father Yaśovarmā, king of Kānyakubja, on account of his having turned out a spendthrift and become addicted to youthful follies, he must have been more than eighteen years old before his expulsion or before, say, A. Vk. 807. This carries us back to A. Vk. 789 *at the latest* as the date of his birth, which would give him a life of over one hundred and one years at least. The facts about Vāṅkpati, as given in the *Charita*, the *Kośa Prabandha* and the *Prabhāvaka-charita* are even more liable to suspicion as a Jain forgery than all the dates about king Āma.

He belongs to the kingly race of the Paramāras (Powars) and is in the service of king Dharma, king of Lakṣhaṇavati. Rājasekhara places this city in the Deccan, of which, however, he makes the Gaudadesa a part ! Vāṅkpati is an admirer and friend of Bappabhaṭṭi when the latter is at the court of Dharma. He is an honoured servant of his master, but he betrays his interests by causing the Buddhist scholar, Var-dhanakunjara, to gargle out the pill of invincibility

from his mouth, so as to ensure the success of Bappabhāṭṭi, and the forfeiture of the stake of his own master, king Dharma. Then it is not till Yas'odharmā, the king of some unnamed neighbouring kingdom, overthrows the kingdom of Lakṣhaṇāvati and sends Vākpati into prison, that the latter writes his *Gaudavāḥa*. As soon as he shows it to Yas'odharmā, with whom it has nothing to do, he is set at liberty. He then goes to Gopagiri, and writes his *Mahamaharīyago*, which he himself has told us he had written long before he composed the *Gaudavāḥa*. But the most significant statement is that which contains the particulars of his conversion to Jainism. Bappabhāṭṭi goes, sees, and conquers the poet into a convert, and that too when the poet had to gain nothing by his change of faith, when he was at the end of his life, and when he was a sannyāsi. The story is told as if there were no connection between Vākpati and his friend and patron Yas'ovarmā, the great king of Kanauj and the father of Āma, although it is that king whom he has eulogised in his poem, and whose achievements he has celebrated. The whole story of the life of Bappabhāṭṭi is little better than a fabrication intended to show how easily he converted such great kings as Āma, defeated such learned scholars as Vardhanakujāra, and made even such poets and sannyāsīs as Vākpati abjure their faith and become Jains when they were on the point of death. There is little or no reliance to be placed on the Jain stories, which, therefore, cannot claim any right to correct the dates of the *Rājatarāṅgī*. Even if we leave out of consideration the extreme precocity of Bappabhāṭṭi, who is elevated to

the rank or Sūri of Âchârya at the age of eleven years, and who becomes, on account of his learning, the chosen preceptor of king Âma even before that date, the whole *Prabandha* has such a look of the miraculous about it, that little evidence can be derived from it for the purpose of correcting any inaccuracies of dates in such a work as the chronicle of Kashmir. All the credit that the Jain stories have a right to claim is, that king Âma was, perhaps, the son of Yas'ovarmâ, and was known to have been one who favoured Bappabhaddi, that Dunduka was the son of Âma, and that Bhojâ\* was the son of Dunduka, and that he also favoured the Jains, that the poet Vâkpati was known to them, that his works were read and admired by them, and that he was believed to have lived *about*, not *at*, the time of Bappabhaddi. The oldest tradition about Bappabhaddi's age appears,

\*There seems to be little doubt that this Bhoja is identical with that of the Devgarh inscription. (General Cunningham's *Arch. Surv. of India*. Vol. X. 1880, pp. 100 fgg.) dated S'ake 784 or A. D. 862 (Sainvat 918). The latter has been identified by general Cunningham with the Bhoja of the Gwalior inscriptions, dated Samvat 933 or A. D. 876. Bappabhaddi must have lived years after the date (Samvat 895) of his death as given by his Jain biographers! It may here be observed in passing that General Cunningham's identification of the Bhoja of the Gwalior and Devgarh inscriptions with the Bhoja of the Benares copper-plate inscription cannot be correct, if the Jain accounts are to be—and I think in that particular they should be—believed. For the following table will show that the two cannot be the same:—

Genealogy  
according to the Jains.  
YAS'OVARMĀ.  
ÂMA.  
DUNDUKA.  
BHOJA.

Genealogy  
according to the Benares  
copper-plate.  
DEVAS'AKTI.  
VATSARĀJA.  
NĀGABHĀTA.  
RĀMABHADRA.  
BHOJA DEVA.

doubtless, to be that which speaks of him as having been born after thirteen centuries had passed from the death of Mahāvira, without specifying the particular date of his birth. Those works which assign him a particular year, month, and day, deserve no credit for their trouble in forging those and other details. The date of his having put up the top-image at Mathura, given in the *Tīrthakalpa* would be correct, if it was obtained from an inscription, but the date A. Vk. 809 of his birth, given in the same work is a clumsy fabrication of a detail, which results in the absurdity of making him put up the image four years before he was born.

If it is sometimes useful to speculate on the origin of obvious but strange errors, I may perhaps be permitted to suggest that for the origin of the story of YAS'ODHARMĀ, the king of a neighbouring kingdom, having first imprisoned Vākpati and then liberated him when he wrote his *Gaiṇḍavaḥo* and showed it to him, we have probably to look in a misreading of 'Yas'ovarmā' the hero of the poem, into 'Yas'odharma' by the ignorant Jain Yatis, who afterwards wrote *charitas* of Bappabhatti or added to one already existing, the strange incident of Yas'odharmā, his killing of king Dharma in battle, and his imprisoning and afterwards liberating the poet. All the MSS. on which our edition is based invariably read Yas'ovarmā throughout, and so does the *Rājatarāṅgiṇī* (both the Calcutta and Mons. Troyer's editions) as the name of Vākpati's patron. It is interesting to remember that in the Jain form of the Devanāgarī characters the letters ञ and फ़ are so similar as easily to lead to a confusion of the one for the other.

One cannot help seeing a strange mixture of cor-

rect or nearly correct tradition with a great deal of absurd fiction in the reference to Vākpati, intermixed with the story which the Jains have written about Bappabhatti.

### NOTE III.

[ THE *Rājataranginī* AND ITS CHARACTER  
AS A HISTORY. ]

As I have relied chiefly upon the *Rājataranginī* of Kalhana in establishing that Lalitāditya's accession occurred in 695 A. D., and, consequently in placing Yas'ovarman and his eulogist Vākpati in the latter part of the 7th and the first part of the 8th century, the question naturally arises: how far is Kalhana to be regarded as a trustworthy chronicler of the dates and events of the king of Kashmir? Unfortunately, in India, authors writing about kings as purely human characters, and about purely human events, especially with dates, are rare; and unfortunately, those that write about the two are so justly chargeable with the fault of writing for effect, and with using most extraordinarily exaggerated language, that it should not be a matter for wonder if scholars should at first distrust a solitary writer like Kalhana, when he comes forward and claims to be heard as a chronicler of actual events recorded historically, especially when he writes in verse, and writes, to a certain extent, as a poet. When every one, whom you have known, has told fables or at least has mixed a little truth with manifold falsehood or exaggeration, you would doubt whether you could believe your eyes and ears when, as a singular case, somebody comes forward and claims to be heard as a



historian or as a chronicler of true events. Naturally enough all the presumptions would be against the veracity of the solitary witness. Under other circumstances he would be accorded some considerable credence; but here, in the company of storytellers, he would be required first to prove his veracity and even to demonstrate it thoroughly before he can get a hearing; and, if that is impossible or difficult to accomplish owing to the nature of the evidence offered, the witness is sure to be told that unless he is corroborated by a perfect stranger he is entitled to no credit whatsoever.\* If he stammers or hesitates in his speech by a natural defect, he is suspected to do so because he finds it difficult to be straightforward in his cooked up and false narrative.† If his interpreters have not quite correctly understood him, *their* difficulties are but too convincing a proof of the want of veracity in the witness, because all presumptions are against him.‡ Further if one person,

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\* See Professor G Bühler, *Journal, Bombay Branch, Royal Asiatic Society, Extra Number*, 1877, page 59: also Professor Max Müller's *India: What can it teach us?* p. 359.

† Kalhana's style has a great many peculiarities which appear to have contributed somewhat towards the unfavourable estimate which some scholars have formed of his work. He often uses words and phrases which are unfamiliar to general readers, and his constructions are frequently far from being easy. He is full of vocables which appear to be provincial, and uses ordinary words in very unusual senses.

‡ Though we are to be thankful for the Calcutta Edition of 1835, it cannot be too much to say over and over again, that it is full of mistakes, and appears, to have been every carelessly and unscrupulously corrected by the Editors, who must have supplied numerous deficiencies from no better sources than their imagination or their ingenuity, not very much controlled by any recognised rules of criticism. As for M. Troyer's French Edition, it is little better than the Calcutta

under the circumstances we have here set forth, has refused to believe part of his narrative, everybody else, without seeing him and examining him personally, is but too apt to follow suit, and to say that he cannot believe him. Part of his evidence is hearsay, though hearsay at secondhand only, and the rest, such as consists of what he knows personally. Though he distinguishes between the two kinds, and sets forth the names of those from whom he received his hearsay, and is even careful to say which of his informants he believes and which he does not, and though he tells you which part of his hearsay information is of a doubtful character, you would suspect that, as all presumptions are *against* him, he will in all likelihood exaggerate or falsify by adding to or cutting down the second-hand statements of his informants, and would say, that, unless those informants are produced before you and examined by you, you would not believe the hearsay evidence of the witness, as even hearsay. Even the dress and appearance of the witness would prejudice you against him. He is rough, you will say, he is unrefined, he appears to hide his feelings and his thoughts, and his inside is not transparent through his countenance; and all this you would put against him as indicative of a desire to deceive you. If at times his answers appear to be very easy to understand and consistent, you would feel inclined to say that that is the result of an endeavour to make falsehood look like truth, because forsooth the nature of that part of his narrative is such that its details cannot be consistent.

Edition, though in some respects considerably worse. See Prof. G. Bühler, *Journal, Extra Number, Bombay Branch, Royal Asiatic Society*, 1877, pp. 55 ff.

This is not very far from what has actually happened to the author of the *Rājataranginī*, the only work hitherto discovered in India having any pretensions to be considered as a history, or at least as a chronicle of human events brought about by human means, and narrated for the most part in human ways.

Kalhana wrote in S'ake 1071-72 or A. D. 1149-51. But the period to which his narrative extends begins, according to him, from 1184 B. C., and comes down to the year A. D. 1151, or a length of over 2333 years. Indeed, he takes cognizance of a previous period of 1266 years which preceded B. C. 1184, as one during which some fifty-two princes reigned in Kashmir, but gives no account of them because he found no records about them existing in his time. Indeed, even the names of many of them are unknown. Accordingly all that he does in regard to the pre-historic period of 1266 years is to enumerate as many of the pre-historic fifty-two kings as he can, and perhaps in the order in which they were believed to have reigned, and, after enumerating such public monuments as their names were connected with as their founders or promoters, proceeds at once to his main narrative which begins with king Gonarda III. whom he places in B. C. 1184. As the pre-historic period of 1266 years is a blank on account of "no poets having recorded the deeds of the kings" who reigned during that period, or rather because the records of that period were lost, and as he is enabled to give a narrative of the subsequent period because poets have preserved its history, he pours out his thanks to the ancient members of his fraternity thus:

‘Worthy of obeisance is that indefinable virtue of  
‘good poets which is superior [in sweetness and im-  
‘mortality] to a stream of nectar, and whereby they  
‘preserve their own bodies\* of glory as well as those  
‘of others.’

‘What men, other than poets who resemble Prajā-  
‘pati, and who are skilful in producing lovely things,  
‘can place the past times before the eyes of men?’†

‘If a poet can realize with his genius things which  
‘everybody cannot comprehend, what other indication  
‘is wanted that he has the divine sight?’‡

\* वन्यः कोपि सुधास्यन्दास्कन्दा स सुकवेयुणः ।

येन याति यशःकायः स्थैर्यं स्वस्य परस्य च ॥

On यशःकायः, ‘body of glory,’ ‘the body known as glory,’ see *Gaṇḍavaho* 945. The expression ‘body’ is used to justify the comparison, implied here and expressed in the next verse, of poets to Brahmadeva or Prajāpati who produces our bodies. सुधास्यन्दास्कन्दा, literally, ‘that attacks and defeats a stream of nectar,’ ‘is superior to,’ &c. It is equivalent to सुदास्यन्दाभिभविता.

† कोन्यः कालम् अतिक्रान्ते नेतुं प्रत्यक्षतां क्षमः :

कविप्रजापतीस्त्यक्त्वा रम्यनिर्माणशालिनः १. ४.

The author does not mean that in being compared to Prajāpati, poets, who write about kings and their doings, make history out of nothing, but that they resemble Prajāpati in giving beautiful shape to well-known facts, just as the latter creates material bodies with matter already existing in the world.

‡ न पश्येत् सर्वसंबेधान् भावान् प्रतिभया यदि ।

तदन्यद् दिव्यदृष्टित्वे किमिव ज्ञापकं कवेः १. ५.

The author means, that that which bears witness to a poet being gifted with the divine sight is that he should be able to see, not what this or that single man may see, but everything which every man sees. That is, he should be able to see or know everything, and should not have a limited vision, as other people have. And if a poet does not see everything, what other proof can he give his divine sight? None. The translation given above is not literal, but gives the sense. The poet should know what all men put together know.

' There is no history of fifty-two kings of Kashnir, ' beginning with Gonarda 1., who in the Kali-yuga, ' were contemporaries of the Kurus and of the sons of ' Kunti,\* forsooth, because, in consequence of the ' evil deeds of those rulers of the earth, there were no ' poets to produce their bodies of glory'.†

' Obeisance to that energy, naturally great, of poets, ' without whose favour even those mighty kings are ' not remembered, by enjoying the shadow of whose ' tree-like arms this earth, with its oceanic girdle, ' used to feel safe from danger from all quarters.

' Even those who sat at ease with their feet on the ' temples of elephants, who even obtained prosperity, ' nay those even in whose places once dwelt young ' damsels fair as moons shining in the day, are not ' thought of even in dreams by this world, as if they ' never existed, though they were once the foremost ' on earth ! But why praise thee a hundred times, O ' brother, work of good poets ? Suffice it to say, that ' the world is blind without thee.'‡

\* तत्र कौरवकौन्तेयसमकालभवान् कलौ ।

आ गोनर्दात् स्मरन्ति स्म न द्वापञ्चाशत् नृपान् ॥ १.४४

स्मरन्ति स्म, soil. जनाः, do not remember, have not records of, no-thing is known of.

† तस्मिन् काले भुवं तेषां कुकृतेः काश्यपीभुजाम् ।

कर्तारः कीर्तिकायस्य नाभूवन् कविवेषसः ॥ ४५ ॥

भुवम्, 'because, I should suppose,' 'as if on account of.' काश्यपी is an ordinary name of the earth, so that काश्यपीभुज्=पृथ्वीभुज्. कीर्तिकायस्य कविवेषसः 'makers or creators of the body by glory, in the shape of poets.' Kalhana does not really mean that no poets wrote about the deeds of the fifty-two kings. See *infra*, note\* page clxx.

‡ भुजतरुवनच्छायां येषां निषेव्य महौजसां

जलधिरसना मेदिन्यासीद् अंसावकुतोभया ।

Of Kalhana's regard for facts and for the impartial chronicler of facts, the following will give an idea :

' That virtuous poet alone is worthy of praise who, free from love or hatred, ever restricts his language to the exposition of facts.\*

What his materials were for the narrative, extending over 2333 years, and what he thought of them, and what value he attached to them, will appear from the following verses in his introduction :

' The oldest extensive works, containing the royal chronicles, have been lost in consequence of the work of Suvrata, who condensed them in his narrative in order that their contents might be easily remembered.

' Suvrata's poem, though it has acquired fame, is not easily understood, being difficult, owing to a pedantic show of learning.

' Owing to some strange want of attention there is not a single part of Ksbemendra's '*Chronicle of Kings*,' that is free from mistakes, though it possesses the merit of poetry.†

स्मृतिमपि न ते यान्ति क्षमाया विना यदनुग्रहं  
प्रकृतिमहते कुर्मस्तस्मै नमः कविकर्मणे ॥  
येष्यासन्निभकुम्भशायितपदा येषि शिष्यं लेभिरे  
येषामप्यवसन् पुरा युवतयो गेहेष्वहश्चन्द्रिकाः ।  
तांलोकौथम् अवेति लोकतिलकान् स्वमेव्यजातानिव  
आतः सत्कविकृत्य किं स्तुतिशतैरर्थं जगत् त्वां विना ॥ १. ४५, ४६.

\* आद्यः स एव गुणवान् रागद्वेषबाहिष्कृतः ।

भूताधिक्येने यस्य स्थेयस्येव सरस्वती ॥ १. ७.

This gives as good a definition of an honest chronicler as we could wish for, even in our own age of historical accuracy.

† विस्तारणाः प्रथमे ग्रन्थाः स्मृत्यै संक्षिप्तो वचः ।

सुव्रतस्य प्रबन्धं दृष्ट्वा राजकथाश्रयाः ॥ १. ११.

या प्रथाम् अगमन्तीति सापि वाच्यप्रकाशने ।

पाटवं दुष्टवैदुष्यतीति सुव्रतभारती ॥ १. १२.

But his claim to be heard he bases upon the two facts, viz., *first*, that he examined and compared a large number of works on the ancient history of Kashmir, and *second*, that he used inscriptions of former kings, genealogical tables, and works forming memoirs of famous persons :

‘ I have examined eleven works of former scholars which contain the chronicles\* of the kings, as well as the doctrine of the sage Nīla (i. e. the *Nilapurdna*).’

‘ The edicts issued at the coronation of former kings, inscriptions on ancient objects with which those kings were connected, laudatory scrolls containing genealogical lists, and memoirs of renowned personages having been examined, I have removed all trouble caused by errors.’†

केनाप्यनवधानेन कविकर्मणि सत्यपि ।

अंशोपि नास्ति निर्दोषः क्षेमेन्द्रस्य नृपावलौ ॥ १. १३.

दुष्टवैदुष्यतीव्रा ‘hard on account of bad learning’.

\* दृग्गोचरं पूर्वसुरिग्रन्थां राजकथाश्रयाः ।

मम त्वेकादश गता मतं नीलमुनेरपि ॥ १. १४

As to the character of those previous chronicles, see further on, translation of śloka 9.

† दृष्टेऽथ पूर्वभूभर्तृप्रतिष्ठावस्तुशासनैः ।

प्रशास्तिपट्टैः शास्त्रैश्च शान्तोऽशेषभ्रमः ॥ १. १५. ॥

पूर्वभूभर्तृप्रतिष्ठावस्तुशासनैः i. e., पूर्वभूभर्तृणां संबन्धिन्यः प्रतिष्ठाः अभिषेकारतासु तत्तत्कालेषु कृतानि शासनानि तथैव पूर्वभूभर्तृणां संबन्धीनि तत्तन्नामधारकाणि वस्तुशासनानि देवालयमठादिषु सेतुधर्मशालादिषु असिपरश्वादिशस्त्रेषु च वर्तमानानि तैः । When kings are installed and crowned, edicts are issued for the purpose of announcing the fact, or for remitting certain taxes and imposts, or for stopping certain practices, such as the slaughter of animals for sacrifice or food, or for declaring certain rules of policy which the king crowned will follow, or granting lands and allowances to temples, monasteries, or to individuals. These would be called प्रतिष्ठाशासनानि.



As for the fifty-two kings who reigned before Gonnarda III. the author has told us what his sources of information were in the following verses:

Besides these there are others, such as those inscribed on temples and other public buildings erected during their reigns as by them or by private individuals, on copper-plate grants made by them at other times than that of their coronation, on stone, wooden, and metallic pieces of household furniture, such as ornamental plates and salvers, on which the makers or donors, especially if patronized by or connected with the court of the king, have inscriptions engraved containing the name of the king and possibly those of one or two of his ancestors, his date, &c. These are the inscriptions which Kalhana refers to as पूर्वभूमवृक्षस्तुशासनान्.

प्रशास्तपट्टैः. A patṭa is a piece of cloth to paint a picture upon, also on which the names and deeds of one's ancestors are eulogistically described. As the astrologer (ज्योतिर्विद्) has his scroll containing events of the past and of the future year, which he reads in every family and in every temple on the new year's day (Chaitra : udi 1), so the Chârapa or Bhâta, or court bard, has his scroll of the king's ancestors, in which their names, their great and valorous deeds, their renowned virtues and their victories, are poeticaly described. The scrolls are sometimes read by the bard to the family circle and their friends on certain household occasions such as the S'râddha, marriages, &c. These are, what the author calls प्रशस्तिपट्टाः, a term which subsequently came to be applied to short poetical or prose works, even when written on paper instead of on scrolls of cloth, and even when they were incorporated in long inscriptions engraved on stone slabs. The latter are also, perhaps, included in the signification here of the term. The practice of court or hereditary or professional bards reading to their masters or patrons the eulogistic accounts of their forefathers contained in their books and written by their (the bards') ancestors from generation to generation on festive occasions, is still in vogue in western India. These poets are technically called *Vahivanchās* that is to say, readers of *vahis* or manuscript books.

शास्त्रैश्च. This has been supposed to be a difficult expression. Lassen "takes it to mean books on law, *Dharmaśāstras*;" while Professor Bühler says: "The *S'āstras*, the works on the various sciences, or, to use a "short expression, the *Manuscripts* of Sanskrit books, which in

Out of the fifty-two kings of whom there is no history on account of the loss of the chronicles, four, viz. those beginning with Gonarda I., have been obtained from the *Nilamata* (i. e. *Nilapurāṇa*).<sup>\*</sup>

"Kashmir mostly give at the end some information regarding "the author, together with the date." *Hiouen-Thsang*, when speaking of Buddhistic literature, especially in connection with the synods held by Kanishka and Asoka, uses the word somewhat freely, as *abhidharma-S'āstra* &c. pretty much in the way we may use *siddhānta*, or *nibandha*. See *Hiouen-Thsang*, *passim*. But it is certain that Kalhana uses the term neither in the sense indicated by Lassen, nor that suggested by Professor Bühler, nor that in which it is found used in *Hiouen-Thsang*. His sense of the term must be as definite as that of *S'ūsana* and *Prasastipatṭa*, and the word as a name must refer to a particular class of literature, and so it does. It means *memoirs of renowned personages*, or biographical works, historical sketches of the lives of famous persons, which we usually call *charitas*. In this definite sense the word is actually used by Jain writers. Thus the *Prabhāvaka-charita*, at the close of the memoir of Vṛiddhavādī and Siddhasena, says,

इत्थं पुराणकविनिर्मितशास्त्रमध्याद्  
आकर्ण्य किञ्चिद् उभयोरनयोश्चरित्रम् ।  
श्रीसिद्धवादिकाविवासर्वसिद्धसेन-  
वादीन्द्रयोरुदितम् अस्तु धिये मुदे च ॥ VIII. 79

See also the last couplet of the *Prabandha-kośa* copied in the footnote at page cxxxvi. Also page clii, footnote<sup>\*</sup>.

<sup>\*</sup> द्वापञ्चाशत् अस्मिन्नायं शतं यान् नास्मरन् नृपान् ।

तैभ्यो नीलमताद् दृष्टं गोनर्दादिचतुष्टयम् ॥ १. १६

It appears from this that in Kalhana's time the tradition was current, that records of the prehistoric fifty-two kings had once existed, but that they had been lost. When in stanza 45 the author says, that no poets had celebrated the doings of those kings, he is not apparently to be understood literally, as is shown by the particle *युवम्*, 'as if.' In the following lines also the poet repeats that the records had been lost, not that they never existed :

आम्नायमङ्गाविर्नष्टनामकृत्यास्ततः परम् ।

पञ्चविंशत्यब्दीनां मया विस्मयितानाम् । १. २३

‘Formerly the great Brahman ascetic\* Helarāja composed a chronicle of kings, containing twelve thousand couplets: Padmamihira having examined that work gave, in his own book, the eight kings beginning with Lava and preceding As’oka.’

‘Further, the five kings among whom As’oka is the first, S’ri-Chhavillākara has declared, are out of the fifty-two. For here is his s’loka:†

‘The five kings from As’oka to Abhimanyu, who have been mentioned, have been taken by the ancients out of the fifty-two and not out of any other list.’

If so many previous scholars had already written on the subject of the ancient and modern kings of Kash-

\* वद्धा द्वादशभिर्मन्यसहस्रैः पार्थिवावलः ।

प्राङ् महाव्रतिना येन हेलराजदिजन्मना ॥ १. १७

तन्मते पद्ममिहिरौ दृष्ट्वाशोकादिपूर्वगान् ।

अष्टौ लब्धादीन् नृपतीन् स्वस्मिन् ग्रन्थे न्यदर्शयत् ॥ १. १८ ॥

On महाव्रतिना हेलराजदिजन्मना, see Professor G. Bühler, *loc. cit.*, p. lxix.

† येऽप्यशोकादयः पञ्च श्रीच्छबिह्लिकरोऽब्रवीत् ।

तान् द्वापञ्चाशतो मध्यात् श्लोकस्तस्य तथा ह्ययम् ॥ १९

आशोकाद् आभिमन्याये प्रोक्ताः पञ्च महीभुजः ।

ते द्वापञ्चाशतो मध्यादेव लब्धाः पुरातनैः ॥२७॥

Do these lines not warrant a suspicion that, like some of us Kalhana would have desired to place within the historical period two or three of those kings whom we call historical—Asoka, Jalaukas, Dāmodara, Kanishka (with Hushka and Jushka), and Abhimanyu—and whom Kalhana also seems to have regarded in the same light, because he places them immediately before the historical period, but that he placed them before the historical period on the authority quoted, of S’ri-Chhavillākara? If so, it is not Kalhana, but his predecessors who are responsible for assigning to a period before Gonarda III., the king of whom alone we know anything from independent sources.

‡ So I would propose to read instead of अशोकाद् अभि.°

mir, what, it might be asked, was the object of the author in undertaking the task of writing the *Rājataranginī*? The answer which Kalhana gives is, that there was no one continuous and complete chronicle of the whole period from the time of Gonarda III up to his own; that the different works which already existed related to different parts of the period, and so far as they treated of the same kings, they differed in their narratives, that some of them were wrong, others not very intelligible or clear; that people did not care to read all the works to get an idea of the whole period; that he wished to point out the moral of many of the events which filled that period; and that *he* undertakes the work of compiling a general history of the whole period, because the subject was lying neglected in every respect and by everybody. Kalhana observes: ' [when kings are overbearing ] in the prosperity of ' their times and their territories, or [when they are ' grieved] at the adversity of the same, this [*Rājataranginī*] which contains soothing narratives which ' are so many medicines, will be useful [as furnishing ' those medicines] to those kings.'\*

\* Here the author proceeds to explain the object or use of writing his book. First, to whom will the book be useful? He answers:

इयं नृपाणाम् उल्लासे ह्यस वा देशकालयोः ।  
भैषज्यभूतसंवादिकथायुक्तोपयुज्यते ॥२१॥

Literally in the prosperity or adversity of place and time, this [*Rājataranginī*], which possesses soothing narratives that are like so many medicines, will be useful to kings.' Construe: देशकालयोः उल्लासे ह्यस वा सति इयं राजतरङ्गिणी भैषज्यभूतसंवादिकथायुक्ता स्ती नृपाणाम् उपयुज्यते Perhaps संवाद would have been a better reading in place of संवादि. By देशकालयोः उल्लासे ह्यस वा the poet means 'the gloriousness of their kingdoms and the prosperity of their administrations.' देशकालौ may not

‘ Or\* even apart from that [use], what wise man does not delight in such a composition, which contains endless transactions of ancient times?’

‘ Bearing† in mind the life, short, as a momentary flash, of created beings, let the predominance in this work be observed of the sentiment of disgust with the flitting and momentary things of this world.’

‘ Therefore, let this *Rajataranginī* (lit. *River of Kings*), which is beautiful with a vivid spring of *rasa* (sentiment), be imbibed with your ears which are like mothers of pearls.’‡

The nature of Kalhana’s use of the authorities consulted by him, and the merit he claims for himself is set forth modestly in the following verses :

be inaptly paraphrased by राष्ट्रम्, and the whole phrase illustrated by the following verse in the VIIIth *Taraṅga* :

मायाप्रयोगान् अन्योन्यम् उद्दिश्य स्पृशतां द्वयाः ।  
क्षगेक्षगेऽभवद् राष्ट्रं त्रानोद्धासविलोभिताम् ॥२८८॥

\* This claims a large sphere of usefulness for the book, viz., the interest which all readers take in ancient history. The poet’s words are  
संकल्पं प्राक्तनानन्तर्यवहारः सुवेतसः ।  
कस्येदृशो न संदर्भो यदि वा हृदयंगमः ॥२२॥

† The purport of the couplet is to describe the nature of the prevailing sentiment (रस) that will characterise his poem. The vanity of human greatness, the flitting nature of all earthly honours and the consequent disgust created by the reading of stories connected with them, form the moral which the poet wishes to point out in his book. The words are :

क्षगभङ्गानि जन्तूनां स्फुरिते परिचिन्तिते ।  
मूर्खाभिषेकः शान्तस्य रसस्यात्र विचार्यताम् ॥२३॥  
‡ तद् अनन्दरसस्यन्दमुन्दरेयं निपीयताम् ।  
श्रोत्रशुक्तिपुटैः स्पष्टतङ्गराजतरङ्गेगी ॥२४॥

On स्पष्टतङ्ग° see Professor G. Bühler, *loc. cit.*, page lxx., note on stanza 24.

‘ Although I narrate again the subject-matter of  
‘ chronicles which others have written, the virtuous  
‘ ought not to turn their faces from me without hear-  
‘ ing my reasons.’\*

‘ What genius can be exhibited when men of modern  
‘ times compile in their own books accounts given by  
‘ those who died after composing each the history of  
‘ those kings whose contemporary he was? Hence in  
‘ this narrative of past facts—a subject which is neg-  
‘ lected in every respect—my endeavour is simply to  
‘ compile.’ †

Nor is the mention of inscriptions and scrolls or  
laudatory genealogical lists in his introduction the  
only reference to those authorities. He often mentions  
them in the body of his narrative as authorities for  
certain statements which he makes. For example, in  
I. 349. describing the character of king Gopâditya, he

\* पूर्वैर्बद्धं कथावस्तु मयि भूयो निबध्नाति ।  
प्रयोजनम् अनाकर्ण्य वैमुख्यं नोचितं सताम् ॥८॥  
† इष्टं दृष्टं नृपोदन्तं बद्धा प्रमयम् इयुषाम् ।  
अर्वाकालभवेर्वार्ता यत् प्रबन्धेषु पूर्यते ॥९॥  
दाक्ष्यं कियद् इदं ? तस्माद् अस्मिन् भूतार्थवर्णने ।  
सर्वप्रकारस्खलिते योजनाय ममोद्यमः ॥१०॥

पूर्यते, ‘ is compiled,’ ‘ is transferred so as to fill the book.’ Observe  
that the author speaks here of the previous chronicles as having been  
written by contemporary writers, and that he calls himself modern  
in comparison with them, which shows that, in his opinion at all  
events, the former chronicles were besides being ancient, works  
written by authors who narrated contemporary events. दाक्ष्यं कियद् the  
poet means that no great genius or ability is required for a mere  
compiler like himself. सर्वप्रकारस्खलिते ‘that has fallen in every way,’  
that is ‘which has been allowed to drop or lie neglected in every  
respect.’

योजनाय, ‘ to put together,’ ‘ compile.’

says that he reigned for sixty years,\* 'he who did not  
' allow the slaughter of animals except for sacrifices,  
' and whom the laudatory scrolls of genealogical lists  
' describe as having enjoyed fame as the most excel-  
' lent of kings.'

The whole narrative bristles with the names of towns, cities and villages mentioned as having been built by most of the kings after whom they were named, and of temples, Buddhistic monasteries, stūpas, convents, rest-houses, guest-houses, bridges, palaces and other public works erected by the kings, their wives, mothers, brothers, and their ministers or dependents, most of which were extant in the time of the author. There must have been many records connected with them, which Kalhana doubtless used as materials to check his other materials in fixing the dates of the kings, the durations of their reigns, or their places in the list.

Another remarkable feature of the work is the names of a great many authors and poets who flourished or found patronage in Kashmir, and who are mentioned both in connection with the reigns of the kings who patronized them, and in connection with the works they wrote. It is not disputed, that a large number of the literary productions of those authors existed in the time of Kalhana, though they have disappeared since. Some of them must have furnished the materials for the *Rājataranginī*, or authority for the dates and other incidents given by its author.

\* उत्तमो लोकपालोऽयम् इति लक्ष्म प्रशस्तिषु ।

यः प्राप्तवान् विना यज्ञं यज्ञमेव न पशुक्षयम् ॥३४६॥





- 44 Godhara ..... (1) granted the agrahâra of Hastis'âla
- 45 Suvarṇa ..... (1) built the canal called Suvarṇamaṇi in the district of Karâla.
- 46 Janaka ..... (1) built the vihâra and agrahâra of Jâlorâ.
- 47 S'achînara ..... (1) made the agrahâra of S'âmângâ (?) and S'âs'anârâ (?)
- 48 A'soka ..... (1) spread Buddhism by building series of stûpas in S'ushkalettra, along the Vitastâ and in other places (read शुष्कलेत्रावितस्तादौ in 1. 102).  
(2) built the city of S'rinagara.  
(3) substituted an enclosure wall of stones in place of the one of lime round Vijayes'a.  
(4) built the two palaces near Vijayes'a, named As'okes'vara.
- 49 Jaloka ..... (1) made the agrahâras of Vâravâla and others.  
(2) His queen Is'âna-devî established groups of images of the divine mothers on gates and similar other places.

(3) he encouraged pilgrimage to Sodara and other holy places.

(4) consecrated the shrine of Jyeshtharudra in S'rinagara, in rivalry of the shrine of Nandis'a that was situated at a great distance with a tirtha called Sodara attached, and caused another Sodara-tirtha to rise near the new shrine.

(5) built a vihâra called Krityâs'rama (कृत्याश्रमम्, Troyer's edition), and established an image of Krityâ-devî.

(6) built a stone-wall of enclosure round Nandikshetra.

(7) presented a seat of articles of worship, made of precious stones, to Bhûtes'a.

50 Dâmodara ..... (1) built the bridge called Gurusetu in the city built by him on the Dâmodara-sûda.

51 Hushka, Jushka, and Kanishka, (1) each built a city called Hushkapura, Jushkapura, and Kanishkapura,

after their respective names.

(2) Jushka built a vihāra.

(3) Jushka built the city of Jayasvānipura.

(4) the three built mathas and chaityas in the country of S'ushkaletra.

52 Abhimanyu ..... (1) granted the agrahāra called Kanṭakautsa.

(2) dedicated a shrine to S'iva, called after him.

(3) built the city of Abhimanyupura.

(4) patronized Chandra and other grammarians.

(5) introduced the *Mahābhāṣya* (of Patanjali) into Kashmir.

(6) Nāgārjuna, the Bodhisattva, was his contemporary.

(7) restored the worship of snakes, &c., as prescribed in the *Nilamurāṇa*.

*Historic period.*

1 Gonarda III .... ..

2 Bibhīṣaṇa ... ..

3 Indrajit ... ..

4 Rāvana ... (1) established the shrine of Vates'vara.

				(2) built a maṭha having four halls, wherein he consecrated the image of Vātes'vara, and dedicated the kingdom of Kashmir to the god.
5	Bibhīṣhaṇa II.	...	...	...
6	Nara Kinnara			(1) burned thousands of vihāras, and resuming their lands, give them to Brahmans.
				(2) built a city called Kinnarapura on the banks of the Vitastā, which a Nāga afterwards burnt.
7	Siddha ...	...	...	...
8	Utpalāksha ...	...	...	...
9	Hiraṇyāksha ...	...		(1) built a city which he called Hiraṇyapura after himself.
10	Hiraṇyakula ...	...	...	...
11	Vasukula ...	...	...	...
12	Mihirakula ...	...		(1) built the shrine of Mihires'vara in S'rīnagara.
				(2) built a city called Mihirapura in Holā.
				(3) granted thousands of agrahāras to the low Brahmans from Gandhāra.
				(4) similarly favoured the barbarous Dāradas and Bhāttas.

- (5) altered the course of the river called Chandrakulā.
- 13 Baka      ...      .... (1) built the shrine of Bakes'a.  
 (2) led a river called by him Bakāvati into a lake.  
 (3) built the city of Lavaṇotsa.
- 14 Kashitinanda      ....      ....      ....      ....
- 15 Vasunanda      ....      ....      ....      ....
- 16 Nara      ....      ....      ....      ....
- 17 Aksha      ....      .... (1) built [? the vihāra of] Vibhus'rāma.  
 (2) built [? the vihāra of] Akshavāla.
- 18 Gopāditya      ....      .... (1) granted the agrahāras of Sakholā (?), Khāgi, Kāhādigrāma Skandapura, Samāṅga, and Adī (read सखोलखागिकाहाडिग्रामस्कन्दपुराभिधान् शमाहाडिमुखाश्रायहारान् in I. 345).  
 (2) consecrated the image of Jeshthes'vara.  
 (3) granted the agrahāras of Gopa in Gopādri to Brahmans from Āryades'a.  
 (4) established a colony of holy Brahmans in Vas'chika and other districts,

- and granted them agra-  
hâras.
- 19 Gokarna .... (1) built the shrine of  
Gokarnes'vara.
- 20 Narendra *alias* Khin  
khila. (1) dedicated many tem-  
ples to Bhûtes'vara and  
a temple to the goddess  
Akshayinî.  
(2) His spiritual guide or  
teacher, Ugra, built the  
temple of Ugres'a, and  
established a Mâtricha-  
kra, or group of images  
of the divine mothers.
- 21 Yudhishthira ....
- 22 Pratâpâditya of the  
race of Vikramâditya ....
- 23 Jalaukas ....
- 24 Tunjîna ... (1) he and his queen built  
the shrine of Tunge-  
s'vara and dedicated it  
to S'iva.  
(2) they built the city of  
Katika.  
(3) Chandraka the dra-  
matist flourished at the  
time.  
(4) a terrible famine oc-  
curred, caused by snow-  
storms.  
(5) his queen Vâkpushtâ  
granted the two Agra-



hâras of Katimusha and  
Yâmusha.

(6) she established a sattrā or annasattrā at a place where she afterwards burned herself as a sati, where poor people and fatigued travellers are "still fed." (II. 59).

- |    |            |      |      |   |
|----|------------|------|------|---|
| 25 | Vijaya     | .... | .... | (1) built a town round Vijayes'vara.  |
| 26 | Jeyendra   | .... | .... | (1) Îs'ana was the teacher of his minister Sandhimati.  |
| 27 | Sandhimati | .... | .... | (1) established one thousand S'ivalingas every day, groups of which cut into slabs of stones "are still found." (II. 133).<br>(2) granted large villages for the maintenance of the Lingas. The villages "are not now continued " (II. 136).<br>(3) built great palaces, and established great Lingas, great Nandis, and great Tris'ûlas.<br>(4) built a temple and dedicated it to S'iva, and called it Sandhis'vara. after himself, and another, dedicated to |

the same god, calling it Îs'es'vara after his teacher; built temples of Khedâ and Bhimâ; and filled the whole country with mathas, idols, Lingas, and palaces.

- 28 Meghavâhana.... .... (1) put a stop by proclamation on his coronation day to slaughter of animals (III. 5, badly emended by M. Troyer from सर्वतोऽमारमर्यादा° into सर्वतो मानमर्यादा° )
- (2) made the agrahâra of Meghavana.
- (3) built Yeshtagrâma.
- (4) built Meghamatha.
- (5) His queen, Amṛitaprabhâ, built a vihâra called Amṛitabhavana for the residence of Bhikshus, natives of her country.
- (6) from Lo, part of her native country, came Lostânyâ the teacher of her father. He was induced by her to build a stûpa.
- (7) Yûkadevî, another queen, built a vihâra in Nadavana,

(8) Indradevī, another queen, built a vihāra called Indrabhuvana and a stūpa having four halls.

(9) Khādanā, Masmā and other queens built other vihāras, and called them after their respective names.

29 Pravarasena, *alias* Tunjīna *alias* S'reshthasena.

(1) built the temple of Pravares'vara, furnished with a group of images of the divine mothers.

(2) consecrated various temples and laid foundations in the old capital.

(3) allotted to the shrine of Pravares'a the territory of Trigarta.

30 Hiranya and Toramāna.

(1) Toramāna struck dīnāras in his own name.

31 Mātrīgupta. ....

(1) prohibited slaughter of animals throughout the kingdom during his reign.

(2) patronized the poet Menthā, the author of *Hayagrīvavadha*.

(3) built and dedicated a temple to Madhusūdana (Vishṇu), and called it

Mâtriguptasvâmi, the villages granted to which were afterwards (A. D. 814-863) given by Mamma (IV. 702) to the family of his father-in-law.

- 32 Pravarasena II. ....
- (1) built the temple of Jayasvâmi in his new city.
  - (2) built the first bridge of boats across the Vitastâ or Jhelum.
  - (3) built a city, which he named Pravarasena-pura, on the site of the village of S'ârîtaka, and established five goddesses, viz., S'rîsadbhâvas'rî and others. The city stood only on the south of the Vitastâ.
  - (4) Jayendra, the maternal uncle of the king, built the Jayendra-vihâra and the Bṛihad-buddhavihâra.
  - (5) his minister Morâka built the vihâra called Morâkabhavana.
  - (6) the shrines of Vardhamâna and Vis'vakarmâ

(consecrated by him ?)  
were the beauties of his  
city (read शोभनौ for सोमयो  
in III. 359. M. Troy  
er's emendation is wild)

(7) the king richly en-  
dowed every temple in  
his city.

33 Yudhishthira .....

(1) his ministers Sarva-  
ratna, Jaya, and Skan-  
dhagupta built vihâras  
and chaityas.

(2) Vajrendra, the son of  
Jayendra, was also his  
minister, and built the  
town of Bhavach-  
chheda.

(3) Kumârasena and  
others also were his  
ministers.

34 Narendrâditya. .... (1) built a temple called  
Narendrasvâmî.

(2) Vajra and Kanaka, the  
sons of Jayendra, were  
his ministers.

(3) built an edifice or  
library for the custody  
of manuscripts and call-  
ed it after himself (निजम्  
III. 387).

35 Raṇâditya *alias* Tunjina (1) built two excellent edi-  
fices called after himself  
and after his queen Ra-  
ṇârambhâ, to receive two

Lingams; but established Hari in one and Hara in the other.

- (2) built the temple of Raṇes'vara, dedicated to S'iva. Brahmā, a siddha, performed the consecration at the instance of the queen (read तया देव्या III. 458), and established an image called Brahmasattama in his honour.
- (3) consecrated the shrines of Raṇasvāmī and Raṇārambhādeva (? or Rambhādeva), and built the matha of the Pās'upatas on the top of the Pradyumna mountain.
- (4) built a hospital for the sick.
- (5) consecrated a shrine of the goddess Senāmukhī.
- (6) consecrated a shrine of Raṇapurasvāmī, dedicated to the sun, in the town of Siinharotsikā.
- (7) Amṛitaprabhā, another of his queens, consecrated the god Amri-

tes'vara to the right side of Raneś'a.

- (8) the same queen, Amritaprabhā, placed an image of Buddha in the vihāra built by her namesake, the queen of Meghavāhana. (M. Troyer's translation, "Binnna, queen of king Meghavāhana," is characteristic of his work).

36 Vikramāditya..... (1) his ministers were Brahmā and Galūna.

- (2) the minister Brabmā built the matha called Brahmamatha.

- (3) Ratnāvalī, the wife of Galūna, built a vihāra.

37 Bālāditya..... (1) conquered Vaṅkālā and established therein a colony called Kālambya for the residence of Kashmirians.

- (2) made the agraḥāra of Bhedara in the territory of Madava.

- (3) his queen Bimbā (read बिम्बा with M. Troyer) consecrated a shrine of S'iva called Bimbess'vara.



- (4) Khankha, S'atrughna and Mālava, brothers, who were his ministers, built mathas and temples, and also a bridge.

From the above analysis it will be seen, that out of the seventeen kings, whose names are preserved and who belong to what I call the non-historic period, the names of no less than thirteen were connected with foundations, endowments, grants and other monuments, many of which Kalhana must have seen, and of others of which he must have read accounts then extant. In the historic period treated in the first three *Taraṅgas*, out of the thirty-seven kings no less than twenty-three had left numerous monuments, grants and similar evidences of their time, their administration, and their liberality. The writings connected with the latter must have helped Kalhana to fix the order and the dates and the durations of the reigns of a great number of them. Of course it is possible that like *Romulus* from *Rome*, some of the kings, especially among the earlier ones, may have been imagined from the monuments, the real origin of these being forgotten. But looking to the nature of the monuments and the probability of copper-plate and other grants having existed, that theory cannot eliminate many of the kings.

One large class of miscellaneous inscriptions to which the author refers, besides those on foundation stones, consecration pillars, &c., is that of short inscriptions on objects of household furniture, coins, arms, copper-plates of grants of lands and allowances and similar things (*pūrvabhūchartri. vastus'āsanāni*).

It is well known that old copper and brass vessels, swords, daggers, and other arms have inscriptions, containing the names of kings and their ancestors. These must, doubtless, have been used for the purpose of setting at rest some doubts which had been raised in his mind by the conflicting accounts found in the books consulted by him.

Besides the historical works written by contemporary chroniclers, which Kalhana mentions and refers to, it is reasonable to suppose that he must have read legendary stories like those of Guṇādhya, connected with ancient celebrities and with many of the sacred places in Kashmir, so many of which appear to have been mentioned in the older chronicles of the Kashmirian kings.

Though, however, there is no reason to suppose that Kalhana's materials were not ample, and though the chronicles he used were written by contemporary authors—a fact which deserves the highest consideration—it must not be forgotten that he writes in verse and as a poet, and is liable to the defects which usually attend compositions in verse on a matter-of-fact subject. Though simple facts can be made the subject of poetry, all facts are not fit to be expressed in poetry, and a writer of verse is often apt to colour his narrative when it is likely to be otherwise dull, by the addition or omission of certain particulars. This has, doubtless, happened in the *Rājataranginī* as it might have happened in any similar poetical work, or even in a prose work which treated of history from such an ancient date as B.C. 1184.

There appears good reason to believe, however, that

Kalhana's materials, though many of them written by eye-witnesses themselves, were of a highly coloured poetical character and that much of his own poetry is probably due to them. He must have given many incidents just as he found them in older works. We may observe, however, to his credit, that though he gives such incidents, even when of a miraculous nature, he often feels, and does not hesitate to tell us that, he feels ashamed in narrating them in such a book as his *Rājatarāṅgiṇī*. We may instance the reign of Meghavāhana A. D. 24 to 58, that is described as full of righteousness and of tenderness for the life of all creatures. That king prohibited the taking of life in his kingdom, and even led an expedition into Ceylon, in order to put down by force the slaughter of animals for any purpose whatsoever. He succeeded and returned to Kashmir. A Brahman brought to him one day the dead body of his only son, and declared that the goddess Durgā had killed him with fever, because that she had not been given a victim, though she had asked for one. The king determined to offer himself as a sacrifice to the goddess, in order to induce her to restore the Brahman's son to life. Durgā appeared before him, however, in the night and prevented him from sacrificing himself, and at once restored the dead son of the Brahman to life again. 'Relating this and similar deeds of the king, though he belongs to modern times, deeds which are considered possible among ignorant people only, we feel ashamed.'\* Again referring to the various accounts of the manner in which

\* इत्याद्यद्यत्तनस्यापि चरितं तस्य भूपतेः ।

पृथग्जनेषु संभाव्यं वर्णयन्तस्त्वपामहे ॥ ३.९४ ॥

king Lalitāditya must have met with his death, Kalhana says, 'as one reads that this king performed very miraculous deeds, so one reads that his death also was very miraculous.\* We might also refer to the author's remark on the older accounts of the cruelties of king Mihirakula, whom previous writers had represented as having killed three crores of people because he found so many women failing to prove their chastity. Kalhana remarks: 'this is what is well believed, in the opinion of others. In truth, however, it is impossible. Of course the slaughter of people by him was very great, even if those cases alone were considered where he killed for good reasons.†

The *Rājataranginī*, we must recollect, was written in A. D. 1149-51, and almost touches at its beginning that mythical period, in which the war of the *Mahābhārata* is believed to have occurred. If Kalhana had begun his narrative from that king, Gonarda I., who was a contemporary of the Pāṇḍavas and the Kauravas, his work, at least in its earlier parts, would have deserved no better credit, as a historical chronicle, than the *Mahābhārata* or the *Purāṇas*. But of a period of 1266 years from the time of the war of the *Mahābhārata* he says nothing, except that he gives the names of seventeen out of fifty-two kings who are believed to have reigned during that period. Of the rest, he says, even the names are forgotten. Many of

\* अत्यद्भुतानि कृत्यानि श्रुतान्यस्य यथा किल ।

विपत्तिरपि भूमस्तुतयेवात्यद्भुता भुता ॥ ४.३७० ॥

† कोटिद्वयं नरपतिः कुक्षस्तेनागसा ततः ।

सपतिभ्रातृपुत्राणाम् अवधीत कुलयोषिताम् ॥

इयं चान्यस्मत् स्थातिः प्रथमे तथ्यतः पुनः ।

असंख्या सन्निहितापि प्राणिहिता मरीचिन्ती ॥ १.३२७,२८ ॥

those named are, doubtless, and some we know to have been, historical personages, such as As'oka, Hushka, Jushka, and Kanishka. Besides naming the seventeen kings of this period, the author narrates such details of some of them as tradition had preserved and as was borne testimony to by some very ancient monuments still extant in his time. But no dates or periods of reigns are given of any of them. His predecessors had recorded the dates and events of the reigns of kings beginning with Gonarda III., and Kalhana has, apparently on the authority of previous historians, commenced his own chronicle proper from the accession of that king. From B. C. 1184 to A. D. 1151 is, however, too long a period for accurate record to have been preserved thereof. Accordingly, while the history of the later parts of the period, say of the part which begins with Durlabhavardhana *alias* Prajñāditya, the first of a dynasty called the Nāgas, appears to be reliable as to main facts and the durations of reigns of the forty-eight kings who reigned up to the time of Kalhana, the period previous to Durlabhavardhana is—even besides the impossibility of Rañāditya—often marked by statements as to length of reigns and to events, which are not free from suspicion. The periods assigned to the twenty-one kings who reigned from 1184 to 169 B. C., for a period of one thousand and fourteen years, nine months and nine days, are too long to be reliable, giving an average of a little over forty-eight years, to each king. Besides, the numbers of years of reigns are too round to, rightly demand credence at our hands as to the accuracy of most of them. Gonarda III may have reigned 1184 B. C., and for

thirty-five years. Both his date and the duration of his reign are probably correct, because all accounts appear to have begun the chronicles of Kashmir from that<sup>\*</sup> king, so that they must have preserved them by an unbroken tradition. Nay, it is even probable that from Gonarda III up to Pratāpāditya of the Vikramāditya dynasty, the period given may be quite correct, having been based upon previous contemporary records, inscriptions, and other authorities which Kalhana had before him. But what is also highly probable is that some mistake has occurred as to the number of kings who reigned during that period of one thousand and fourteen odd years. All the kings given are historical, but they could not be all the kings that reigned during that long period. Probably some of those fifty-two kings whose names have been lost and some among those whose names have been preserved, have to be brought on to the list; but besides this being a mere guess, it may be added that, unless undoubted evidence is obtained to justify the breaking up of the list in favour of any of those kings, all we can do is to doubt the accuracy of the list in its details, and leave it undisturbed for the present.

In the second group (from 22 to 27) six kings reign for one hundred and ninety-two years or a little more than thirty-eight years each on an average. As the average is taken from a very small number of kings, the lengths of reigns may not be very unlikely, but the taint of suspicion still seems to hover over the list. The same remark about suspicion may not be made as

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\* प्रायस्तृतीयगोनर्दाद् आरभ्य शरदां तदा ।  
 द्वे सहस्रे गते विंशदधिके च शतत्रयम् ॥ १.५३ ॥

to the nature of the third group of ten kings (28-37); for there nine kings reign over a period of two hundred and seventy-two odd years, or just thirty years each king on an average. But then the group contains one king who is put down for the extraordinary period of three centuries ! This period, from A. D. 217 to 517, is obviously one of which no records were forthcoming, and Kalhana's predecessors had only recorded the name of one king during it. The period was perhaps one during which Kashmir was subject to foreign rule, and no king ruled in that country. No records were, therefore, kept, and so none were forthcoming. Otherwise it is difficult to say why Kalhana should have given the period as practically a blank in his narrative. We, accustomed as we are to the care with which he sifts his authorities, and averse as he is to put faith in miracles, can hardly suppose that he arranged artificially the reigns of the list up to the predecessor of Ranāditya, in order to come into harmony with the historical dates of his successors, or that for love of the miraculous he assigned to that king a period of three hundred years. The names in the group are all historical, and there is nothing in the narrative to excite suspicions about the events, which from this part of the chronicle forward begin to be more and more detailed.

But when we come to the fourth group, from 38 to 54, the list seems to improve in every respect. The lengths of reigns are moderate and quite probable; and what is of the utmost importance is, that towards the end of the group, Kalhana begins to give, along with the durations of reigns, the *dates* in the Laukika era of the Brihaspati cycle of the accession and death of



each king. Not only this, but the dates are often given henceforward of some of the important events in the administration of several of the kings, and this system he continues to the end of his narrative. Without doubt Kalhana's materials became more plentiful, more detailed, and more thoroughly historical from the beginning of the Karkotaka or Nāga dynasty, which came into power in A. D. 596. From this date to A. D. 1151, where the narrative leaves us, the date and general nature of the chronicle seems to be as reliable as can be expected under the circumstances.

My humble estimate, accordingly, of the value of the *Rājataranginī* as a historical chronicle is, that it is fairly reliable upto the end of the Gonarda dynasty, or end of the reign of Bālāditya, A. D. 596, and is as accurate as we have a right to expect from the commencement of the Karkotaka dynasty up to the year 1151 A. D., a period of some 555 years. Upto the end of the Gonardas, whatever its defects are, they are patent, and Kalhana has made no endeavours to conceal them by any subtle means as he might easily have done if he had intended to do so. I do not believe there is any evidence to show, that the date of Gonarda III. is placed too early, but it is likely that some kings have been lost to history even during the time that elapsed between that king and Durlabhavardhana. But it does not appear that Kalhana took, as he is alleged to have done,\* any liberty with the lengths of reigns or dates of kings with whose administrations he dealt. Everything he

\* "To me 'only a story' carries more weight than history made 'on purpose, such as we know Kalhana's history to have been.'"  
Professor Max Müller, *India: What can it teach us?* page 356.

says, and everything that independent evidence has taught us, shows that his mistakes and defects—confined to the first three groups—are the mistakes and defects of his predecessors, the writers of previous chronicles and summaries. Greater mistakes and defects may be shown undeniably hereafter in those groups, and may perhaps be corrected. But nothing has hitherto been adduced which shows that Kalhana shortened or lengthened the years of a single king simply to suit a system of dates which he had adopted, not because it was correct, but because it was convenient or conventional. I make this statement because he has actually been charged with having done so, and having purposely done so, and, indeed, to have written his *Rājatarāṅgiṇī* for the purpose of enabling any of his readers also to do the same. As the charge has been preferred by one for whose opinions I have the highest and sincerest respect, it is not without the greatest hesitation and reluctance that I have here ventured to suggest that there are no facts to support the charge. Professor Bühler says\* :—

“ As regards the use of the contents of the *Rājatarāṅgiṇī* for the history of Kashmir and of India a great deal remains to be done for the earlier portion, up to the beginning of the Karkota dynasty. Kalhana's chronology of the Gonardiya dynasties is, as Professor Wilson, Professor Lassen, and General Cunningham have pointed out, valueless. An author who connects the history of his country with the imaginary date of

\* See *Bombay Branch, Royal Asiatic Society's Journal, Extra Number, 1877* (Vol. XII), in which his excellent paper on Kashmir MSS. is given, pp. 58, 59.

“ a legendary event, like the coronation of Yudhishtira, and boasts that his narrative resembles a medicine, and is useful for increasing and diminishing the (*statements of previous writers regarding*) kings, place, and time, must always be sharply controlled, and deserves no credit whatever in those portions of his work where his narrative shows any suspicious figures or facts.”

The translation given at page clxxii above of Kalhana's S'loka I., 21, will have shown that his meaning is very different, and he does not boast that his work is useful for lengthening or shortening the periods of the Kashmirian kings or the statements about their times or territories, but only that it will be useful in furnishing a medicine in the shape of much consolatory and instructive matter—events and sayings—to cure any kings who shall hereafter suffer from the disease of the pride and arrogance of prosperity, or the disease of grief at the loss of territory or the adversity of their times. If the insolence of success and prosperity should make them overbearing, the end of Nara I. *alias* Kinnara, of Mihirakula, or of Yudhishtira the Blind, will teach them a lesson. If they are depressed with grief at the loss of territory or by the adversity of their subjects, wisdom, hope and consolation will be afforded by the story of the restoration of the Gonardas in the person of Meghavāhana or of Pravarasena II. (who succeeded to the heritage of his father after Mātrigupta), or by the story of Jajja and Jayapīḍa, or by the story of the famine brought on by snow-storms in the time of Tunjina, the son of Jalaukas.\* I have shown my transla-

\* Also see I., 187-90, to which the author might refer for the purpose of showing what rewards await virtuous kings.

tion to several native scholars, and I am assured that no other sense is possible. I lay stress upon the proper meaning of the couplet being understood, not because I wish to prove—what nobody can prove—that Kalhana in no case misused his materials but because if the couplet is misinterpreted as proposed, it will throw discredit upon the whole of whatever of the historical there is in the *Rājatarāṅgiṇī*. Already such an eminent scholar as Prof. Max Müller,\* has adopted the translation of my honoured friend Dr. Bühler, and endorsed the view that Kalhana's ideas of history are shown by that couplet, viz., that he could write an elaborate poem of more than eight thousand couplets, in order that scholars might afterwards lengthen or shorten the statements of Kashmirian chroniclers regarding kings, place and time, just as it might please them or as they might find it necessary.

Among the speculations of M. Troyer† about the *Rājatarāṅgiṇī* one is that Chapters VII. and VIII. are not the production of Kalhana. Dr. Bühler has satisfactorily disposed of the view of M. Troyer, but he admits the correctness of a statement made by the latter that Kalhana, who brings his narrative down to the cycle year 25 or Śake 1072, mentions in the eighth chapter events which took place eight years later, or in the cycle year 33. This fact, if shown to be correct, would go directly to establish two things: first, that Kalhana, though he brought down his narrative to the end of the Laukika or cycle year 25, was really writing his eighth *Tarāṅga* in the year 33, and second, that he

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\* *India: What can it teach us?* page 359.

† See *supra*, page. elxii, footnote ‡.

introduced an anachronism into his work by anticipating in the year 25 events which did not take place until eight years after that year. The first of these conclusions would go to show that he did not write the history of Jayasinha's reign for the eight years from 26 to 33, which would be unaccountable and inconsistent with Kalhana's language; the second would vitiate the value of his history as a reliable chronicle even of his own time. Professor Bühler meets the charge, which, as I have said, he admits, by saying that Kalhana did not finish his work till the cycle year 33. But this would not remove the fault of anachronism, and that is a fault of the greatest significance, because Kalhana was writing then of his own times. Now there appears available another and less objectionable way of meeting the allegation of M. Troyer. It is this : Kalhana does *not* mention in his VIIIth book any events which took place in the cycle year 33 or eight years after the year about the history of which he writes towards the close of that *Taraṅga*. There is no real foundation for M. Troyer's statement, which I find is based on a mistake made by him, owing to his having misinterpreted the following couplet :

स एवमेकविंशेऽब्दे ज्येष्ठस्य दशमेऽह्नि ।

त्रयविंशद्वर्षदेश्यः समग्रश्चतुर्भुजा ॥ VIII., 3280.

'In this manner he, when nearly thirty-three years of age, was taken by the king\* on the 10th day of the

\* M. Troyer's translation is : " Il fut accueilli par le roi dans sa vingt " et unième année, le dixième jour du mois Djâichta (mai-juin), l'an "trente-trois du pays." The mistake is that the expression त्रयविंशद्वर्षदेश्यः has been translated by " the thirty-third year of the country. " It is needless to prove that this is wrong. Conf. ईषदसमाप्तौ कल्पवृक्षदेशीयर : Pân. II. 3. 67.

'month of Jyeshtha in the year 21.' This refers to the taking of Bhoja, son of Sulhana, by order of king Jayasimha, an event which Kalhana distinctly says took place in cycle year 21, when Bhoja was nearly thirty-three years old, and not in cycle year 33 or eight years after the date to which he brings down his narrative. I have already shown that the author finished composing his eight *Tarangas* of the *Rājataranginī* in Laukika or cycle year 25 or just at the close of S'aka 1072 or in the early part of A. D. 1151, i. e., two years after he began it in the early part of Laukika year 24.

I have already said that the pre-Karkotaka part of the history in the *Rājataranginī* is not in some parts quite reliable, being marked by a good many inadmissible periods of reigns and by improbable and miraculous events. That does not prove that the whole of the period before A. D. 596 is fabulous or even suspicious. Far from it. The kings appear to be all historical, and the more we approach the commencement of the Karkotakas, the more reliable appear the facts and dates given by Kalhana. And as yet no facts have been so undeniably established in regard to the dates and names of the kings of the early dynasties as to clearly prove the incorrectness of the accounts contained in the *Rājataranginī*. Even the date of Kanishka, one of the fifty-two kings, whose historical character has been established by coins and inscriptions, is still unsettled, and varies by centuries. The identity of As'oka, also one of the fifty-two kings, if he be a historical reality in Kashmir, with the Buddhist emperor of that name who reigned at Pataliputra in Magadha, though very probable, is not free from doubts. As yet no inscriptions, coins, chro-

nicles, or independent evidence of any other kind has been found, which has proved beyond doubt that any given part of Kalhana's narrative, though probably containing many faults, is wrong. As yet the unusually long reigns of several of the early kings, the perhaps too great antiquity assigned to some of them, and some flagrant improbabilities, merely raise our suspicions that the early dynasties are not quite correctly given in all their details. Nor has any proof been adduced to show that those faults are the result of Kalhana's handling of the previous contemporary chronicles and other materials which he used, and not of the latter.

Suspicions regarding the duration of the reign or the date of one or more kings in a given list such as that of the first three groups of Kalhana, ought not to vitiate the whole list, when we know that Kalhana used older chronicles by contemporary writers and other materials of an equally reliable character in making out his lists, and when it is highly probable that there were separate records or other evidence bearing upon separate kings. Even though he may have fixed by guess or computation the dates of one or more obscure kings about whom either there was no detailed history or he was uncertain, the rest of the list must be presumed to have been fixed by means of the previous chronicles, inscriptions, coins, &c. Unless we knew that the whole list was fixed by guess or computation, it would not be right to suspect the whole of the list.

So far as independent evidence has come to light, it has rather gone to prove that Kalhana in his earlier chapters has faithfully handed down the ancient traditions of Kashmir, and that in his later chapters he has



given dates which are shown to be correct. Thus, the Chinese pilgrim *Hiouen-Thsang* translates legends about the desiccation of the lakes of Kashmir and the first colonization of that country, which closely agree with those given by Kalhana. Again, Kalhana states that the Karkotakas had come into power in succession to the Gonardas in A. D. 586, which is confirmed by *Hiouen-Thsang* who says that when he visited Kashmir (according to General Cunningham *circa* 631 A. D.) the *Ki-li-to*, a nickname by which the Karkotakas were known, had already come into power after many centuries of rule by the philo-Buddhistic Gonardas, and that one of them was on the throne, who had not much faith in Buddhism.

As Professor Bühler truly says, "it may seem scarcely credible that a book which has engaged the attention of so many Sanskritists, and of some of the first rank, is, after all the labour expended, not in a satisfactory condition, and that its explanation leaves a great deal to desire." To this I would only add that at least until the text of that admittedly valuable work—the only historical compilation of any pretensions that has yet come to light—has been carefully edited and restored to its original purity by competent and patient hands, it will be only reasonable to expect that, after all that some great scholars have written about it, we should suspend our judgment as to its historical value, even in regard to its earlier parts, and though, failing independent evidence, we might hesitate to accept its correctness in *some* parts and even ignore certain stories as merely mythical, we should not be prepared to reject *all* it says, even in

its earlier portions, until and unless independent evidence proves that everything contained in it is incorrect. Probably Kalhana himself did not expect or even desire that the same credence should be given to the whole of his narrative in all its details in the first three *Taraṅgas* which he expected as of right in favour of the dates and events of the subsequent, and especially the fifth, sixth, seventh, and eighth *Taraṅgas*. He clearly indicates now and then, that as we go back towards antiquity the story becomes more and more traditional and then even legendary, and that as you approach modern times it assumes a truly historical character with as correct details as you can expect in a work of the kind based upon materials like those which were available to him.

#### NOTE IV.

THE DATE OF KUMÂRILA-BHATTA OR KUMÂRILA-SVÂMÎ AND OF S'ÂṆKARÂCHÂRYA.

The date of Bhavabhûti having been fixed by the aid of the *Rājatarāṅgiṇī* and the *Gaṇḍavaho* to be in the latter part of the seventh century, I now have the pleasure to place before the public an important statement, which I have met with in an old manuscript, and which, if not shown to be incorrect, or if not found to be a forgery, goes definitely to settle the date of the great Mimâṃsâ writer Kumârila-Bhâtta or Kumârila-Svâmi, and thereby, perhaps, contributes to the determination also of the date of the great S'âṅkarâchârya and of those with whom the latter may be shown to have come in contact, or whom he has mentioned in his writings. The statement referred to occurs in two passages in the colophons of two of the

ten acts of a manuscript\* of Bhavabhūti's *Mālātī-Mādhava*. At the end of Act III occur the words: इति श्रीमदकुमारिलशिष्यकृते मालतीमाधवे तृतीयोऽङ्कः, 'here ends Act III of the *Mālātī-Mādhava* composed by the pupil of S'ri-Bhaṭṭa-Kumārila', folio 19, side 1. The colophon at the end of Act VI is as follows: इति श्रीकुमारिलस्वामिप्रसाद-प्राप्तवाग्वैभवश्रीमदुर्वेकाचार्यविरचिते मालतीमाधवे षष्ठोऽङ्कः, 'here ends Act VI of the *Mālātī-Mādhava* composed by S'rimat Umivekāchārya, who attained to his learning through the favour of S'ri Kumārila-Svāmī', folio 31, side 2. That Bhavabhūti is meant as the author is shown by the fact, that at the end of Act X we have the words, इति श्रीमद्रवभूतिविरचिते मालतीमाधवे दशमोऽङ्कः, 'here ends Act X of the *Mālātī-Mādhava* composed by S'rimat Bhavabhūti', folio 50, side 2. The colophons first mentioned occur in the body of the manuscript, and as parts of the original writing, with matter written before and after them; so that it is not possible to suppose that they may have been interpolated subsequently to the original writing of the MS. The first leaf of the MS. is wanting. No date is given on the last or any other page; but, judging from the appearance of the paper, the MS. can hardly be less than between four and five hundred years old. The paper is very old and looks throughout made dark-brown by age, not by use, as the manuscript does not appear to have been much used for reading, bearing no corrections and no marks of

\* I am indebted for this manuscript to my friend Mr. Mahadeva Vyankataśa Lele, B. A., L. C. E., of Indore. It contains 50 folios, with thirteen lines to the page, each line containing thirty to thirty-five letters. The paper is very rude and of uneven thickness, full of patches and joints of the manufacturer. The size of the leaves is 9 inches by 4½ inches.

yellow paint. The first four leaves are much worn out and torn here and there, and many others have been eaten through by moths. There is no reason to doubt that the two colophons quoted above preserve and old tradition, how old, and whether based in fact or not, are of course different questions.

What, however, Bhavabhūti says about himself and his family would seem to be not inconsistent with the tradition that Kumārila-Bhaṭṭa was one of his teachers. Both at the beginning of the *Mālati-Mādhava* and of the *Viracharita*, we are told by him that his ancestors were teachers (चरणगुरुवः) of their s'ākhā of the Veda (Taittirīya), so learned and pure as to be fit to purify by their association those requiring purification (पङ्क्तिपावनः\*), the keepers of the five sacrificial fires (पञ्चाग्नयः), faithful to their religious vows (धृतव्रताः), performers of sacrifices (सोमपाथिनः, lit. 'drinkers of Soma'), and students of theology; and that his grandfather Bhaṭṭa Gopāla had performed the sacrifice called Vājapeya. This description would favour a supposition that they must have been versed in the Mīmāṃsā; and if so, it is only natural to suppose, that Bhavabhūti learned that s'āstra on account of the partiality of his immediate ancestors for the Veda, the vedic rites, and perhaps, also the Mīmāṃsā. For, the Mīmāṃsā S'āstra has always been believed to be necessary for an orthodox exegesis of the Vedas. It is true that, though

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\* अपाङ्क्त्यापहता पङ्क्तिः पाव्यते वैद्विजोत्तमैः ।  
 तान् निबोधत कात्स्न्येन द्विजान्यान् पङ्क्तिपावनान् ॥

अध्याः सर्वेषु वेदेषु सर्वप्रवचनेषु च ।

श्रोत्रियाः नवयज्ञाश्चैव विज्ञेयाः पङ्क्तिपावनाः ॥ Manu III, 143, 184fgg,  
 तान्

Bhavabhūti tells us what he had learned\*—the Veda, the Upanishads, the Sāṅkhya, the Yoga, and the Alankāra—he does not mention a knowledge of the Mīmāṃsā Śāstra among his acquirements. But this omission on his part is very welcome to us, indeed, as rather proving, that the tradition that he was a pupil of Kumārila-Bhaṭṭa was not invented by his admirers from his being known to be learned in the Mīmāṃsā, but was independent of any such spurious origin. Nor can it be supposed, that the tradition might have arisen from the famous description of his ancestors given by himself, as there is no mention therein, that they were learned in the Mīmāṃsā, their having had any knowledge thereof being merely a matter of supposition which is not even quite necessary, though only reasonable.

If the date of Kumārila-Bhaṭṭa may be taken to be fixed by the statements under consideration, he may be placed somewhere about the middle of the seventh century. For, we have already seen, that Vākpāti knew and admired Bhavabhūti when he was young, and regarded him as his teacher or leader. If we place Yaśovarman's reign between A. D. 675 and 710, Vākpāti would have lived, we will say, from A. D. 660 to 720. Bhavabhūti, who was patronized by Yaśovarman, and was older than Vākpāti, would then be assigned to, we will say, from A. D. 620 to 685. In that case Kumārila may be placed between, say, A. D. 590 and 650. For, to have been a teacher of

\* यद् वेदाध्ययनं तथोपनिषदां सांख्यस्य योगस्य च  
ज्ञानं तत्कथनेन किं न हि ततः कश्चिद् गुणो नादके ।  
यत् प्रौढत्वम् उदारता च वचसां यच्चार्यतो गौरवं  
तच्चैद् अस्ति ततस्तेदेव गमके पाण्डित्यवैदग्ध्ययोः ॥ Mālat. I. 7.

Bhavabhūti, Kumârila must be placed earlier than his pupil, or in about the middle of the seventh century, assigning about forty years or somewhat more than one generation to each before the time of Vākpati. Thus: Kumârila-Bhaṭṭa A. D. 590 to 650... S'āṅkarācārya† 610 to 760  
 Bhavabhūti..... 620 „ 685 .....  
 Vākpati..... 660 „ 720 .....  
 Yaśovarmanā, reigned ... 675 „ 710\*... Lalitāditya ... 625 „ 730

I may observe that this date agrees with that assigned to Kumârila-Bhaṭṭa by Tārānātha in his history of Indian Buddhism, and accepted by the late Dr. Burnell in his preface to his edition of the *Sāmavedhāna Brāhmaṇa*, (Preface, page VI. See also *Le Bouddhisme, par Vassilief*, French Edition, footnote pp. 45-56). Further, if we accept the above approximations they explain why S'āṅkarācārya, who mentions‡ S'ābara-Svāmī by name and calls him 'Ācārya',§ 'the great teacher,' and who mentions Upavarsha and calls him 'Bhagavan',|| 'the venerable,' omits to name Kumârila-Bhaṭṭa one of the greatest authorities on the Mīmāṃsā.

If S'āṅkarācārya lived at the end of the eighth and the beginning of the ninth century, Kumârila-Bhaṭṭa,

\* In putting down this date it is not necessary to pay any regard to the Jain statements that Yaśovarmanā was living in Samvat 800 (A. D. 744), as I have already shown that those statements are not reliable.

† See further on.

‡ Colebrooke (*Essays* Vol. I., footnote to p 298) states that S'āṅkarācārya, though he does not name Kumârila, refers to him in his works. Ransacking all the known works of S'āṅkarācārya (the *S'ārīrakabhāṣya*, the *Bhāṣya* on the ten *Upanishads*, and the *Gītābhāṣya*), I have failed to find any passages containing any reference to Kumârila-Bhaṭṭa personally or to his works.

§ See the *S'ārīraka-Bhāṣya* III. 3. 53.

|| *Ibid.*

we must suppose, was not thought worthy of being mentioned by name or even referred to. As to the statement made by the author of that *S'aṅkara-dig-vijaya* which bears for its author the pseudonym\* of Ānandagiri, that S'aṅkarācārya met Bhattachārya, the name by which Kumārila-Bhaṭṭa is usually quoted, at Ruddhapura near S'ripārvata in the south, and that he was told by him, to satisfy his desire for disputation with his brother-in-law Maṇḍaramis'ra, it would be reasonable to suppose that it was an anachronism, the story being invented by his modern biographers or praise-singers for the purpose of completing the *dig-vijaya* (conquest or defeat of all scholars in all directions) by S'aṅkarācārya. For the latter's date as accepted by a certain tradition is Kali 3889 or Samvat 844, A. D. 789†. If, therefore, Kumārila-Bhaṭṭa lived in the middle of the seventh century he could not have been interviewed by S'aṅkarācārya who was born in A. D. 789. Even if the date assigned by the correction of General

\* Edited by Nārāyaṇa-Tarkapañcānana, under the superintendence of the Bengal Branch of the Asiatic Society, 1868. To suppose that this work could have been written by Ānandagiri is an insult to the memory of S'aṅkarācārya and of his distinguished pupil, even if it be assumed that Ānandagiri is synonymous with Anantānandagiri, which appears to be the name given to himself by the author.

† See *Ārya-vidyā-sudhākara* by the late Yajñeśvara S'āstrī : pp. 226, 227.

“शंकराचार्यपादुर्भावंस्तु विक्रमार्कसमयादतीते पञ्चचत्वारिंशदधिकष्टशतीमिमे संवत्सरे  
केरलदेशे कालपीयामे..... । तथा च संप्रदायविद आहुः ।

निधिनगिभवहृद्यब्दे विभवे मासि माघवे ।

शुक्ले त्रिथौ दशम्यां तु शंकरार्योदयः स्मृतः ॥

इति ३८८९... तथा शंकरमन्दारसौरभे नीलकण्ठमठ्ठा अपि एवमेवाहुः ।

प्रास्तुत तिथ्यशरदाम् अतियातवत्याम्

एकादशाधिकशतोनचतुः सहस्रथाम् । ३८८९ ।

इत्यादि ॥”



Cunningham to the accession of Lalitāditya about 727 A. D. ) be assumed to be correct, Kumârila-Bhaṭṭa, if he was Bhavabhūti's teacher, could not have met S'āṅkarācārya, as the latter could only have challenged him after some ten or fifteen years at least of the ninth century had passed, granting that he was a prodigy of learning at twenty-five.

The belief, however, that Kumârila-Bhaṭṭa slightly preceded S'āṅkarācārya is very general, and is probably fit to be accepted as well founded. The very fact that the writers of the *Dig-vijayas* should invent a story that S'āṅkarācārya included him among his conquests may, perhaps, be taken to point to either the immediate priority or the contemporaneousness of the celebrated Mīmāṃsā writer.

If he was contemporaneous with S'āṅkarācārya, the date assigned to the latter by Mr. Kāshinath Trimbak Telang\* would be somewhat too early—by more than fifty years. Of course as yet nothing has been discovered to *establish beyond dispute the necessity* of placing the two scholars in the same generation or even in the same century, since the tradition about their being contemporaneous is based upon grounds which need further confirmation. At present all that we can say is, that it is highly probable that they both lived in the middle of the seventh century, Kumârila-Bhaṭṭa being the senior of the two, as will be shown further on.

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\* See his paper attached to his edition of *Mudrārākṣasa*, Bombay Sanskrit Series, 1884, in which he very ably discusses the question.

The above discussion on the age of Kumârila-Bhaṭṭa leads us to the question of the date of S'āṅkarāchārya, because tradition considers the two teachers as contemporaneous. I may observe then that in addition to the passages quoted by Mr. Telang in his able paper already referred to as bearing upon the date of S'āṅkarāchārya, we may collate at least four more, found in the several commentaries of that scholar, that claim consideration in the determination of his date. They all contain names of kings who appear to have been contemporaries of each other and of S'āṅkarāchārya also.

The most important of those passages is in his comment on *Brahma-Sūtra* उभयव्यामोहात् तत्सिद्धेः IV. 3, 5, where the question is, what is meant by the phrase तेऽविषम् अभिसंभवन्ति अविर्बाऽहः । अह्ना आपूर्यमाणपक्षम् । आपूर्यमाणपक्षात् \* \* \* षण् मासान् । which is found in the *Chhândogya Upanishad* 10, 1, 2, The passage literally means, that the dead in going to Brahma-loka first 'go to *Archis*, from, *Archis* they go to *Ahas*, from *Ahas* to *Āpūryamāṇapaksha* &c. Ordinarily *Archis* means a *flame*, *Ahas* means *day* and *Āpūryamāṇapaksha* is the light fortnight of the lunar month. What is the sense in which these and similar expressions are to be understood here ? S'āṅkarāchārya says, that the presiding deities of those things are meant. These deities conduct the dead safely one after another each through its own province on to that of the next deity. By way of illustration S'āṅkarāchārya says : लोकप्रसिद्धेऽपि आतिथ्यात्रिकेषु एवजातीयक उपदेशो दृश्यते । गच्छ त्वम् इतो बलदर्माणं ततो जयसिंहं ततः कृष्णगुप्तम् इति । which may be translated thus : 'in the case of those also who are known in the world and who afford safe passage such a direction is heard : go from here to Balavarmā, from thence to Jayasinha, and from thence to Krishnagupta.' Here the illustration being intended to show that the presiding deity of a region may be signified by a word which is the name of that region, we have to understand that the three persons Balavarmā, Jayasinha, and Krishnagupta were the rulers of three different territories. It cannot be supposed

that they are merely imaginary persons, because they would in that case fail to illustrate the proposition; Balavarmā, Jayasimha, and Kṛishṇagupta not being conventional names for guides or for kings who provide safe passage. Nor can it, for the same reason, be said that they may be real but common individuals, because they would be rulers of nothing. They must, therefore, be some three kings who ruled over three different kingdoms through which travellers used, as through other kingdoms, to get an escort, because of the inaccessible nature of the country or of the unsafe condition of the roads, and of which, that governed by Balavarmā was nearest to the place where S'āṅkarāchārya was writing. The kingdom of Jayasimha was next to that of Balavarmā, and farthest was that of Kṛishṇagupta. Besides the order in which the three kings are named, the passage illustrated also requires that the three kingdoms should be removed from the speaker in the order in which they are named. Now one of the works on the life of S'āṅkarāchārya—the *San̄kshēpa-S'āṅkara-vijaya*, attributed to Mādhava—states that he wrote his *Bhāṣhya* on the *Sūtras* and on the *Upanishads*, and other works at Badri in the Himālaya\*. If this be a fact, 'Balavarmā' must be the name of a king who reigned at a place not far from Badari. What is this kingdom, and who is this Balavarmā? I may suggest the Balavarmā mentioned in the inscriptions at Barmāvar in the Chumba State in the Punjab, published by General Cunningham. † Unfortunately the date of the Balavarmā has not yet been ascertained, but the writing of the inscriptions will certainly justify us in refer-

\* *San̄kshēpa-S'āṅkara-vijaya*, VI. 60-63. Mr. Telang, who has already brought to public notice the fact of S'āṅkarāchārya having gone to Badari about this time, makes out that S'āṅkarāchārya composed his works—the *S'ārīraka-Bhāṣhya* at all events—at Benares merely going to Badari to write them down quietly. But Mādhava, whoever he is, is distinct that S'āṅkarāchārya merely received the *prāsāda*, the grant of power and authority, from S'īva at Benares, and that the composition took place at Badari after discussion with other sages (ऋषयः) who were residing there, on various points connected with the *Upanishads*. At Benares he merely made up his mind to write his commentaries and did nothing more.

† *Arch. Surv. of India*, Vol. XIV., pp. 109 fgg.

ring them to the eighth or ninth century of the Christian era. They are of king Meruvarmā, whose father was Iivākaravarmā. Divākaravarmā was the grandson of Balavarmā; so that between Balavarmā and Meruvarmā a period of from one hundred and fifty to two hundred years must have elapsed. We may, therefore, place Balavarmā about the first quarter or middle of the seventh century. The exact date when Balavarmā lived cannot of course be fixed without further evidence.

This evidence does not seem to be available at present. But we may refer to a copper-plate edict of a king Balavarmā, translated by Dr Fitz-Edward Hall and published at pages 538-542 of the VIth Volume of the Journal of the American Oriental Society in 1860. This copper-plate inscription describes Balavarmā as the son of Pāṇḍuvarmā, and appears clearly to make out that his father was the disciple of a Buddhist Arhat named Deveśvarasvāmī, and that he himself was a devout Brahminist \*

The inscription records the grant as an agraḥāra of the village of Bhujāṅgikā situated on the banks of the river Veśa to Bhogasvāmī Gautama the Mādhyandina, Narasvāmī Aupamanyava the Kauthuma-Chhāndogya, Vilāsasvāmī Śaṇḍila the Kauthuma-Chhāndogya, Bhīmasvāmī Vaśiṣṭha the Kauthuma-Chhāndogya, and Rudrasvāmī Gautama the Kāuthuma-Chhāndogya.

It is dated *Saivat* 61, *Chaitra Sudi* 2, Dr. Fitz-Edward Hall gives no fac-simile of the original, but merely a transcript of it in modern Devanāgarī characters. He adds that he believes the original is at Benares. He cannot say with assurance what the age of the inscription may be. The inscription mentions the neighbouring village or town of Chitrasīra. Dr. Hall remarks that neither this place nor Bhujāṅgikā nor the river Veśa has been identified. Now it is probable that the *Saivat* era mentioned in this inscription is the era of Sri-

\* बृहदईन्द्रगवतो देवासुरशिरोमुकुटरत्नप्रभाविच्छुरितपादपद्मयुगलस्य बहुतानेकपतर-  
नेकतरप्रदस्य देवेशस्वामिनः पादमूलाद् अवासपञ्चमहाशब्दमहासामन्तश्रीपाण्डुवर्मदेवपादा-  
नुधातः परममादेश्वरः परममहापुत्रः समवाप्तश्चमहाशब्दमहासामन्तश्रीवल्लभमदेवः ।

Harsha-deva which began in 607 A. D. If so the date of the inscription is 668 A. D. A king Balavarmā who was referred to by S'ankarāchārya as brave like a lion ( see further on ), and as giving safe passage to travellers through his kingdom in the year, we will say, 630 A. D., may very well be supposed to be still reigning in A. D. 668, and so old as to make grants to Brahmans for the enhancement of his own merit as well as of that of his father and mother. Indeed, the reference to his bravery in the passage in the *S'ārirakī-Bhīhya* would require that he was in the prime of youth at the time when that passage was written, say in 630 A. D., just in the same manner that the language of the grant would favour the supposition that he was in his old age when he made it in A. D. 668.

As to Jayasimha I cannot say who he may be. He might be the ruler of one of the kingdoms in the Madhyadeśa. For that would follow if the Kṛṣṇagupta mentioned by S'ankarāchārya is a king that was one of the later Gupta kings of Behar. He can hardly be the Kṛṣṇagupta of Eastern Magadha whose name occurs in the inscription at Apsar in Behar. Though the date of this Kṛṣṇagupta\* is unknown he is the first of a list containing the following names :†—

- |                            |                              |
|----------------------------|------------------------------|
| 1. Kṛṣṇagupta.             | 6. Mahāsenagupta, son of 5.  |
| 2. Harshagupta, son of 1   | 7. Mādhavagupta, son of 6    |
| 3. Jivitagupta, son of 2   | 8. Harshadeva.               |
| 4. Kumāragupta son of 3    | 9. Ādityasenadeva, son of 8. |
| 5. Dāmodaragupta, son of 4 |                              |

Now from an inscription of Ādityasena found at Shahpur ‡ and the date of which is read by Dr. Bhagwānlāl Indrajī as S. m̐vat 88 ( the S. m̐vat having been shown by General

\* An inscription without date of a Kṛṣṇagupta is mentioned at p. 155 of the *Arch. Surv. of India*, Vol. XIX., as occurring at Ismaghar near Swat.

† See *Arch. Surv. of India*, Vol., XV. P. 166. General Cunningham omits No. 8, Harshadeva, probably because he is not called Gupta and the passage where his name occurs is confused. I have supplied the name from the list given by Dr. Rājendralālmitra in his note on the Apsar inscription at page 267, Vol. XXXV., Part I., of the *Journal* of the Bengal Branch of the Royal Asiatic Society for 1867, which see.

‡ *Arch. Surv. of India*, Vol. XV., p. 11.

Cunningham to be that of S'ri-Harsha, beginning with 607 A. D.), the date of Âdityasena, would be about 694 A. D. Counting back from Âdityasena, it would be necessary for us to assign ten years on an average to each king, or rather to each generation if we would place this Kṛṣṇagupta about 620 or 630 A. D. That of course is not possible. General Cunningham reads Âdityasena's date in the Shahpur inscription as 55 instead of 88, and assigns twenty-five years to each king, so that, according to him, Kṛṣṇagupta is assigned to about 475 A. D. If we adopt Dr. Bhagwānlāl's reading, Kṛṣṇagupta would be assigned to say about 500 A. D. In either case the date is too early for S'aṅkarāchārya if he lived at the time of the Pūrṇavarmā of *Hiouen-Thsang*.

Whoever, however, is the Kṛṣṇagupta named by S'aṅkarāchārya, it is certain that the date of that Kṛṣṇagupta, and of Jayasimha, and of Balavarmā, whatever it may be, must now determine the date of S'aṅkarāchārya.

There is yet another passage in which Balavarmā is mentioned. It is in S'aṅkarāchārya's comment upon the *Sūtra*: तथा प्राणाः । II. 41, where he says: सादृश्ये हि सति उपमानं स्यात् । यथा सिंहस्तथा बलवर्मोते, 'comparison is possible only where there is similarity; thus: Palavarmā is like a lion.' Here too Balavarmā cannot be any one but a certain individual who was well known at the time to be so brave as to deserve, by all common consent, comparison with a lion. Further it is natural that S'aṅkarāchārya should have named some one who was most known in the place in which he writes; and this fits in well with the Balavarmā of Barmāvar or Chambā in the Panjāb, if other evidence should prove that S'aṅkarāchārya and that king were contemporaries.

Besides the passage relied upon by Mr. Telang in his paper already referred to on the date of S'aṅkarāchārya, there are two more in his commentaries in which king Pūrṇavarmā is mentioned, and that in a way which leaves little doubt that he and Pūrṇavarmā were contemporaries of each other. Both these passages occur in S'aṅkarāchārya's commentary on the

*Chhândogya Upanishad*. The first occurs in the comment on त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानम् इति । प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तम् आत्मानम् आचार्यकुलेऽवसादयन् । सर्व एते पुण्यलोका भवन्ति । ब्रह्मसंस्थोऽष्टतत्त्वम् एति II. 23. where three branches of religion are mentioned, viz., first, sacrifice, study, and giving largesses; second, practising austerities, and third, the student unmarried, living in the family of his teacher, and serving him his whole life. All who practise these attain to *Punya-loka*. As for him who has dedicated himself to the contemplation of *Brahma*, he becomes finally immortal so as never to return to this world again. The question is, is the mention which is here made of the *Punya-loka* and of the *Amritatva* (final immortality) meant to enjoin those things as the reward of those practices respectively? S'āṅkarāchārya says, no; that mention is merely made in order to recommend the practices. Then he gives an example to illustrate this position: दद्या पूर्णदर्शनः सेवा भक्तपरिधानमात्रफला राजदर्शनस्तु सेवा राज्यव्युत्पलेति तद्वत् । 'Thus: the service of *Pūrṇavarmā* is merely rewarded with food and clothing, but the service of *Rājavarmā* is rewarded almost with a kingdom,' where it is not ordered that *Pūrṇavarmā* and *Rājavarmā* shall reward their servants with food together with clothing and with a kingdom respectively, but which merely recommends the services of *Pūrṇavarmā* and *Rājavarmā*, and shows the difference between the two.

Here again *Pūrṇavarmā* and *Rājavarmā* can only be kings who were reigning at the time of S'āṅkarāchārya, though who\* *Rājavarmā* was I have not been able to find out. It does not appear reasonable that S'āṅkarāchārya should have named as illustrations of the service of two persons one of whom was

\* If it was allowed to indulge in speculation, a speculation which did not, however, venture to do more than merely make a suggestion or throw out a hope, it might one day turn out that this *Rājavarmā* was identical with S'aśāṅka the adversary of *Pūrṇavarmā*. If *Pūrṇavarmā* who is described by *Hiouen-Tsang* as "full of respect for the sages and esteem for the learned," and who was a staunch Buddhist, had many virtues which S'āṅkarāchārya extolled, it stands to reason that S'aśāṅka *Rājavarmā* (Oh! that this were a reality!) who was such a staunch Brahmanist, should appear to S'āṅkarāchārya as even more liberal than *Pūrṇavarmā*.



more liberal to his dependents than the other, two kings who were not then living, or who were not so recent as to be quite familiar to his readers.

The other passage occurs in S'aṅkarāchārya's comment on the sentence असदेवेदम् अग्र आसीत् III. 19, 1, which means that before the sun was created this creation was non-existent. S'aṅkarāchārya explains, that the creation was not really non-existent before the creation of the sun, but in a state which was like non-existent, viz., it did not exist as it exists now, i. e. it had no form, no name. Name and form (*nāma-rūpa*) were given to it after the sun was created. That is, it existed, but one might say it did not exist. S'aṅkarāchārya illustrates this by saying : यथा असदेवेदं राज्ञः कुलं सर्वगुणसंपन्ने पूर्णवर्मणि राजन्यसतीति, 'as this family of the king [Pūrṇavarmā] 'did not exist when the king Pūrṇavarmā who is endowed 'with all good qualities did not yet exist.' This proves, *first*, that Pūrṇavarmā was regarded as an excellent king; *secondly*, that it was he who brought his family to great prominence, it having been very obscure before; and *thirdly*, that Pūrṇavarmā was living when the commentary on the *Chhândogya Upanishad* was written. The last inference appears unavoidable because of the expression इदं राज्ञः [पूर्णवर्मणः] कुलम् *this family of the king [Pūrṇavarmā]*, as 'इदम्' 'this' would otherwise be inexplicable, and also because the illustration would fail to illustrate the commentator's meaning, which requires that the 'sun' of the family should be existent at the time in the same manner that the sun of the universe was existent.

When the passage to which Mr. Telang has drawn attention, as well as the two here quoted are taken together, the conclusion seems irresistible that S'aṅkarāchārya and Pūrṇavarmā were contemporaries.

If this Pūrṇavarmā is, as is most probable, identical with the king of that name mentioned by *Hiouen-Thsang*, we have then got to consider the date of that king. Mr. Telang, depending upon the fact that *Hiouen-Thsang* did not go to see Pūrṇavarmā, infers that the latter must have ceased to

live before 637-638 A. D., when the Chinese traveller is made out to have visited Magadha, and that, *therefore, the Magadha king must have lived somewhere about the end of the sixth century A. D.* The first part of the statement, though it happens to be correct as a fact, is not necessary as an inference. The latter portion of the inference appears to be rather wide of the mark. My own conclusion is that Pūrṇavarmā must have been reigning late in the first quarter of the seventh century, nay even much later, as I hope presently to show.

If, *Hiouen-Thsang*, who must have visited Magadha about 637-638 A. D., does not mention that he went to see Pūrṇavarmā, it does not follow from this that he was not living at the time. *Hiouen-Thsang*, does not, as a rule, go to see all the kings whose territories he visits, nor, even if he sees them, does he mention their names. Thus he received a splendid reception at the hands of the king of Kashmir, where he lived for two years, and where, besides giving him much assistance in his studies and in the work of making copies of manuscripts, the king showed him his personal hospitality and once treated him in his palace to a dinner, at which all the principal Buddhist scholars of the capital were invited to meet him. But he does not give the name of that king. He goes to Kārnasuvamāpura, the city where King S'aśāṅka reigned, but does not say who was reigning there at that time. (Vide *La vie de Hiouen-Thsang* pp. 180 fgg). Again, he visits the king of Mahārāṣṭra, and gives a very interesting account of the people of that kingdom, and, besides telling us many strange characteristics of the king, his treatment of his defeated generals, his army, &c., he says, that the king was so brave and powerful, that even Harshavardhana S'ilāditya was unable to subdue him; but he does not name the king, (*idem*, pp. 202, 203). Nor does he mention the name of the king of Ujjain, though he visits that kingdom, and though he names a King S'ilāditya who, according to tradition, had reigned for fifty years at that place, sixty years before his visit. Sometimes, of course, he does mention the

name of the king whose kingdom he visits, as of Dhruvapātu, the king of Valabhi, and son-in-law of Harshavardhana of Kanauj. But even if Pūrṇavarmā was not living about 637-638 A. D., it is not necessary to put him so far back as towards the end of the sixth century. He may have reigned from 600 to 635 as well as somewhere towards the end of the sixth century.

What, however, is the conclusion which *Hiouen-Tsang's* own references to Pūrṇavarmā lead us to draw? To answer this question, we may consider not only what he says about Pūrṇavarmā, but also what he says about S'aśāṅka, the contemporary and adversary of Pūrṇavarmā. Those references prove that though it is quite true that both Pūrṇavarmā and S'aśāṅka were dead, they had been reigning up till a very short time before the pilgrim's visit to Magadha.

Harshavardhana from the fact that his era commenced in 607 A. D.,\* must be supposed to have come to the throne in that year. That, therefore, is the year in which his brother Rājyavardhana was perfidiously murdered by S'aśāṅka. And S'aśāṅka was not punished for this perfidy at least till after six years from the date of Harsha's accession, as is clear when we consider together the accounts given by *Hiouen-Tsang* and Bāṇa. How much longer it took Harsha to punish S'aśāṅka, we are not told in so many words. But *Hiouen-Tsang* says, that Harshavardhana could not finish his military operations for thirty years. While writing about Magadha, which he visited in 637-638, the Chinese pilgrim speaks of the stone slab which bore traces of Buddha's foot, and which was near Aśoka's palace, thus: 'In these recent times, King S'aśāṅka having abolished the law of Buddha, immediately repaired to the place where the stone was, and wished to efface the sacred traces; but hardly had the stone begun to be cut with the chisel than it became united again, &c.' The expression 'in these recent times' (*dans ces derniers temps*), shows that the event must have taken

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\* I take this as established by General Cunningham. See his reports on the *Archaeological Survey of India, passim*.

place not so long as thirty or forty years, but a very short time, before the date when he is speaking. Again, when Harshavardhana sends a pressing request to Śīlabhadra, the head of the Nālanda monastery, to send *Hiouen-Thsang* to him, and threatens, in case of his failure to do so, to go and destroy the monastery, he says : ' I am burning with a desire to see and hear him; it is for this reason that I despatch a fresh messenger respectfully : if he does not come, your disciple [ the writer ] will know that he is for ever given to vice and misfortune. In these recent times even king S'āsāṅka could abolish the Law and destroy the tree of intelligence. Do you believe, master, that your disciple [ i. e., the writer ] has not the power to do likewise ? &c., &c.' (*La vie de Hiouen-Thsang*, p. 235). Here, too, the phrase ' in these recent times ' ( *dens ces derniers temps* ), appears to show that S'āsāṅka's destruction and Pūrṇavarmā's restoration of Buddhist institutions, had not taken place many years before, but quite recently. Then, speaking of the incident about the destruction and the replacement of the Bodhi tree at Gayā, and having described how ' Āśoka by his piety had once resuscitated it, *Hiouen-Thsang* says: Āśoka surrounded it with a stone-wall ten feet high. That enclosure still subsists to-day. In these recent times King S'āsāṅka, who was attached to the heretical doctrine, calumniated through base envy the law of Buddha, and destroyed the monasteries. He pulled down the tree of intelligence, and dug the ground up to the source of the water without being able to extirpate the deepest roots. Then he set fire to them and sprinkled them with sugarcane juice, that he might consume them entirely and destroy the last offshoots. Some months after, that event came to the ears of Pūrṇavarmā, the king of Magadha and the last descendant of king Āśoka.' He revived it and in the fear that it might be destroyed again, he surrounded it with a stone-wall twenty-four feet high. That is why, this day, the tree of intelligence is protected by a stone-wall which is higher by twenty feet than the tree.\* If *Hiouen-Thsang* is to be believed, and

\* See *Les Mémoires de Hiouen-Thsang* Vol. II., p. 464.

there is no reason why he should not, this passage seems to show that the restoration of the Bodhi tree by Pūrṇavarmā had taken place *very* recently indeed. As the tree was only four feet high when *Hiouen-Thsang* writes, it could not then be more than two or three years old; and if so, Pūrṇavarmā who planted it or, in the language of the pious Buddhists, resuscitated it, must have been living up till two or three years before the time at which *Hiouen-Thsang* is speaking, *i. e.* he must have been alive in about 635 A. D.

The expression "who was attached to the heretical doctrine" shows that S'aśāṅka had ceased to live at the time. And this is shown to be a fact by another passage, according to which it appears that he had met with his death not at the hands of Harshavardhana, who had vowed that he would destroy him, but in a somewhat less honourable manner, as the following will show. Speaking of the statue of Buddha, *Hiouen-Thsang* says that King S'aśāṅka, having pulled down *the tree of intelligence*, wished to destroy that statue, but when he saw that benevolent figure, he failed in his courage, and made up his mind to return. He then said to one of his ministers : 'You must remove that statue of Buddha, and put in its place one of the god Maheśvara.' The minister thought it sinful to carry out the order and dangerous to disobey it. So he called a man of proved fidelity and caused him to surround the statue with a wall, a lamp being kept near the statue, and to exhibit the image of Maheśvaradeva before the wall. 'When that work was finished, he went and informed the king. At the receipt of that news, the king was seized with fright. The whole of his body was covered with tumours, his skin was torn up, and at the end of a few moments he died. \* \* \*

'Although many days have passed since, the lamp has not yet gone out: the statue is always upright, and the work of the god has not shown the slightest damage.' (*La vie de Hiouen-Thsang*, p. 469). The expression 'many days' does not by itself perhaps decide much either way. It might mean that only a few *days*, and not *years* had elapsed, or that some *years* had passed. But when we interpret it in the light of what

*Hiouen-Thsang* states regarding the height of the Bodhi tree, it seems fair to suppose that *Hiouen-Thsang* means by *many days* a period less than a year or so.

Speaking of Nālanda, and having described a vihāra wholly made of copper that was built by S'ilāditya Harshavardhana, he says: 'quite close, towards the east, at a distance of one hundred paces, one sees a copper statue of Buddha eighty feet high. To cover it, it has become necessary to raise over it a pavilion of six storeys: the statue was formerly founded by king Pūrṇavarmā' (*La vie de Hiouen-Thsang*, p. 161). This passage would go to show, that king Pūrṇavarmā had consecrated the statue some years before the time the pilgrim writes, and probably also that he was not living at the time.

The expression 'in these recent times' is used of even Harshavardhana while he was of course living and reigning. Thus in reference to the incident about Harshavardhana having made a demand of the tooth of Buddha from the king of Kashmir, it is said: 'in these recent times (*dans ces derniers temps*) king S'ilāditya, having learned that there was a tooth of Buddha in Kashmir, went himself to the frontier and demanded permission to see and adore it, &c., &c.' (*La vie de Hiouen-Thsang*, p. 251).

The reference, therefore, to S'aśāṅka and Pūrṇavarmā do not require that the latter should be placed earlier than just a very short time, say two or three years, before the year 637 or 638 A. D. But there is a passage which proves that though when *Hiouen-Thsang* was in Magadha Pūrṇavarmā was no longer living, he must have died just such a short time before as I have indicated above. This passage occurs in the account of the visit of the pilgrim to Jayasena S'astri at Yashtivana Giri.\* Having described how Jayasena, who originally came from Surāshṭra or Kāthyawad, had learned the various branches of the Buddhist law and other S'āstras from Bhadraruchi, Sthitimati, and S'ilabhadra (the celebrated

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\* Is this the same as the "Vanagrāma named Yashtigriha" mentioned by Bāṇa in his *Harsha-charita*, II?

head of the Nālanda monastery), *Hiouen-Thsang* says that Pūrṇavarmā, king of Magadha, 'was full of respect for the sages and of esteem for the learned. Having been informed of the reputation of the S'āstri (Jayasena), he became very glad. He sent messengers to invite him to come to him, named him *supreme doctor* of the kingdom, and assigned for his maintenance the revenue of twenty large townships; but the S'āstri declined those brilliant offers.

'After the death of Pūrṇavarmā, king S'ilāditya invited him likewise to receive the title of *supreme doctor* of the kingdom and assigned for his maintenance the revenue of eighty large towns of the kingdom of Orissa. The S'āstri declined as before.'\* He returned and remained at Yashtivana Giri, teaching many monks. *Hiouen-Thsang* himself read with him many works during a period of two years.

King S'ilāditya could not have offered the revenue of eighty towns of the kingdom of Orissa for several years after 607 or indeed till the year 637 A. D., because it was not till then that he succeeded in making himself supreme ruler of India. At all events Harshavardhana, whose father and brother ruled at Thanesar and do not appear to have had any territory south of the Jumna, and who took six years to make any impression on his neighbours, could not have possessed the kingdom of Orissa at the earliest till 613 A. D. Till that year at least Pūrṇavarmā may be safely presumed to be reigning. The probability, however, is that he was reigning much later, till perhaps the year 635 A. D., because the S'āstri was living and was in the full vigour of his literary activity as a teacher at the time when *Hiouen-Thsang* left India towards the end of the year 643 A. D. If, therefore, this Pūrṇavarmā is the contemporary of S'aṅkarachārya, the latter must have lived in the beginning or middle of the seventh century A. D., and might well be a contemporary of Bīṇa as stated in the *S'aṅkashēpa-Saṅkara-vijaya*, attributed to Mādhaba (XV. 141).

Unless, however, we are able to fix the date, from indepen-

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\* *La vie de Hiouen-Thsang*, pp. 212-214.



dent evidence, of at least one of the other kings named by S'aṅkarāchārya—Balavarmā, Jayasimha, Kṛishṇagupta, and Rājavarṇmā—the identification of the two Pūrṇavarmās must be considered as somewhat hypothetical, resting, as it does, almost upon the single fact that no other Pūrṇavarmā than that of Magadha, the adversary of S'aśāṅka, has yet been brought to light. What would seem further to threaten our faith in the identification is the fact, that while *Hiouen-Thsang* calls Pūrṇavarmā the 'last descendant' of the family of Aśoka, S'aṅkarāchārya says, that his family was so obscure before he became king, that it was fit to be described as not existing at all. This could hardly be said of a family of which king Aśoka had been one of the members. Of course it is possible to explain this difficulty away by saying, that the immediate ancestors of Pūrṇavarmā, though claiming descent from Aśoka, were so insignificant that S'aṅkarāchārya was right in describing them as almost non-existent.

## NOTE V.

### WHAT HIOUEN-THSANG SAYS ABOUT KASHMIR.

(See pp. lxxxi. fgg.)

In the notice on the kingdom of Kashmir which occurs in the *Mémoires de Hiouen-Thsang* (Lib. III.) no statement is met with either that the reigning king in Kashmir when *Hiouen-Thsang* entered it, was Pratāpāditya nor that the king's mother's younger brother came to meet the Chinese traveller; nor is the date of his arrival in the country given therein. It is in the *Vie et Voyages de Hiouen-Thsang* (by M. Stanislas Julien), pp. 90 fgg., a work different from the '*Mémoires*' that the statement is found that the king ordered the younger brother of his mother to go out to receive him with chariots and horses as he arrived at the stone-gate which formed the western entrance into the kingdom. *Hiouen-Thsang* passed

the first night in the *Hse-kia-to* the 'Vihâra' built by the Scythian king Hushka; a mention of a building that *pro tanto* goes to prove the reliable character of the facts narrated in the *Rājatarāṅgiṇī* (i. 169). It is also said that when *Hiouen-Thsang* approached the capital city the king came to meet him at the head of all his officers and with monks of the city, forming a cortege of more than a thousand persons. The road was covered with parasols and banners, and the whole route was inundated with perfumes and flowers. When the king came into his presence, he loaded him with praise and marks of respect, strewing with his own hand an immense quantity of flowers in his honour. He then made him mount a grand elephant and marched back with him. When they arrived at the capital *Hiouen-Thsang* was lodged in the Vihâra called 'Jayendra-vihâra' which the pilgrim says had been built by a former king. (See *Rāj.* II. 65-84). The next day *Hiouen-Thsang* was invited by the king to dinner in his palace, who also invited for the same purpose scores of eminent monks of eminent virtue. After the dinner was over the king requested him to open discussions on the difficult points of the (Buddhist) doctrine.

Having learned that the pilgrim had come from the distant East to study the doctrine of Buddha in its very home, and that he felt the want of books when he endeavoured to study, the king gave him twenty copyists to copy the Sūtras &c., for him; and also other servants to wait upon him.—(*Vie et voyages de Hiouen-Thsang*, pp. 90-92).

It is strange, however, that *Hiouen-Thsang* nowhere mentions the name of the king (probably because he was not a sincere Buddhist), nor the date of his own arrival in Kashmir. Nor does he even distinctly say that the king was of the *Karkota*, i.e., Nāga dynasty. As much may, however, be inferred, and perhaps also that *Hiouen-Thsang* refers, though not by name, to the first of the Karkotas, when he says: 'as for the *Ki-li-to*, as the monks had several times destroyed their family and abolished their sacrifices, they had, from century to century, cherished a profound rancour, and had conceived a hatred for the law of Buddha. After a long lapse

' of years, they again seized the royal power. That is why, to-day, the king of the kingdom has not a great faith [in Buddhism] and interests himself only in heretics and the temples of the gods." (*Les Mémoires de Hiouen-Thsang*, Vol. I, page 180).

It may be remarked that if General Cunningham's correction of thirty-one years be accepted, Durlabhavardhana's reign would extend from 627 to 663 A. D. *Hiouen-Thsang*, therefore, writing, four or five years after the accession, *i. e.*, in 631-32 of the event which brought the Karkotas or 'Ki-li-to' into power, would certainly have used the perfect tense and said 'have seized again' (ont ressaisi) instead of the aorist 'seized again' (ressaisirent), a tense which accords better with A. D. 596, the date supplied by *Rajatarangini* as the date of Durlabhavardhana's accession.

Durlabhavardhana was a Kāyastha, an ordinary inhabitant of the valley (See *Rāj.*, III. 491). The race to which the kings of whom he was the first belonged is nicknamed, says *Hiouen-Thsang*, *Ki-li-to*, that is to say, 'bought' *krīta*, as he himself explains the term (acheté). According to his account the term was applied to them in reference to the legend given at length by him, that their ancestors had been brought and imported as household servants when the valley was first colonized. According to him all kings of Kashmir, who were taken by the people from among themselves, were *Ki-li-to*, because the common people were the descendants of former slaves. Such kings, he says, were those who succeeded Madhyântika, the mythical Arhat king who first peopled Kashmir, those that succeeded Kanishka, and the Karkotas. Much curious speculation has been bestowed on the meaning of the term, and we are told by General Cunningham, and (he says)

\*Professor Max Müller's suggestion (*India: What can it teach us?* p. 317) that Bālāditya was "the most likely host of *Hiouen-Thsang* in Kāsmira," loses sight of the fact that Bālāditya was the last of a dynasty which had already become extinct, and that the fall of that dynasty is mentioned, as also the fact that a king of the *Ki-li-to* or Karkota race, was on the throne at the time, by *Hiouen-Thsang* himself.

by Prof. Lassen that *Ki-li-to* is the same as *Kṛityā*, a demon wicked, evil-minded. I think *Hiouen-Thsang's* meaning *bought*, hence 'base,' 'mean' is the correct one, as he was distinctly transliterating *kṛita* and not *Kṛityā*, and as the latter word is never used as an adjective and is not met with as qualifying a people. In semi-mythical language it would be intelligible if the Buddhists called their opponents 'demons'; but in every-day parlance, such as *Hiouen-Thsang* found spoken, the lukewarm semi-Buddhistic Karkotas, one of whom received him so hospitably, could scarcely have been called 'demons,' the word being consciously used as bearing that meaning. The same objection does not, I think, apply to 'bought.' It is remarkable that in all the passages where the word *Ki-li-to* occurs *Hiouen-Thsang* uses it of the race of kings and not of the people from whom they came; so that he does not call the people 'bought.'

What may be the significance of the term *Karkota* or *Nāga* as applied to the dynasty begun by Durlabhavardhana? General Cunningham thinks it shows that Durlabhavardhana who was the son-in-law of his predecessor "is said to have "been the son of a *Nāga*, or Dragon; and the dynasty which "he founded is called the *Nāga* or *Karkota* dynasty. By this "appellation I understand that his family was given to ophiolatry or serpent-worship," &c. It is most improbable that *Karkota* or *Nāga* should refer to serpent worship, even though it be admitted that the Karkota kings were serpent-worshippers (which Kalhana does not say they were) but can only refer to their origin. Now although Durlabha was a Kāyastha, we are told that he was in reality begotten in his chaste and pure (*susnātā*) mother by a *Nāga* who was named Karkota, and not by a Kāyastha (for it is perfectly certain that we have\* to read राज्यायैव हि संजातो राज्ञा नाज्ञायि तेन सः in *Rāj.*, III. 492) and that such had been his birth because destiny intended him for the kingdom of Kashmir. That is, the Karkotas were as worthy of

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\* I see. Mons. Troyer has already mended the passage partly as indicated above.

sovereignty as the Gonardas,\* whom they succeeded. Now the traditions of Kashmir relate that in the beginning the valley was filled with waters or rivers running down the hills that turned it into a lake; and that it was originally reclaimed from the *Nāgas* or Dragons who possessed it, and that even after the lake had long disappeared the kingdom continued to be under the benevolent protection of the *Nāgas*, i. e., certain benevolent spirits called after that name. The explanation of the tradition is, in my opinion, this: originally the rivers that filled the valley, being of courses that resembled those of snakes, were probably called *Nāgas* or snakes. Kalhana calls one of them, viz., the Vitastā, *nāgamukhī* and *guhonmukhī* i. e., having the head of a snake and ready like a snake to enter into a hole. (*Rāj.*, I. 29). The presiding deities of those rivers were naturally also snakes or *Nāgas*. As may be expected these live in the middle of the rivers and lakes of the valley (*Mc'moires de Hiouen-Thsang*, p. 168-70; *Rāj.* I., 259-60), and it is natural that the Buddhistic as well as the Brahmanical chronicles should describe Kashmir as having been originally reclaimed from these *Nāgas*. Long after the valley was peopled it was natural that the *Nāgas* should be spoken of as certain benevolent spirits protecting

\* It has been suggested by my honoured friend Professor G. Bühler that in the *Rājatarāṅgiṇī* the form *Gonarda* is a misreading for *Gonanda* due to a mistransliteration from S'āradā MSS. into Devanāgarī characters. The *Ognand* of the Persian translations of the *Rājatarāṅgiṇī*—made since the time of Akbar—would seem to confirm the correctness of the suggestion (the substitution of *Og-* for *Go-* being due to a mistransposition in the Persian transliteration of the *s* and, *ṇ*). But *Gonarda* does not for that appear to be wrong. At all events if *Gonarda* has always been a mistake for *Gonanda*, the mistake did not first occur when the S'āradā MSS. of the *Rājatarāṅgiṇī* were transliterated into Devnāgarī for the editors or printers of the Calcutta edition, but is a very ancient one. *Gonarda* occurs in the *Mahābhārata* and other works more frequently than *Gonanda*. And according to Bhaṭṭoji Dikshīt the word signifying the name of a country is *Gonarda*. (*Pān.* I., 1, 75). There is very little doubt that one of them is a corruption of the other, probably *Gonarda* being the original. But the corruption need not be due all over to a mistransliteration of consonants. We have at least two other words in which similar corruption, though a little popular, has occurred independently of mistransliteration of consonants. Thus we have *Jagannath* for *Jagannāth* and *Harman* for *Hannān* (= *Hannūmān*).

Kashmir. It was also natural that these ancient spirits, so benevolent, should become the object of worship, and even that certain pious families, like, perhaps, that of Durlabhavardhana, should have borne the names of some of their species—such as Karkoṭa—just as Gaṇeśa, Viṣṇu, Ś'aṅkara, &c., are borne in other parts of the country as individual names, or Deva, Bhūta, Pitṛe, Brahme &c., as names of clans. And when the distinguished dynasty of the ancient Gonardas of imperial fame came to an end with the death of Bālāditya, and the crown passed into the hands of an ordinary Kāyastha, it was also natural that the chronicles should tell us that Durlabha was in reality begotten in his virtuous mother by a Nāga named 'Karkoṭa,' that is, one of those benevolent spirits who concerned themselves with the good of the happy valley, just as Karna had been begotten of the sun in Kunti. As for *Hiouen-Thsang's* statement that the family of the Karkoṭakas was called *Ki-li-to*, 'bought,' 'base,' we have got to contrast with it the high character given to it by Kalhaṇa who calls it even purer than that of the Gonardas (*śucakṣi atīśucakṣi, Rāj.*, III., 432). I cannot but think that *Hiouen-Thsang* underrated the family of the Karkoṭakas because the Buddhists of Kashmir had done so, and the Buddhists were hostile to them because they, as a rule, were not devout followers of the law of Buddha.

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## NOTES ADDED TO THE SECOND EDITION.

### I

Among the points of importance treated by S. P. Pandit, after the excellent summary of the poem (Intro. pp. XIII-XLI), one is regarding the nature and form of the poem as a whole (pp. XLI-XLIX). Among those scholars who have contributed towards the elucidation of this as also to the many other problems connected with Vākpatirāja's Gaṇḍavaho is Bühler. It would be remembered that it was Bühler who first discovered the poem, and it was he who handed over the work to Pandit for being edited. Naturally therefore the learned Doctor took almost a paternal pride in the work when it was issued; and his appreciation of the same is contained in two notices of the Gaṇḍavaho that appeared in the Vienna Oriental Journal (Vol. I, pp. 324-330, and Vol. II, pp. 328-340.)

In the first of these two notices, Bühler first corrects certain minor inadvertences in Pandit's statements. Thus, Bühler says that the copy of the Jesalmir Ms. of the poem was neither made during his stay at the place and that by an ordinary scribe, nor under his superintendence, as Pandit has stated on p. I of his Critical Notice, but that it was six months before the transcript, made by the best Shastri in Jesalmir, came to his hands. Again with regard to the transcript of the Ms. designated P by Pandit, Bühler points out that this Ms. belonged, not to Hemachandra's library as Pandit states (p ii.



critical notice ), but to the Sāṅghavī Bhāṇḍāra at (Aṇhilvād) Pattana.

After adverting to the discrepancy in the number and order of verses and that in the readings, as disclosed by the four Mss. utilised by Pandit, Bühler comes to the rather perplexing question of the exact meaning of the designation of the Commentary as *Gaṇḍavādha-sāratikā*. Pandit understands this expressing as a commentary on the *Sāra* (substance) of the *Gaṇḍavādha* (p vii, critical notice). In fact he did not regard the poem, even after it was reconstructed on eclectic principles, as the entire poem, but simply a *Sāra* of it, or at best, a prelude to the *Gaṇḍavādha* proper that was to follow the existing work (Intro. pp. XLI ff, in particular p. XLVIII). Pandit's arguments to support his opinion are (apart from the question of the commentator's statement that his Commentary is on a *Sāra* of *Gaṇḍavaho*) first, the fact that the theme announced by the title of the work, viz., an account of the killing of the king of *Gaṇḍa* is barely alluded to in the existent work, and that, secondly vv. 1073, 1074 and 1209 in the present text raise in us the expectation that the poet's greater narrative was to follow, to attend to which—*nisāmeḥa*. vv. 1073 and 1209—they prepare us. Bühler (as against Pandit) says that the words *Gaṇḍavādhasāratikā* had better be construed as "a short or substance-commentary" on *Gaṇḍavādha*. He quotes the instance of Vallabha's com. on the *Sis'upālavādha*, which, though explaining the whole of the poem, is named *Sis'upālavādhasāratikā*, and another of a com. on the *Daśakumāracharita*, which

under similar circumstances, is called *Sārāṁs'a-Tikā*. The nature itself of the com. of *Harapāla* would seem to justify such a conclusion. "It rarely explains," as Pandit remarks (*Cri. Notice*, p. V), and in many places is nothing more than a Sanskritised paraphrase of the original *Prakrit*.

We must not therefore be disposed to attach undue importance to the statement of the commentator regarding the nature of the text. When we come later to Jacobi's views in the matter, we shall have also to decide, I think, that Pandit's supposition that the present poem was to be regarded as a mere prelude to a much more extensive work, was wide of the mark, and that there are also indications left for us to hold, that the poem as we have it, was probably all that ensued from *Vākpati*'s hands. The four Mss. of the work might after all represent different versions of the author's work. It is this view that has been elaborated by Jacobi in his review of Pandit's work, to be referred to below.

Bühler then quotes (*ibid.* p. 328) instances of passages which are omitted in J (the commentator's version) but which are necessary for the context and are, accordingly, to be found in the other Mss, thus proving the genuineness of the additional verses. Thus referring to vv. 465-471 in the present text, Bühler points out that in *Harapāla*'s version, v. 465 leaves the hero on the banks of the *Narmadā* and the next verse in the same version (v. 471 in the present text) would indicate that the hero was in the deserts of *Mārwād*. Now it is unlikely that the hero would care to invade such a poor and sparsely

inhabited province as Mārwaḍ unless he was forced to do so. The reason is however furnished in vv. 466—470; these verses which are ignored by the commentator, but are found in the other three Mss, make the hero go to the shore of the ocean (Kāthiā-vāḍ or Dvārka: v 470); and with this additional information, his march through Mārwaḍ is at once plain, as his road homeward lay through the latter country. An equally cogent reason for the authenticity of the three Mss as against J, is furnished by the fact that Hemachandra quotes the last pāda of v. 866 in his Prakrit Grammar although with a different reading, this verse being ignored by Harapāla. This shows that Hemachandra used a Ms which (in its readings) considerably differed from K. P. and Dc., and yet contained this particular verse.

Bühler, therefore, holds that Pandit has done well in not exclusively following J, and in admitting verses and readings from the other three Mss.

Opinion is likely to be divided regarding the justifiability of each individual addition. Thus Bühler holds that the three verses 798, 800 and 801 should not have been received into the text. Now, in spite of the doubt expressed by Dr. Bühler, it should be remembered that, *prima facie*, there is nothing suspicious about these verses whatsoever. Verse 798 (wanting in P and of course in J) mentions Kama-lāyudha, who, it appears, fraternised our poet Vākpatirāja; v. 800 (wanting in J. P. and Dc.) mentions Bhāsa, Jvalanamitra, Kuntideva Raghukāra, and Subandhu and Harichandra, in whose works

Vākpati had his delight; and v. 801 (wanting in J. and P.) enumerates the characteristics of Vākpati's poetry. Some of these writers are of course not much known; thus Kamalāyudha is known from only two verses attributed to him in Vallabhadeva's *Subhā-shitāvalī* (Nos 3328 and 1840, ed. Peterson. See also p. 15 of Peterson's Intro.); and one of these verses is quoted in *Das'arūpāvaloka*. A "Vaidya Harichandra" claims one verse (No. 2547) in the same Anthology.

With regard to Harichandra, whose work Vākpati refers to in v. 800, it should be mentioned that there appears to have been more than one Harichandra. Peterson (Report on Mss for 1883-84, p. 77) discovered among the Digambar Jains a poem called *Dharmas'armābhyudaya-kāvya*, composed by Harichandra, son of Ardradeva, a Kāyastha of the Nōmaka family, and Rādhā (Rāthya?). This Harichandra had a younger brother Lakshmaṇa by name. This Kāvya has since been edited in the Kāvya-mālā Series (No. 8). The editors of this Kāvya however say (p. 1 note 1) that they are unable to fix with certainty the date of this Harichandra but draw attention to the fact that Bāṇa in the introductory verses to his *Harshacharitra* (v. 13; B. S. S. edition, p. 6) mentions a Bhaṭṭāra Harichandra (who according to Peterson should be a Jain), and whose work should very probably be a prose composition, *Gadyabandha*, only the Cal. Ed. of the *Harshacharitra*, reading ऋ instead of ॠ (See the v. ls. in the B. S. S. edition). This Kāvya, viz, the *Dharmas'armābhyudaya*, cannot

therefore be identified with the work referred to by Bāṇa, and consequently these two Harichandras are distinct personalities. Still a third Harichandra has to be taken account of. He is (to quote the editors of the *Dharmas'armābhyudaya*) "the physician-in-chief to king Śahasāṅka, and a commentator on the *Charaka-Saṃhitā*, and one of the ancestors of Maheśvara, the author of the *Viśvaprakāśakosha*". This physician Harichandra is probably the "Vaidya Harichandra" whose verse is quoted in Vallabha-deva's *Subhāshitāvalī*, No. 2547 (Peterson's ed: see also p. 136). Regarding this Vaidya Harichandra, nothing further seems to be known. Thus Jolly in his treatise on Medicine in the *Encyclopaedia of Indo-Aryan Research*, p. 11, says "the older commentary (on *Charakasamhitā*) by Harichandra or Hari'schandra, which is referred to by Chakradatta and other older authorities, is apparently lost."

It has further to be noted that Jacobi in an article on Māgha and Bhāravi (V. O. J. III, p. 138 ff) has drawn attention to the remarkable coincidences in language and thought between certain passages of the *Dharmas'armābhyudaya* and the *Gaṇḍavaho*, and he comes to the conclusion that Harichandra positively borrowed his ideas from, and almost slavishly copied the style of Vākpati, the author of *Gaṇḍavaho*, and that therefore, Harichandra, the author of *Dharmas'arma*, must be younger than Vākpati. This point is further complicated by the additional circumstance that Vākpati himself refers in v. 800 to the Bandhas of Subandhu and Harichandra which delighted him: सोबन्धवे अ बन्धमि हारियन्दे अ आणन्दो । ). Though as just now said, the

authenticity of this verse has been challenged by Bühler and though the verse is found in only one of the Mss, still there is no reason why the verse should be altogether rejected as spurious, more particularly, if each Ms. is to be looked upon, as some hold, as an independent epitome of the poem. Indeed, by indirectly corroborating the statement of Bâna regarding the existence of a मत्तारहरिचन्द्रस्य गद्यबन्धः it establishes its own genuineness.

For our present purpose therefore the question to be decided is whether the Harichandra of Gaṇḍavaho v. 800 is identical with the Harichandra, the author of Dharmas'armābhyudaya, or with that Harichandra whose prose composition is referred to by Bâna. In view of the fact that a very striking parallelism exists between the language and ideas of Gaṇḍavaho and the Dharmas'armābhudaya, and that Vākpati himself refers to a "Hārīchandra bandha", one would have been almost tempted to conclude that Harichandra, the author of the Dharmas'arma Kāvya must have preceded Vākpati. Such a supposition however is precluded by a close consideration of the grouping of the authors in v. 800 of our text. The first line evidently mentions poets, and the second line, prose-writers : the Bandha of Harichandra should correspond to the Bandha of Subandhu and as the latter is in prose, the former also must be in prose, notwithstanding the evidence of the divergent reading of the Calcutta Edition of the Harshacharita referred to above. We must therefore hold that the author of the Dharmas'armābhyudaya-kāvya could not have been the Harichandra intended by Vākpati, and





study the authors mentioned in the former verse, it is but natural to suppose that he should also have been influenced in forming and expressing the attitude which poets (and therefore he himself personally) should adopt in judging of their work, and that Vākpati should call his work सारदन्तं च थिरमुज्जलं च छायावर्णं च गी-विलसिन्. Bühler winds up his first notice of Pandit's work by bestowing on him unstinted praise for the scrupulous care he has evinced all through the very difficult work.

In his second notice of this work ( Vienna Oriental Journal, II, pp. 328-340 ) Bühler begins by saying that one of the striking aspects of our Kāvya is that " the author bestows as much care as possible on the accessories, and gives as little as possible on real history." With regard to the question, whether the present poem is to be regarded as merely a prelude to another larger work, he is inclined to agree with Pandit's conclusions. An additional reason adduced by Bühler should carry much weight. Two of the Mss. (Dc. and P) style the work in their colophon Kahāvidham; K calls it Gāhāvidham; J has neither. Bühler now says that Kahāvidham is Prakrit for Kathāpītham, which is the title of the first or introductory Lambaka of the Sanskrit rendering of Guṇādhya's Bṛihātkathā both by Kshemendra and by Somadeva, and which therefore must have been found in the original Prakrit work of Guṇādhya. On this analogy therefore he agrees with Pandit in holding that our present poem too should be the introductory part of another larger poem. As regards the reading Gāhāvidham found in

K., Bühler supposes it to be a mistaken reading for Kabāvidham.

The other scholar who has bestowed special consideration on the text-problem of our work, on the mutual relation of the four available Mss, and on the nature of the poem as a whole, is Dr. Jacobi. His contribution contains many pregnant and shrewd observations and it is contained in a German review ( *Göttingische Gelehrte Anzeigen* for 1888, pp. 61-75 ).

After a few prefatory remarks, Jacobi refers to those peculiarities of the *Gaṇḍavaho* which mark it off from the rest of the known *Mahākāvyas* of the Sanskrit and Prakrit literature. It is not divided into chapters though such division is laid down in the works on the *Alamkāras'āstra* ( e. g. *Kāvyāḍars'a* I. 14 ), but contains only consecutively numbered verses. The poem does not contain anything which its title would lead us to expect therein, viz. how *Yas'ovarman*, the king of *Kānyakubja* killed the king of *Gauḍa* ( or *Magadha* ). This event is only hinted at in a few verses; but neither the name of the *Gauḍa* king nor anything else connected with him, is mentioned in our work. And still the poet promises to sing in detail the early exploits of *Yas'ovarman*. What the poem does now really contain is a description of nature ( which every *Mahākāvya*, according to the requirements of the *Alamkāras'āstra* should contain ), and a portrayal of grotesque events from Indian mythology. Jacobi therefore says that he would agree with *Pandit* in holding that the work has not come down to us in that form which the poet might have given to it, or at least had

thought of giving to it. But his agreement with Pandit ends here. He would not hold ( as Pandit does ) that the present work was only a prelude to another work which might be regarded as the *Gaṇḍavaho* proper, which unfortunately however, has not either come down to us, or was perhaps never executed.

Jacobi argues that if the existent work is to be looked upon as a prelude to another larger historical work, the former would have to be regarded as a very unique work indeed, without any like of it in the whole range of Indian literature. The preface of a work is generally an organic constituent part there-of, and as such generally shares its division into *Sargas*, *Ās'vāsas* &c. The present work however is too great to have formed only *one* *Ās'vāsa*, being only a little shorter than, for instance, the *Rāvaṇavaho*, the most famous *Mahākāvya* of the Prakrit literature before or after *Vākpati*. If the present 1209 ( or 1233 ) verses of the work were to represent *only* the preface, what colossal extent we shall have to postulate for the whole poem proper !! If this objection be not regarded as very serious, still there is another difficulty that confronts us. What should have led the poet to put the best part of his work ( description of nature &c ) in the body of this ( presumed ) preface ? In the case of other poets, we find on the other hand, this item reserved for the main part of their work, and gradually worked up with their subject-matter.

All such difficulties are removed, if we hold ( says Jacobi ) that the present work was only an epitome

(Auszug) of the original work, from which all that concerned historical incidents was dropped, as being neither of general nor of lasting interest. Thus only did it appear to be possible to preserve at least the gems of Vākpati's poetry. As an epitome of the original poem, the Gaṇḍavaho must have come to lose its division into Ās'vāsas &c, though the internal division of the subject-matter was preserved. Thus we can still recognise distinctly the successive parts of the poem:—(1) the poet's introduction, consisting of the usual Maṅgala and praise of poetry in general, (2) the work proper, of which even though there are left now only the description of nature and such other secondary matter, still sufficient traces are left to enable us to formulate the general march of events, such as (a) the praise of Yaśovarman, (b) his triumphant march, and (c) his life of enjoyment after his grand achievement, and (3) as conclusion, the poet's own life. Bilhana's Vikramāṅkadevacharita is composed on similar lines, and this type seems to have been the usual one for historical poems.

This, in short, is Jacobi's view regarding the nature of the poem as a whole, and as he says, it has much plausibility to support it. This hypothesis easily explains why the number of the verses of Gaṇḍavaho varies in each Ms. J has the least number of them (1102), which are however to be found in the same order in the other three Mss., the latter having in all 133 verses more than J. Pandit himself is not inclined to regard these verses as spurious; and the question therefore is, how we are to explain their

great number ( i. e. about one-eighth of the whole). Jacobi says (ibid p. 63) : "This or that copyist of the prevalent epitome might have put in, at their appropriate places, such verses from the original poem as might have pleased him or such as he would not find wanting for other reasons". The Mss. K. P. and Dc. go back in the last resort to such "enlarged editions". "Our supposition further explains ( says Jacobi ) in a natural way, the colophon, and the title of the commentary, Haripâlavira-chita-Gaüḍavadha-sâra-tikâ. Haripâla, who besides his father, had many predecessors, probably found in the old Mss. the colophon Gaüḍavadhasâra, an epitome of Gaüḍavadha, and therefore he called his commentry Gaüḍavadha-sâra-tikâ".

In saying that the present work was to be regarded as prefatory to Gaüḍavaho proper, Pandit bases his conclusion on verse 1209 ( amongst others ) in the present text. This verse however does not form the conclusion of the work, as one more verse in Upajāti metre follows ( according to the Mss. Dc. and P.). Jacobi rightly points out that this verse has been altogether lost sight of by Pandit. The verse in question is as under:—(see Various Readings p. 395)

कइराय लंछण( स्सव ) बप्पइरायस्स गउड( वहम् ) ।

( नामे )ण कहावीढं रइयंविचय तह समत्तं च ॥

The bracketed portion is wanting in P, which also reads, य for इ in बप्पइरायस्स. The colophon of K is in prose, and is what has been admitted by Mr. Pandit in the text. J. has nothing to correspond to either of these. Now, this verse shows that the

present prefatory text was also the real Gaūḍa-vaho, and that the poem therewith came to an end.

Passing over certain minor emendations and conjectures proposed by Jacobi ( p. 64 ) we may agree with him when he says that “ so much is certain that after v. 1209 there followed ( only ) a verse or ( few ) verses, which brought the poem to its finish, and that therefore it is not at all necessary to hold that after v. 1209, the history proper of Yas'ovarman was to follow ”.

In support of his opinion that the present text was only a prelude, Pandit relies on v. 1074 ( compare, Intro. p. xlvii ). The verse is:—

साहिज्जि गडवहो एस मए संपयं महारम्भो ।

णिसुए मुयन्ति दप्पं जम्मि णरिन्दा कइन्दा य ॥

Jacobi however points out that साहिज्जि is not to be derived from √ साध् ( as has also been done by the commentator ) but from √ साहइ=कथयति ( compare, Hemachandra, Prakrit Grammar, IV. 21 ), and that महारम्भो can as well signify “ a mighty exploit.” The first line should therefore mean “ I shall now sing the Gaūḍa's death, that heroic or mighty deed ”, and there is no need to see in the verse in question any allusion to the composition of another Gaūḍa-vadha ( Kāvya ) of mighty dimensions. The same argument holds good of the word Viyāḍa in v. 1164. ( cf. also v. 799 ).

Jacobi has still a few words to say ( p. 72 ff ) regarding the readings received by Pandit in his text. The Mss. of our work fall into two groups. The first group consists of only one Ms., designated J by Pandit, which might be called the commentator's

recension. The second group is made up of the remaining three Mss., differing on the whole from J, as also, in many cases, from each other among themselves. Pandit has, in the choice of the readings followed an eclectic principle ( p. VI of his cri. Notice ), and Jacobi admits that in most cases Pandit's choice is faultless. " Such an eclectic process I do not hold in theory as objectionable, when the Mss. are later copies—as is too often the case in Indian works—and can therefore be arranged only in groups and not in any geneological tree. In classical philology, matters stand quite differently. To apply its method without more safeguards to Indian works, e. g., to receive a reading into the text on the authority of the " best " Ms. would in innumerable cases land us into error." Jacobi evinces a decided partiality for the text and readings of our work as embodied in the commentary of Haripāla, whose readings Pandit has not, as he himself admits, always adopted ( Cri. Not. p. VI). This preference for the commentator's readings is based on the fact that he is older than all the Mss., that his father seems to have devoted special attention to the study of Gaṇḍavaho, ( Com. to v. 788), that probably his family was in possession of good and old Mss. of the work, and that finally, his work probably represents the first and most faithful epitome and text of the poem; and a number of instances are given in support of this. We have now passed in review the opinions of the two scholars, and as I believe the only two scholars, who have treated, besides Pandit, of the text question of our work in great details. Of course



there are other scholars, who have referred to this question, but only incidentally. Thus, e. g., Pischel in his *Grammatik der Prakrit Sprachen*, speaks (Einleitung. p. 15) of the "many recensions (of *Gaṇḍavaho*) which in their number and arrangement of verses differ very much from each other." Vincent A. Smith also (*J. R. A. S.* for 1908, p. 778) quotes Pandit's opinion that the poem appears to be only the prelude to a missing work. Apart from this, however, the opinions of Pandit, Bühler and Jacobi differ considerably, and it is worth while to indicate here in brief, the position of this particular question.

Pandit's argument is that the present work should only be regarded as a prelude to another larger work no longer available to us, containing a more detailed narration of the killing of the Gauda king. His reasons are : (1) There is very little in our present text to satisfy the expectations raised in us regarding the contents of the poem. The scanty mention of *Magaha-nāhā* in v. 354, and of *Magahā-hiva* in vv. 414-417 and v. 696 scarcely justifies us in holding that with this indirect and passing allusion to the theme announced in his title, the poet did regard himself as absolved from his promise as contained in the title of the poem. (2) There are, further, indications in our poem, in which the poet himself lets us understand that his larger work was to follow; e. g. vv. 844, 1074, 1184, 1209 etc. (3) Specially noteworthy is the abrupt ending, v. 1209, which also prepares us to listen to "this purifying, newly-composed heart-rejoicing and no mean narrative about *Yas'ovarman*". (4) The de-

signation of the commentary as Gaṇḍavādhasāratikā would lend weight to the same conclusion. As Pandit understands it, the name shows that the commentator regarded that he was annotating a Sāra ( substance ) of Gaṇḍavaho and not the Gaṇḍavaho proper, which was still to follow. Bühler generally agrees with these opinions, except in the meaning of the compound Gaṇḍavādhasāratikā, which ( as we have already seen ) he would render as "short annotations Sāra-tikā [=Sārātmikā or Sāra-bhūtātikā] on the Gaṇḍavaho. He further adds the important fact that most probably Guṇādhya's Prakrit Brihatkathā had its first or introductory Lambaka called by the name Kahāvīḍham, and that this latter designation has been preserved for the present text in at least two out of the four Mss. of our work, a circumstance that goes to support Pandit's contention that our text was merely introductory to a larger work. Lastly as regards the varying number of verses of the text as found in the four Mss., both agree in holding that the verses found over and above Haripāla's version, are not all of them spurious or interpolations. This however does not satisfactorily explain their presence in only some of the Mss. and their omission from the rest.

Of this latter point, Jacobi in his review referred to above, offers a very ingenious explanation. He would regard the different Mss. as each presenting a different epitome (Auszug) of the original poem. On this supposition we can easily understand why the number of verses in the different Mss. varies. Each epitome contained more or less ver-

ses, according to the taste—and we might almost say the pleasure, of each copyist. It should be here mentioned that Jacobi regards the recension as presented in Haripāla's commentary as the first epitome executed of the original Gaṇḍavaho. The fact that the killing of Gaṇḍavaho receives such a scanty treatment in any of the recensions (according to him epitomes,) now available, Jacobi attributes to the purging away of all matter "which treated of historical incidents only, and therefore could neither be of general nor of lasting interest." Jacobi seems to have in mind the general unsettled conditions in which the poem was written. There was therefore the danger of the entire poem of Vākpati being lost, and "thus only (i.e. by suppressing the historical allusions in it,) it seemed possible to preserve at least the pearls of Vākpati's poetry".

Then it is to be noted\* that Jacobi differs from both Pandit and Bühler, in holding that no additional matter probably followed the present text, and that therefore the present poem should be regarded as all that Vākpati ever wrote. He takes his stand on a verse (quoted above) found in two of the Mss., according to which it would appear that "Gaṇḍavaho, otherwise called the Kathâpîṭha (the foundation of the story) has been composed and finished too." This, Jacobi urges, leaves no doubt that the Gaṇḍavaho had been completed in the form in which we have it. Bühler, (V. O. J., II, p. 331,) suggests the reading Gaṇḍavahe (locative) for Gaṇḍavaham. This would mean accordingly, "in Gaṇḍavaho, the Kathâpîṭha has been &c.

It now remains to be seen how Jacobi's argument fits in with the other considerations urged by Pandit. V. 1074 of our text means according to Pandit that the real Gaṇḍavaho was about to be composed. But साहिज्ज means as already stated, "is narrated, or told". (See also v. 1184 : सो साहिउं पयतो चरिअं चाणक-चरिअस्स | where साहिउं has been rendered as कथयितुम्, where the text of Haripāla also has सासितुम् as against his साहिज्ज=सायते under v. 1074). Besides the high authority of Hemachandra in taking the root साह in the sense of "narrate", we have the word साहिर in v. 1206, which the commentator notices as a variant and explains as कथनशील. This word has descended to Modern Marathi in the form of स(श)हीर in the sense of a reciter of narrative or ballad poetry: there is therefore no reason why the word साहिज्ज in v. 1074 should be understood in the sense of compose (sādhyate).

Therefore, it may be said that if there are indications in the poem that the narration was to follow, it can be urged that there are also passages which tell us that the narration has been begun, and therefore presumably, been completed. Thus v. 1184 (already referred to) distinctly says that "then he (the poet) having finished the duties to be performed at the close of night and therefore being refreshed, set about narrating (Sāhium payat-to chariam) to them (his audience) the life (of Yaśovarman), of Chāṇakya-like conduct". After a *Kulaka* of twenty verses, describing the state of expectancy created among the quarters of the earth and in the heart of the divine damsels &c., and con-

ining a further praise of the hero, the poet says v. 1205-6 : " Now on that blessed day, long looked for by the people,—a day that was rendered yellowish account of the dust arising out of the friction golden ornaments, and which therefore became leaden,— the ( whole ) world through curiosity became in an instant as though dumb-struck, on account of the poet's encompassing the entire range of learning as he narrated his story " ( *sāhire tammi-thanas'ile Vākpatirāje, com.* ) This shows that the narration was begun and completed and the contents of the narrations are, in all likelihood, to be found in the verses that have preceded. Finally the *imam chariam* of v. 1209, is as likely to refer to that to which it forms a conclusion as to the " something " that was to follow.

To conclude, therefore, we may rest content with adopting Jacobi's conclusion that the present poem is all that Vākpati ever wrote. His second conclusion however that what he wrote suffered epitomization at different times by different hands may be so readily agreed to. Though the poem does not state it expressly, it looks very probable that the social conditions in which the poem was written were largely responsible for the rather imperfect arrangement in which the poem has been left to us. Perhaps the author could not give the final touches and the arrangement to his mass of verses. This may be the reason why the verses that refer to the poem as narrated are left standing where they at present are.—If one of the traditions is to be believed, we shall have to admit that Vākpati thus sang

in his work the glories of Yas'ovarman, when the latter had thrown him into prison, as stated by the Yas'astilaka ( Peterson, *Subhāshitāvalī*, p. 115 ). We may argue that after his release, the poet might not have found time or even deemed it necessary to carry to end his task, undertaken under such circumstances. Another less reliable tradition as preserved in Rājas'ekhara's *Prabandhakos'a*, however, does not agree with this. According to this, it would appear that Vākpati belonged to the next generation after Yas'ovarman ( R. G. Bhandarkar, *Report on Search for Mss during 1883-84*, p. 15 ).

Further, with regard to the contention that if this poem was to form the whole of the *Gaṇḍavaho* ever written by Vākpati, the title of the poem becomes a misnomer as the real killing of the king of *Gaṇḍa* receives only indirect and an all too brief mention, it can be urged that Vākpati wrote more as a court-poet than as a historian, his object being to produce a poem containing a fulsome praise of his royal patron, in which incidents, otherwise historically very important indeed, were brought in only as serving his main purpose of lavishing unstinted praise on his master. Bühler is perfectly justified when he draws attention to the peculiar phenomena of our poem in which "the author bestows as much care as possible on the accessories, and gives as little as possible on real history". Pandit says ( *Intro.* p. xliii ) that the treatment which the *Gaṇḍian* king receives in the poem is no better and no fuller than the allusions to some other kings whom Yas'ovarman conquered, e. g. the kings of

Vaṅga or of the Deccan and others; and that therefore the question why the name of the Gaudian king should have been immortalised in the designation of the poem remains a puzzle. The reason for the selection of the name of the Gauda king in preference to other kings subjugated by Yas'ovarman, to form the designation of a highly-pitched poem, containing mainly the panegyric of Yas'ovarman, the king of Kanouj, may possibly have to be sought for, I would tentatively submit, in the latent ill-will that can historically be proved to have existed between the two kingdoms of Kanouj and Gauda before the time of Yas'ovarman. The treacherous murder of Râjyavardhana, the brother of Emperor Harsha, at the hands of S'saṅka, the king of Central Bengal (the latter being called a Gauda by Bâṇa) and the consequent attitude of persecution which Harsha, who soon thereafter became the king of Kanouj, adopted towards the Bengal king are matters of history (compare, V. A. Smith, *Early History of India*, Third Edition, pp. 337-339). At a later period (circa 800 A. D.) Dharmapâla king of Bengal and Bihar deposed Indrâyudha, king of Kanouj, and installed in his place Chakrâyudha (ibid. p. 378; cf. also Duff's *Chronology of India*, p. 75). Of course this does not prove anything directly bearing on the reign of Yas'ovarman; still, it is worth while emphasising this side of the mutual relations between these two powerful kingdoms. Again, religious motives may have had their share in the ill-will existing between the two states. Yas'ovarman seems to have been a staunch advocate of the nascent Hinduism, while the kings of Bengal from the



beginning of the eighth century A. D. to the end of the 12th century had been, with the sole exception of Ādisūtra, zealous adherents of Buddhism ( Smith, op. cit. p. 402 ). That religious feelings might have had a share in the dispute of Yas'ovarman with the unnamed king of Bengal of that time is what has been also suggested by Pandit himself in his Introduction ( p. xlvii, footnote ). It is not therefore improbable that hereditary political causes, added to religious motives, might have led to a feud between Yas'ovarman and the Gauda king, and this feud, serving to our poet as a theme on which to pivot his patron's glories, might have been sung and alluded to in our present poem, albeit in haphazard and all too brief manner.

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The above notes were written some years back, and since then a third scholar—J. Hertel—has considered the question about the general nature and form of Vākpati's Gaṇḍavaho, in an article in *Asia Major*, Vol. 1, Fasc. 1, January 1924, pp. 1-23 : " A Note on Bhavabhūti and on Vākpatiśāstra. " Hertel thinks that v. 799 of the Gaṇḍavaho shows that " Bhavabhūti was still living and advising Vākpati when the latter was composing his Gaṇḍavaho " ( p. 10 ). He agrees with Pandit in holding that Vākpati's present poem is but a prelude to a larger work he contemplated, and draws attention to the fact that " it can scarcely be due to a mere chance that two works of the two most celebrated court poets of Yas'ovarman were not finished " (namely, the *Mahāvīracharita* of Bhavabhūti, and the *Gaṇḍavaho*

of Vākpati ). Relying on the concluding words of the colophon of the MS. K, कइराय लंछणस्स वप्पइरायस्य गउडवहे ॥ गयथादीदं समत्तं ॥ he regards the existing poem as but the introduction—the Katāpīṭha—, and holds that its author never executed his intention of writing the real Gaṇḍavaho. Hertel has also reviewed in details all the objections of Jacobi, ( some of which are noted above ) who, it will be seen, would regard the present poem as a mere abstract or summary of a larger work in which all historical traces had been deliberately passed over.

Hertel, it seems, has not taken into account the indications mentioned by us above, which are given in the poem itself and which suggest that the narration of the poem did take place, or in other words, that the poet did not evidently intend any other sequel to his existent poem ( vv. 1184 and 1206. ff. See above ). We may also say that the concluding verses make it evident that the poem is called Gaṇḍavaho more or less by courtesy only. The poet perhaps began with that idea, but ended by singing the story of his patron's Digvijaya. His Viyāhisea = Vijayābhisheka is referred to in v. 1208, and his giving away his enemies' wealth " even outside " i. e., without bringing it back with him to his capital, in v. 1207. All this implies that the poet had more in his mind the traditional Digvijaya of a hero, than the killing of the Gauda king by Yas'ovarman. The poet's request to " listen to the narrative " in v. 1209 can be understood as a general one addressed to readers, and need not necessarily be taken with reference to something which the poet thought was to follow.

Then, with regard to the evidence, afforded by the colophons of Mss, we have to bear in mind that the colophons are in their nature, the peculiar product and property of the copyists, and that they are often liable to be added to, abridged or changed or omitted according to the liking of the copyists unless we have evidence otherwise. This is borne out even in the present case. J has no colophon at all. K has it as quoted above, and this would appear to be in prose. P and Dc, have it similarly, in the form of a Gâthâ, though a few letters of the former of these are worn off. The colophon seems to be preserved in its complete and perfect form in Dc, which is an excellent and very old Palm-leaf MS. This reads the colophon as..... गउडवहं । नास्रेण कहावीढं । ख्यं चिय तह समत्तं च । against गउडवहे गहावीढं of K which Hertel relies on. According to Dc, therefore, Gaṇḍavaha, ( in the form called ) the Kathâpithaka, has been composed and *finished as well*. No real objection can be taken against the ( neuter nominative ) form ° वहं, which is grammatically correct. ( Compare शिशुपालवधम् Neu. Nom. Sing. ) We may therefore conclude by saying that the present poem represents all that Vâkpati wrote, and that there is no reason to hold that the poet had an intention of writing more, an intention which he did not execute as Pandit, Bühler and Hertel hold; neither is the present poem merely an abstract or summary of some larger poem no longer available, as Jacobi, and following him, Winternitz ( Geschichte d. indischen. Litteratur, Vol. III, p. 84 ) think.

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## II

Another important point dealt with by Pandit is about the date of Yas'ovarman, on whose date depend those (as is well known) of Bhavabhūti and Vākpati. The date of Yas'ovarman again depends on that of the Kashmirian king Lalitāditya Muktapīḍa, an account of whose reign we have in Kalhana's *Rājatarāṅgiṇī* (IV. 126 ff.) and who inflicted a defeat on Yas'ovarman. But there is a wide difference between the date assigned to him by Pandit on the one hand, and all other scholars on the other. Pandit exhaustively deals with the dates of the successive dynasties of Kashmir and even of each individual king, and arrives at 695 A. D. as the date of Lalitāditya's accession, and 732 A. D. as that of his death. Incidentally Pandit puts in a strenuous plea for the reliability of Kalhana's chronology, and subjects to a detailed and searching criticism the correction of thirty-one years applied to Kalhana's chronology by scholars, mainly relying on Chinese sources. This correction Pandit does not accept, and, hence mainly, the discrepancy. With this correction accepted, Lalitāditya's date becomes 724-760 A. D. It was Jacobi who first suggested a still nearer approach to arrive at the date of Lalitāditya (in his *Review of the Gaṇḍavaho* referred to above). *Gaṇḍavaho*, verses 827-832, mentions certain portentous events that took place in the world. Among these v. 829 mentions an eclipse of the sun; and this, Jacobi states, was visible according to astronomical calculations at Kanouj on 14th of August 733 A. D. Verse 832 according to Pandit's text is:—

इयं तद्व्या खण-निव्वडिय भू-लया-भक्त-भङ्गरावहे ।

जाए इमम्मि भुयणेषु दावणा आसि उप्पाया ॥

The reading भू-लया here is on the evidence of one MS only. The other three MSS and the commentator read instead, नि(णि)यय-पय which certainly is better, the meaning being the corner of his (Yas'ovarman's) eye became twisted (भङ्गरावहे) on account of the shaking of his position (नियय-पय-भक्त=निजक-पद-भक्त) that was brought about temporarily or in a moment—(खण-निव्वडिय). This "shaking of his position" Jacobi takes to be a reference to Lalitāditya's invasion on the domains and subsequent defeat of Yas'ovarman. R. G. Bhandarkar too agrees with Jacobi in thus interpreting the verse (Preface to his edition of the *Mālatī-Mādhava*, BSS, Second Edition, 1905, p. xv). Pandit's reading, supported as it is by one MS only, would seem to indicate the same meaning, though in a confused manner. A further conclusion may perhaps be drawn from the mention of the king's temporary loss of position, viz., that this invasion of Lalitāditya against the king of Kanauj took place after the latter had returned from his Digvijaya-yātrā, or his expedition against the Gaudian king.

R. G. Bhandarkar with reference to Stein (Translation of *Rājatarāṅgiṇī*, Intro. p. 89, and note on IV. 134) also mentions (l. c. p. xv) the fact that a king of Central India of the name of I-cha-fon-mo is mentioned by Chinese authors as having sent an embassy to China in 731 A. D. This I-cha-fon-mo has been "properly identified" with Yas'ovarman. Generally speaking therefore, the correction of thirty-one years applied to Kalhana's

chronology by scholars, against which Pandit so vigorously contends, seems to be justified. R. G. Bhandarkar also was once inclined to reject this correction of 31 years (Report on MSS. for 1883-84, p. 15) but has accepted it later in his second edition of the *Malatī-Mādhava*.

The dates of Lalitāditya's reign being thus ascertained be 724 to 760 A. D., Yas'ovarman's reign may generally be said to cover the second quarter of the eighth century. His defeat by the king of Kashmir will have to be placed in 733 A. D., before which Yas'ovarman must have defeated the king of the Gaudas. Yas'ovarman had sent an embassy to China on his own behalf in 731, and was claimed as an ally by Lalitāditya in an embassy which the latter himself sent to China in 736 A. D. This last fact would go to show that though Lalitāditya had defeated Yas'ovarman in 733 A. D., the former did not annex the Kanauj territory but kept Yas'ovarman on the throne and formed an alliance with him: in the words of Kalhana, the kingdom of Kanyakubja came under the control (of Lalitāditya) as if it were the yard of his house—कन्यकुब्जोर्वी...अभूत्...गृहप्राङ्ग-  
णवद्देशे । Vincent A. Smith (Early His. of India (1914) p. 378) following Stein, gives 740 or 741 A. D., as the year of Yas'ovarman's dethronement. In his Oxford History of India (1920, p. 182) he speaks of the king being slain in or about 740. Evidently this date does not take into account the more precise approximation to this event, viz., A. D. 733, which is afforded by Jacobi's calculations based on the mention of the Solar eclipse in the *Gaudavaho* and

which is relied upon by R. G. Bhandarkar in arriving at the dates of Vākpati and Bhavabhūti. The same may be said with regard to the date proposed by Lévi and others ( V. A. Smith, l. c. ) as lying between A. D. 736 and 747.

Hertel in his article referred to above regards ( p. 23 ) 733 A. D., as the date not of Lalitāditya's victory, but that of Yas'ovarman's departure for his Digvijaya. This conclusion, it seems to me, is based on his interpreting v. 832 of the Gaudavaho in a very different manner, though he reads that verse differently from Pandit's text and substitutes गिययय for भूल्या. His translation is:—"Such terrible portenta then arrived in the worlds, when the king, having by a side-look restrained in a moment his vassals' transgression of their rank, set out ( on his Digvijaya )."—This translation, it appears is based on a two-fold misunderstanding. In the first place, Hertel following the commentator understands निजक-पदभङ्ग as the transgression by Yas'ovarman's vassals of *their* rank. There is now hardly any necessity for bringing in the vassals in this way. Pandit has put stars on the words निजकपदभङ्गे in the commentary only because he had accepted भूल्या as the reading in his text for गिययय. ( Preface, p. VI ). And in the second place, Yas'ovarman's Digvijaya is already over. He has returned from his Vijayā-Yātrā already and is described as ( ओआरिय-चाव ) = अवतारित-चाप in v. 694 and as praised by his bards on his return, and as sporting with his women ( vv. 695-749 ). There is therefore no reason to hold that A. D. 733 represents the year of Yas'ovarman's starting on his Digvijaya.



especially under the shadow of "terrible" portenta, and that therefore his defeat by Lalitâditya must have taken place "some years later than 753 A. D.", as Hertel urges.

### III

A brief mention of one or two other points dealt with by Pandit in his learned and exhaustive Introduction may appropriately be made here. In Note IV of his Introduction (pp. ccv ff.) Pandit makes an "important statement" on the evidence of a Manuscript of the *Mâlâtî-Mâdhava*, tending to establish the identity of Bhavabhûti with "Umvekâchârya," this "Umvekâchârya" being called the pupil of Kumârilabhaṭṭa, and more expressly described as one "who had acquired greatness of learning through the favour of the revered Kumârilasvâmin" श्रीकमारिलस्वामिप्रसादप्राप्तवाग्देव. These two statements (occurring in the colophons of two of the ten acts of the *Mâlâtî-Mâdhava* in the particular Manuscript mentioned by Pandit) evidently mean that Bhavabhûti was also known by the name of Umvekâchârya, and that this last, *alias* Bhavabhûti, was the pupil of the famous Mīmāṃsaka Kumârilabhaṭṭa. This interesting and important piece of evidence was brought forward by Pandit as early as 1838; but for want of other corroborative evidence, it naturally did not win general acceptance. Thus R. G. Bhandarkar in the Introduction to his Second Edition of the *Mâlâtî-Mâdhava* in the Bombay Sanskrit Series, 1905 p. VIII, was inclined

to treat this tradition about Bhavabhūti's being a pupil of Kumārilabhaṭṭa as unsupported by what Bhavabhūti has to say about his learning in his preface to the *Mālatī-Mādhava*. S. K. Belvalkar in the Introduction, to his translation of the *Uttararāma-charita* in the Harvard Oriental Series refers to this tradition, but is evidently reluctant to take it as conclusive. The individuality of Bhavabhūti has of course been long well-defined and recognised as such; that of Umvekāchārya however, remained long shrouded in mystery. Recently however, the personality of Umvekāchārya as a Mīmāṃsā writer is slowly emerging forth out of the indistinctness that encircled it formerly, and other evidence identifying Bhavabhūti with Umvekāchārya, is also available. This is largely due to a deeper study of the *Mīmāṃsā Sāstra*, and especially to the labours of Dr. Ganga Natha Jha of Allahabad and Prof. Kupuswami Shastri of Madras.

Dr. Jha published in 1922 as No. 6 of the Princess of Wales Sarasvati Bhavana Texts, the first part of Mandana Miśra's *Bhāvanā Viveka* with a "running commentary attributed to one Bhaṭṭa Umbeka" (Prefatory Note, p. 1). In the Introduction contained in the second part of the work published in 1923, the same scholar, out of his intimate acquaintance with the Mīmāṃsā literature was able to supply some definite information about Umbeka (pp. 2 ff). This name "is found to be written variously : Ombeka, Aumbeka, Umbaka and so forth. He is said to have written a commentary on Kumānila's *S'lokavārtika*, from which a quotation .....

is made by Pratyaksvarûpa Bhagavân in his commentary on the Chitsukhî. " Umbeka is quoted by Chitsukha himself and by Ānandapūrṇa, and is referred to by Bodhaghana. The Jain writer, Guṇaratna, in his Shaddars'anasamuchchayavṛitti speaks of Umbeka as knowing the Kārikās ( i. e., the S'lokavārtika of Kumārila ? ). Prof. Kupuswami-Sastri of Madras points out that Bhaṭṭomveka is also quoted in Rāmakṛishṇa's commentary on the Tarkapāda of the S'āstradīpikā ( Proceedings, Second Oriental conference, Calcutta, 1923, p. 411. )

It is however to be noted that according to a tradition preserved in the S'mkaradigvijaya, Umbeka was the popular name of Maṇḍanamis'ra ( and not of Bhavabhūti ).

It is Pratyaksvarûpa Bhagavân, the commentator of Chitsukhî, who lends direct support to the identification of Bhavabhūti with Umbeka. Chitsukha himself ( in the passage quoted by Jha, op. cit. p. 4 ) says that Bhavabhūti who before is a wise man ( गुण आस एव सन् ) does not cease to be a wise man, simply because he has composed some Nāṭaka and Nāṭikā &c. Chitsukha next adds उक्तं चैतदुम्बेकेन and then quotes a Nyāya. The commentator Pratyaksvarûpa adds to this : भवभूतिरुम्बेकः ।

The statements therefore in the colophons of the Manuscript, first brought to notice by Pandit to the effect that Umbeka and Bhavabhūti are one and the same person, and that that person was a follower of the famous Mīmāṃsaka Kumārila-bhaṭṭa, are confirmed by other evidence including the commentator of the Vedāntic work Chitsukhî. The words of the

author of this last-named work itself, very likely indicate that Bhavabhūti was first an authoritative personage (अज्ञ) in some line, (and evidently Mīmāṃsā) but that thereafter he wrote his plays, and that notwithstanding his doing so, he was still regarded as an authority in that special line.

These statements identifying Bhavabhūti with Umbeka have to be taken for what they are worth; there is also the conflicting tradition of Umbeka being the name of another illustrious disciple of Kūṇḍarīla, viz., Maṇḍana Miśra. There is, however, nothing inherently improbable in Umbeka-Bhavabhūti's having been a famous Mīmāṃsaka writer before he turned to write dramatic works. His ancestors are described as चरणगुरुः पञ्चमयः, वृत्तव्रताः सोमपीथिनः, and withal, ब्रह्मवादिनः. There is no reason to hold that Bhavabhūti broke off from one of the traditions of his family, viz. the Karmamārga, or the way of sacrificial knowledge, which is the essence of the Pūrva Mīmāṃsā. It is true Bhavabhūti does not expressly include Mīmāṃsā in the Śloka containing his famous "Vāchanyukti" in the Mālātī Mādhava (Act I, यद्वेदाध्ययनम् &c lines 46-49, R. G. Bhandarkar's Edition, Bombay, Sans. Series), where he refers to his knowledge of Veda, the Upanishads, Sāṃkhya and Yoga. But we may regard the Mīmāṃsā to be included in the general term Veda, the Mīmāṃsā being the formal systematisation of the sacrifices referred to in the Samhitās, Brāhmaṇas &c. Besides, Bhavabhūti calls himself पदवाक्यप्रमाणज्ञः and a श्रीनिवपुत्र in the Introduction to the Mahāvīracarita (p. 4 and 5 Nirṇayasagara Edition). प्रमाणज्ञः is explained by Bhavabhūti's commentator Vīrarāghava as सर्वज्ञानज्ञः. We may

also say that the reason why Bhavabhūti does not feel called upon to specially put in his knowledge of Mīmāṃsā, at the place where he alludes to his knowledge of Veda, Yoga &c. is what he himself says immediately thereafter : तत्कथनेन किं न हि ततः कश्चिदुक्तो नाटके । We may therefore reasonably conclude that the personal statements of Bhavabhūti in his dramas do not militate against the probability of his being a Mīmāṃsaka of repute.

The tradition of Bhavabhūti having the nickname of Umbeka and that of his being the pupil of Kumārila stand on a different footing. Both of these traditions are attested to by the MS of the Mālatī-Mādhava above referred to, while the statement of the commentator of Chitsukhī, corroborates only the former, and has nothing direct to say about the latter. Prof. Kupuswami Shastri, in his article referred to above, comes to the conclusion, that the way in which Bhaṭṭamveka is referred to by the commentator of the S'āstradīpikā " would appear to leave no alternative except to assume that Umvekabhaṭṭa was one of the pupils of Kumārila-bhaṭṭa " ( p. 411 ), and that Bhavabhūti the poet, *alias* Bhaṭṭamveka, and two other famous Mīmāṃsā writers, viz., Prabhākara and Maṇḍana " were all Bhaṭṭakumārila's pupils " ( Ibid, p. 412 ). In the Proceedings of the Third Oriental Conference, Madras, 1925, the same Professor, in the light of further investigations into the beginnings of the Mīmāṃsā Schools, expresses the opinion that the three writers mentioned above " might have been younger contemporaries of Kumārila, who might

safely be assigned to the beginning of the 8th century A. D. " (p. 481).

We may therefore justifiably hold that the personality of 'Umveka' which was but a mere name when Pandit brought it forward from the hidden recesses of a Manuscript has been rendered more definite and distinct, thanks mainly to the two above-named scholars of the Mīmāṃsā Philosophy. We can also regard it as very possible that Umveka was a nickname of Bhavabhūti, unless one was to urge that only those two acts in the colophons of which the name of Umveka occurred, were the work of Umveka, and the rest was the work of Bhavabhūti. If this supposition were to be accepted, the statement of the commentator of Chitsukhī that Bhavabhūti means Umbeka will have to be satisfactorily explained in some other way. Bhavabhūti, in all likelihood, and so far as our present knowledge goes, has therefore to be regarded not only as a great and masterly dramatist but also as a Mīmāṃsaka of repute, a commentator on a work of his contemporary, viz., the Bhāvanā Viveka of Mandanamisra, and as a pupil of Kumārila, his other fellow-students being Mandana and Prabhākara.

The chronological implications of the identity of Bhavabhūti with Umbeka and of the tradition of his being the pupil of Kumārila do not conflict with the dates generally accepted. The date of Kumārila is "end of the seventh and the first part of the eighth century" (Winternitz, Geschichte III, p. 427, with reference to Pathak, Keith and other

authorities ), and the date of Vākpatirāja and Bhavabhūti, as determined from that of Yas'ovarman and Lalitāditya is the same part of the eighth century as stated above.—Altogether therefore, this period, the first part of the eighth century, seems to be a stirring one, both politically and intellectually.

## IV

The last point to be alluded to here is about the other Kāvya which our poet Vākpatirāja is known to have written. In verse 79 of Gaṇḍavaho, the poet says:—

मधुमह-वियय-पउत्ता वाया कहणाम मउलउ इमम्मि ।

पढम-कुसुमाहि तलिणं पच्छा-कुसुमं वण-लयाण ॥

पउत्ता is explained by the commentator as पर्याप्ता. Pandit puts a star over the commentator's word indicating that the explanation is different from the word in the text, but he translates it himself as " which has attained perfection " (Introduction p. liv). The other readings for पउत्ता are पढूता and उपत्ता. Perhaps पउत्ता is to be understood as प्रवृत्ता and the sense seems to be " how can my speech bud forth in this Kāvya ( viz the Gaṇḍavaho ), engaged as it is ( पउत्ता ) in the Madhu-Matha-Vijaya? The after-flower of wild plants is more meagre than the first-flower." The second line of the verse immediately preceding would also seem to indicate that we have to understand पउत्ता in the sense of प्रवृत्ता. There the poet says that wealth, even though very little, adds to happiness ( literally, looks well, सोहेइ-सोभते ) if enjoyed, but " the



Goddess Sarasvatī, if she be not in her entirety, somehow makes the possessor ridiculous"—देव सरस्वती उण असमग्गा किपि विणडेइ १. The sense evidently of the passage is that the poet is already engaged on one Kāvya and therefore he is doubtful if he can well venture on a new one. Be this as it may, it is certain that the poet Vākpatirāja wrote another work called Mahumaha-vijaya. Unfortunately the work is not available, but that the work was once known follows from the fact that the work is referred to, and quotations from that work are to be found in some of the older writers. Thus Pischel (Prakrit Grammatik, Encyclopaedia of Indo-Aryan Research, pp. 11 ff.) has already pointed out that that work of Vākpati has been referred to by Ānandavardhana in his Dhvanyāloka, by Somes'vara in Kāvya-dars'a and by Hemachandra in his Alankāra-chūḍāmaṇi, and that therefore the two verses which are attributed to our poet in the commentaries of Hāla's Saptas'atī but are not to be found in the Gaṇḍavaho, may be from the Madhumathavijaya. A quotation from this work is to be found in the commentary of Abhinavagupta on Dhvanyāloka (p. 152, line 15, Nirṇayasagar Edition), and two other quotations in the Sarasvatikanṭhābharana. It is therefore certain that besides the Gaṇḍavaho, Vākpatirāja wrote the other Kāvya, but this is at present only known by references to it, and a few quotations therefrom.

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८१ सामान्यानां कविगुणपरीक्षणायोभ्यता ।

८२ महाकवीन् स्तोतुं निन्दितुं वा कः समर्थः ।

८३ गुणदोषपरीक्षणे परावलम्बिनः ।

८४ आदिकवयो भ्रान्ताः कालदोषात् । आधु-  
निकास्तु स्वमत्यभावेऽपि पूर्वकविमार्गान् दृष्ट्वा  
दुष्करमपि विषयं प्रक्रामन्ति ।

८५ यद्यपि पूर्वकवीनां मार्गेषु सर्वे गुणाः सन्ति  
तदपि मुक्तेषु तेषु मार्गेषु सर्वे नवमेव  
आधुनिककवेः ।

८६ सामान्यकविकवीन्द्रयोर्भेदः ।

- ८७ वाचो महत्त्वम् ।  
 ८८ योग्यश्रोतृजनाभावाद् महाकवीनां मूकत्वम् ।  
 ९२ प्राकृतप्रशंसा ।  
 ९५ अथ गुरुणाम् अल्पदूषणाद् अतीतत्वम् ।  
 ९८ प्रकृतकाव्यविषये वाक्पतेः कातरत्वम् ।

काव्यारम्भः ।

९९-१०८ यशोवर्ममाहात्म्यम् ।

१०९-११३ कुलकम् ।

यशोवर्मणः समरं दृष्ट्वा सुरस्त्रीणां मन्मथविकाराः ।

११४-१६० कुलकम् ।

येन पर्वतानां पक्षाञ्छिन्नाः सोपि इन्द्रः यशोवर्मणा  
 सह एकासनम् इच्छति ।

१६१-१६६ कुलकम् ।

यशोवर्मनिर्जितशत्रुवापीषु यशोवर्मवारविलासिनीकर्तृका  
 जलक्रीडा ।

१६७-१८१ कुलकम् ।

प्रलयाशिष्यमाणबालकहरिरूपत्वं यशोवर्मणः इति व्याजेन  
 प्रलयकालवर्णनम् ।

१८२-१९१ कुलकम् ।

शत्रुवधदक्षत्वं यशोवर्मणः इति व्याजेन तस्य शत्रुस्त्रीणां  
वैधव्यवर्णनं सखीमुखैः ।

१९२ .. अथ सकलधराविजयार्थं शरदि यशोवर्मणो निर्ग-  
मनम् ।

१९३-२०१ कुलकम् ।

यशोवर्मणः विजययात्राप्रस्थानसमये सुरोचितचेष्टादीनि  
विजयनिमित्तानि ।

२०२-२०७ कुलकम् ।

विजययात्राप्रस्थानसमये पुरसुन्दरीणां यशोवर्मदर्शने  
संभ्रमः ।

२०८-२११ यशोवर्मणः प्रयाणसमये कामप्रणयिनीभ्यां सकाशादपि  
अधिकतरसुन्दरीणां पुरस्त्रीणां मदनावस्था ।

२१२-२५४ महाकुलकम् ।

प्रयाणसमये यशोवर्मणः चारणैश्च कवीन्द्रैश्च स्तुतिः ।  
सा यथा । पर्वतपक्षच्छेदक इन्द्रोऽपि त्वां चिन्तयित्वा  
शिर आन्दोलयति इति व्याजेन पर्वतपक्षच्छेदस्य  
पुनश्च वर्णनम् । ( २२४-२३५ )

२५५-२६२ कुलकम् ।

प्रयाणकाले यशोवर्मणस्तुरंगवर्णनम् ।

२६३-२६९ कुलकम् ।

प्रयाणकाले यशोवर्मणो गजानां वर्णनम् ।

२७०-२७६ कुलकम् ।

विजययात्रायां शरदृतौ समाप्ते प्राप्ते हेमन्त इति व्याजेन  
हेमन्तवर्णनम् । तस्मिन्नेव ऋतौ यशोवर्मा शोणनदे  
प्राप्तः ।

२७७-२७९ सेनाभटानां शालिक्षेत्रेषु संचारः ।

२८०-२८४ कुलकम् ।

विन्ध्यपर्वतं प्राप्ते यशोवर्मेति प्रसङ्गायातं विन्ध्यस्य  
वर्णनम् ।

२८५-३३८ कुलकम् ।

विन्ध्यं प्राप्तेन यशोवर्मणा कृता विन्ध्यवासिन्या देव्याः  
स्तुतिः ।

३३९-३४७ कुलकम् ।

तत्र विन्ध्यवासिनीमन्दिरे नरकलेवरदर्शनेन यशोवर्म-  
विशर्मः ।

३४८-३५४ विन्ध्ये यशोवर्मणः संचारः । तस्य भयेन मगधा-  
धिपस्य पलायनम् ।

३५५-३६३ ग्रीष्मे यशोवर्मणः सैनिकानां वनोद्देशदर्शनेन अ-  
वस्था ।

३६४-३७० ग्रीष्मे स्त्रीवर्णनम् ।

३७१-३८२ कुलकम् ।

ग्रीष्मकालानुलक्षिणां सैनिकानां संलापाः ।

३८३-४१३ प्रावृद्धवर्णनम् । विजयप्रयातस्य यशोवर्मणः प्रावृषि  
नीराजनविधिः केनापि कृत इति उत्प्रेक्षा ।

४१४-४१७ पलायमानस्य मगधाधिपस्य सहायनृपा यशोवर्मणं प्रति  
निवृत्ताः । तेषां तथा मगधाधिपस्य अर्थाद् गौड-  
राजस्य वधः ।

४१८ .... गौडराजस्य वधादनन्तरं यशोवर्मणः प्लासुरभौ जलधि-  
वेलायुक्ते देशे प्रयाणम् ।

४१९-४२१ विशेषकम् ।  
वङ्गराजपराजयः ।

४२२-४२३ युगलकम् । दक्षिणदिङ्नरेन्द्रप्रणतस्य यशोवर्मणो मल-  
यावलम्बिमार्गेण गमनम् ।

४२४-४३० रावणं कक्षान्तरे गृहीत्वा यत्र समुद्रोद्देशे वालिना  
अमितं तत्र यशोवर्मा प्राप्त इति व्याजेन रावण-  
वर्णनम् ।

४३१-४३९ कुलकम् ।  
पारसीकजनपदपतिना सह जयान्तं युद्धम् ।

४४०-४५९ कुलकम् ।  
पूर्वापरसमुद्रयोरवस्थितायां भूभ्यां वर्तमानाः पर्वताः  
पृथुराजेन अपनीताः सन्तः उभयसमुद्रतीरयोः स्थिताः  
किल । तयोरुभयतीरयोः अर्थात् पूर्वापर-

समुद्रकोङ्कणयोरपि यशोवर्मणा करो गृहीतः  
इति कथनव्याजेन पृथुना कृतस्य पर्वतानिरा-  
सस्य वर्णनम् ।

४६०-४६५ कुलकम् ।

नर्मदानदीं प्रति प्राप्तिः तत्र च निवासः । तत्कथनव्याजेन  
च नर्मदारूपाया नायिकायाः कार्तवीर्यार्जुने राजर्षौ  
बद्धानुरागतावर्णनम् ।

४६६-४७० उदधेरुत्पद्यमानः अमृतकलशो देवैर्यत्र समुद्रान्ते दृष्टः  
तत्र यशोवर्मणः स्थितिः ।

४७१ .... यशोवर्मणो मरुदेशे गमनम् ।

४७२-४८४ कुलकम् ।

श्रीकण्ठदेशप्राप्तिवर्णनच्छलेन जनमेजयसर्पसत्रव-  
र्णनम् ।

४८५-४८६ दुर्योधननिलयनहृदे सखीकस्य यशोवर्मणो जलक्रीडा ।

४८७-४९१ कुलकम् ।

दुर्योधनोरुभङ्गस्थाने अर्थात् कुरुक्षेत्रे यशोवर्मणा करुणा-  
यितम् ।

४९२-४९४ विशेषकम् ।

कर्णयुद्धभूमिगमनं तद्व्याजेन च कर्णविषयका आ-  
लापाः ।

( ८ )

सूचीपत्रम् ।

४९५-५०८ यत्र हरिश्चन्द्रनगरी अर्थाद् अयोध्या स्वर्गम् उत्पतिता  
तत्र यशोवर्मणा एकदिवसे प्रासाद उत्पादितः । तत्क-  
थनव्याजेन हरिश्चन्द्रनगर्या उत्पत्तनवर्णनम् ।

५०९-५१० युगलकम् ।

महेन्द्रपर्वतदेशीयै राजभिर्यशोवर्मणे करो दत्तः ।

५११-५१२ तत उत्तरदिशं प्रति गमनम् ।

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५१३-६५८ महाकुलकम् ।

एतस्यां विजययात्रायां ये ये प्रदेशाः यानि यानि  
सरांसि ये ये वनोद्देशाः यानि यानि अरण्यानि या  
या नद्यः ये ये पर्वताः ये ये द्रुमाः यानि यानि  
च वस्त्वन्तराणि यशोवर्मणः सेनाभटैर्दृष्टानि तेषां  
वर्णनम् ।

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६५९-६८८ कुलकम् ।

अथ यशोवर्मणश्चिरं सेवां कृत्वा स्वस्वगृहाण्यागतैर्वैरिनरे-  
न्द्रैः स्वस्वगृहाणि कथं दृष्टानि तद्वर्णनम् ।

६८९-६९४ कुलकम् ।

कृतदिग्विजयस्य निवृत्तस्य यशोवर्मणः सेनाललनानां प्रा-  
वृषि विलासितानि ।

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६९५-७३७ कन्यकुब्जप्राप्तस्य यशोवर्मणो बन्दिकर्तृकं स्तवनम् ।

७३८-७४९ कुलकम् ।

सल्ललनाभिः सह यशोवर्मक्रीडावर्णनम् ।

७५०-७७६ कुलकम् ।

नृपजिकटगततरुणीविलासवर्णनम् ।

७७७-७८७ कुलकम् ।

स्नाततरुणीमण्डनवर्णनम् ।

७८८-७९१ चक्रकम् ।

वसन्तावसाने यशोवर्मणो नगरोपान्तस्थानेषु वसतिः ।

७९२-७९६ कुलकम् ।

बालालावण्यम् ।

७९७-८०४ अथ प्रस्तुतकाव्यकर्तृवाकपतिश्चरितप्रस्तावनम् ।

७९७ .. वाक्पतिः ।

७९८ .. श्रीकमलायुधः ।

७९९ .. भवभूतिः ।

८०० .. भासः, ज्वलनमित्रः, कुन्तीदेवः, रघु-  
कारः, सुबन्धुः, हरिचन्द्रः ।

८०१-२ न्यायशास्त्रं छन्दःशास्त्रं पुराणं नानाक-  
वयश्च वाक्पतिं नन्दयन्ति । अर्थाद् एतेषु  
तस्य सम्यक्परिचयः ।

८०३-४ स विदग्धमान्यो वाक्पतिः एतत्काव्यकरणे  
प्रेरितः ।

८०५-८४३ महाकुलकम् कुलकपञ्चकान्वितम् ।

विदग्धजनैर्यदुक्तं तदाह । तद्यथा ।

८०५-८१६ अवान्तरकुलकम् ।

हरेशो यशोवर्मा ।



८१७-८२६ द्वितीयम् अन्तःकुलकम् ।

हरिरेवायं न तु हरेरंशः ।

८२७-८३२ तृतीयम् अन्तःकुलकम् ।

जगदीशत्वेन कृष्णत्वमेव अस्य ।

८३३-८३७ चतुर्थं शृङ्गाराङ्गम् ।

यशोवर्मणः शृङ्गारनिपुणत्वं गुणाढ्य-

स्त्रीयुक्तत्वं च ।

८३८ . . . . अगणितगुणगणत्वं यशोवर्मणः ।

८३९-८४३ समाप्तिकुलकम् ।

तस्य बन्दिवैरिवनितानाम् अव-  
स्था ।

८४४ . . . . एतादृशगुणयुक्तस्य यशोवर्मणश्चरितं वाक्पतिर्वर्णयि-  
तुमर्हतीति विदग्धानाम् आशयः । तद् यशो-  
वर्मणश्चरितं गौडराजवधरूपं स्वतो वाक्पतेर्विदग्धाः  
श्रोतुम् इच्छन्ति ।

८४५-८४७ विशेषकम् ।

वाक्पतेरुत्तरम् ।

८४८-८५६ कुलकम् ।

येन पृथुना दानवभीता पृथ्वी प्रतिष्ठापिता तस्मादपि  
गुणवत्तरत्वं यशोवर्मणः ।

८५७-१००६ कुलकम् ।

रागादिदोषदूषिते संसारे यशोवर्मण एव श्रव्यगुणत्वम्

इति व्याजेन संसारस्य असारता दुर्जनस्य अ-  
गुणत्वं गुणवतश्च विदुषः स्वाधीनसुखत्वम् इत्या-  
दीनि वर्णयति ।

१००७-१०१५ यस्य बलं तोलितुं शिवोपि सिंहरूपेण परिणत-  
स्तस्य यशोवर्मणः पराक्रमः माहात्म्यं यदृष्टत्वं  
स्ववशे श्रेष्ठत्वं करुणापरत्वं च ।

१०१६-१०३९ कुलकम् ।  
हर्षवतारो यशोवर्मेति कथनव्याजेन पौराणिकस्य  
हरिकृतस्य समुद्रमन्थनस्य वर्णनम् ।

१०४०-१०४३ चक्रकम् ।  
यशोवर्मणो राजप्रतापवर्णनम् ।

१०४४-१०४५ युगलकम् ।  
यशोवर्मणः केशवत्वम् ।

१०४६-१०६३ कुलकम् ।  
पीडिता पृथिवी युवतिरूपपरिणता सती य-  
शोवर्माणं शरणं गतेति तस्य धर्मप्रधान-  
त्वम् ।

१०६४-१०६५ यशोवर्मणश्चन्द्रवंशीयत्वम् ।

१०६६-१०६९ चक्रकम् ।  
यशोवर्मणः सौभाग्यम् ।

१०७०-१०७२ शेषोपि यस्यैतादृशस्य यशो वर्णयितुम् असमर्थः के-  
वयं तस्य यशोवर्मणो गुणवर्णने ।

१०७३-१०७४ तथापि शृणुतैतं महाप्रबन्धं गण्डवहाख्यम् एतस्या  
राज्या अन्ते वक्ष्यमाणम् ।

१०७५-११२० कुलकम् ।

इदानीं तु प्रदोषवेला वर्तते इति वक्तुमिच्छुः कविः  
प्रदोषस्य वर्णनं करोति । प्रदोषवर्णनान्ते तु  
काव्यकरणे सामर्थ्याभावं दर्शयन्नैव शयना-  
वलम्बी जातः ।

११२१ . . . . यशोवर्मचरितकथनासामर्थ्ये कारणमाह ।

११२२-११३८ प्रदोषसमयोचितकामिचर्चा ।

११३९-११६३ प्रदोषे कामिचर्चैव ।

११६४-११८३ ततो निशान्ते जातस्य प्रभातकालस्य वर्णनम् ।

११८४ . . . . यशोवर्मचरितकथनम् आरभते कविः प्रभाते ।

११८५-१२०४ कुलकम् ।

यशोवर्मचरितकथनारम्भे सर्वं भूतजातं किमिव मूर्कं  
किमिव श्रवणपरायणमिवाभूदिति ।

११८५-११९३ सूर्योदयादि ।

११९४-१२०४ कवीनां संबोधनाभिनन्दना-  
लापाः ।

१२०५-१२०६ वाक्पतिकर्तृकं यद् यशोवर्मचरितस्य वर्णनं तत्स-  
मये किं जातम् ।

१२०७-१२०९ येन शत्रुलक्ष्म्यः प्रणयिभ्यो दत्ताः यस्य च विजयाभिषेके  
शत्रुस्त्रीभिश्चामराणि धृतानि तस्य यशोवर्मणः  
पावनं चरितम् इदं शृणुतेति ।

## [ अथ कइरायवप्पइरायस्स गउडवहो ]

पढमंचिअ धवलकओववीमयम्बुरुह-गोयरं णमह ।

हरि-जठर-णिगगमुक्खित्त-णाल-सुत्तंपिव सयंभुं ॥ १ ॥

सो जयइ कणिया-वलय-गब्भ-परिगूढ-विअड-वीअम्मि ।

जो वसइ णिहाणीकय-बहु-बम्भण्डेव्व कमलम्मि ॥ २ ॥

॥ ओं नमः श्रीजिनेन्द्रेभ्यः ॥

॥ १ ॥ प्रथममेव धवलकृतोपवीतम् अम्बुरुहगोचरं नमत हरि-  
जठरनिर्गमोत्क्षिप्तनालसूत्रमिव स्वयंभुवम् ॥ महाप्रलये जगत्त्रयं हरि-  
जठरे तिष्ठति सर्गादौ च ततो निर्गच्छति । इयांस्तु विशेषो ब्रह्मा  
कूटस्थो नित्यः अन्ये तु प्रवाहानित्या इति कविकुलालापाः । अतश्च  
सर्गादौ नित्यशरीरः शुभ्रतरनित्ययज्ञोपवीतकमलासनः सर्गादावभि-  
व्यक्तमात्र एव लक्ष्यते । तदीययज्ञोपवीतं च हरिजठरजलालयादा-  
क्षिप्यमाणपद्मनालसूत्रत्वेनोपमीयते । सौकुमार्यशुभ्रत्वातिशयात् ॥  
२ उपमा चेयं नोद्रेक्षा । इवशब्दयोगात् । उपमा हि तिरोभूतभेदोत्प्रे-  
क्षाभिधीयते । इवशब्दाच्च भिन्नत्वं स्फुटमत्रावगम्यते ॥ अम्बुरुहगोचरं  
कमलविषयं पद्मासनमित्यर्थः ॥

॥ २ ॥ स जयति कर्णिकावलयगर्भगरिगूढविक-बीजे यो व-  
सति निधानीकृतबहुब्रह्माण्ड इव कमले ॥ पद्मकर्णिकागर्भेऽवस्थिताः  
३ पद्माक्षा अण्डाकारत्वात् सूक्ष्मरूपेण ब्रह्माण्डानीव कल्पिताः ॥

तं पणमह तिङ्किच्छिच्छलेण णिवसइ णिवेस-कमलम्मि ।  
 जस्स परमाणु-णिवहोव्व भुवण-निम्माण-पडिवण्णो ॥ ३ ॥  
 अट्ठिअमावत्तन्ती सो जयइ जवुज्जयस्स सा जस्स ।  
 फलिहक्खावलि-कज्जम्मि घडइ बम्भण्ड-परिवाडी ॥ ४ ॥  
 पणमह हेट्ठ-ट्ठिय-वियड-सेस-विस-कन्द-कन्दलाहिनो ।  
 पडिभिण्ण-कण्ह-पङ्कं विणिग्गमं णाहि-णालिणस्स ॥ ५ ॥

॥ ३ ॥ तं प्रणमत तिङ्किच्छिच्छलेण पद्मरजोव्याजेन निवसति  
 निवेशकमले यस्य परमाणुनिवह इव भुवननिर्माणप्रतिपन्नः ॥ ब्रह्मा-  
 ३धिष्ठाने कमले <sup>१</sup>लालमगणितं रजो ब्रह्मणि विवर्तावसरे दुग्धादिप्रथम-  
 विकारानिव स्मारयति । सादृश्यादित्यर्थः । वैशेषिकाभिमतस्य वा  
 ब्रह्मणस्तदभिमतपरमाणूनां च सादृश्यमनुसृत्य वर्णनीयम् ॥

॥ ४ ॥ अस्थितम् अनवरतम् आवर्तमाना स जयति जपोद्यतस्य  
 सा यस्य स्फटिकाक्षावलिकार्ये घटते नित्यस्य ब्रह्मणो विनाशोत्पाद-  
 ३भाजनब्रह्माण्डपरंपरैव ॥ स्फटिकाक्षमालाकार्ये व्याप्रियत इत्यर्थः ।  
 पद्माक्षमालादिकं तु कतिपयकालस्थायित्वान्न नित्यब्रह्मणो जपोपयोगीति  
 तात्पर्यार्थः ॥

॥ ५ ॥ प्रणमत अधःस्थितविकटशेष[विस]कन्दकन्दलात् प्रति-  
 भिन्नकृष्णपङ्कं ससुद्धं नाभिनलिनस्य ॥ बुध्ने स्थितस्य विसकन्दस्य  
 ३कन्दलादङ्कुरात् कृष्णवर्णपङ्कमुपमृद्य पद्मस्य किल संभवः । अयं च  
 संभवतीति संभवः पद्मस्य संबन्धी<sup>२</sup> संभवः पद्माभिव्यङ्ग्यो ब्रह्मा ।  
 शेषाहिरेव विसकन्द इव । शुक्लत्वात् । तस्मादेवाङ्कुरात् । कृष्णो वासु-  
 ६देवः पङ्क इव । कालवर्णत्वात् । तदुपमर्देन संभूतो व्यक्तिं प्राप्तः ॥

<sup>१</sup>So M.H. लीन<sup>०</sup> or लोल<sup>०</sup> ?

<sup>२</sup>M.H. संबन्धासं<sup>०</sup>

वियड-सासि-मण्डलायन्त-सलिल-भरिअम्मि भुवण-वलयम्मि ।  
 हरिणो हरिण-च्छायं विलास-परिसंठियं जयइ ॥ ६ ॥  
 असुरोरट्ठि-णिहंसण-विसट्ठ-धूमावलम्बि-णह-हीरो ।  
 रव-रोस-गहिय-घण-मण्डलोन्व नर-केसरी जयइ ॥ ७ ॥  
 तं णमह समोसरिआ णहग्ग-विहडाविओर-वीढस्स ।  
 जस्स दइच्चम्मि अलद्ध-ववासियच्चैय भुय-दण्डा ॥ ८ ॥  
 णमह विआरिय-दण्डुन्द-रुहिर-पल्लविय-गयण-पेरन्तं ।  
 रिउ-वह-समय-पसारिय-संउञ्जपिव महुमह-मइन्दं ॥ ९ ॥

॥ ६ ॥ विकटशशिमण्डलायमानं च तत् सलिलभृतं च तस्मिन्  
 भुवनवले प्रलयसमये हरेः कृष्णहरिणवर्णच्छायं विलासपरिसंस्थितं  
 ३ क्रीडावस्थानं जयति ॥

॥ ७ ॥ असुरस्य हिरण्यकशिपोरुरसि यान्यस्थानि तेषां निघ-  
 र्धणेनोत्थितो यो धूमस्तदवलग्नखप्रान्तः रवरोषगृहीतघनमण्डल इव  
 ३ नरकेसरी जयति ॥ घनरवमाकर्ण्य कुपितकेसरी घने तलापप्रहारं  
 ददातीति जातिस्वभावः ॥

॥ ८ ॥ तं नमत समपसृता नखाग्रस्पर्शमात्रेण विवटितोरःस्थलपी-  
 ठत्वाद्यस्य दैत्ये हिरण्यकशिपावलब्धव्यवसाया एव भुजदण्डाः ॥  
 ३ नखाग्रस्पर्शमात्रेणैव दानवस्य व्यापादितत्वात् कृतकार्यत्वान्निवृत्तव्यवसायाः  
 सन्तो व्यावृत्ता हरिभुजा इत्यर्थः ॥

॥ ९ ॥ नमत विदारितदानवेन्द्ररुधिरपल्लवितगगनपर्यन्तं रिपु-  
 वधसमयप्रसारितसंध्यामिव मधुमथमृगेन्द्रम् ॥ हिरण्यकशिपुना हि  
 ३ तपोबलेन वरो लब्धो दिवा रात्रौ वा शस्त्रेण भूमौ स्वर्गे वा मानुषान्मृ-

मुक्तेवि णर-मइन्दत्तणम्मि बुक्कार-कलुसिय-गलस्स ।  
 हरिणो जयइ चिरं विहय-सइ-परिघघरा वाणी ॥ १० ॥  
 अवहीरिय-दिग्गय-चन्द-हरिण-पल अब्भ-जाल-रासियस्स ।  
 असुरेच्चिय संरम्भा जयन्ति माया-मइन्दस्स ॥ ११ ॥  
 रव-रोस-दलिय-घण-णिरवलम्ब-संघडिय-तडि-कडप्पोव्व ।  
 णर-हरिणो जयइ कडार-केसरो कन्धरा-बन्धो ॥ १२ ॥

गाढ्वा वधो मा भूदिति । तदर्थं जात्यन्तरमाश्रित्य नलैरुत्सङ्गो विधाय  
 व्यापादितः संध्यायाम् । तत्र रुधिररञ्जितगगनपर्यन्तत्वेन द्वितीया  
 ६ कपटसंध्येव निर्मितेत्येषा कल्पना ॥

॥ १० ॥ दानवेन्द्रं हत्वा मुक्तेपि त्यक्तेपि नरमृगेन्द्रत्वे बृङ्क्षा-  
 रेण गर्जितेन कलुषितगलस्य हतशक्तिकण्ठस्य हरेर्जयति चिरं विहता  
 ३ अन्यशब्दा यया सा विहतशब्दा सा चासौ परिघर्घरा वाणी ॥  
 दानवहननसातिशयकोपगर्जितविहितकण्ठवासनया घर्घरापि हरिवाणी  
 शब्दान्तराण्यभिभवतीति तात्पर्यार्थः ।

॥ ११ ॥ अवधीरिता दिग्गजास्तथा चन्द्रहरिणश्चन्द्रशरीरस्थो  
 मृगस्तथा प्रलयाभ्रजालरसितं येन तस्य असुर एव संरम्भा व्यापा-  
 ३ दनव्यापारा जयन्ति मायामृगेन्द्रस्य ॥ अस्य सिंहत्वं मायानिर्मितं  
 किमपि लोकोत्तरं महाप्रभावाभिभवैकरसिकमिति तात्पर्यार्थः ॥

॥ १२ ॥ रवरोषदलितघनत्वेन निरालम्बनत्वात् संघटिततडिस्कट-  
 [प्र] इव हरिहरेर्नारायणसिंहस्य जयति कडारकेसरः कन्धराबन्धः ॥  
 ३ कटप्रः समूहः । कडाराः कपिलाः । केसराः सटाः ॥

दाढा महा-वराहस्स वयण-मग्गेण णिग्गया जयइ ।  
 उयर-ट्ठिअ-णाही-कमल-कन्द-मूलाहिव मुणाली ॥ १३ ॥  
 तं णमह जो वराहत्तणम्मि फण-मणि-घडन्त-पडिविम्बो ।  
 सेस-ट्ठिअं पि वसुहं वहइव्व पहाव-संकन्तो ॥ १४ ॥  
 हेट्ठ-ट्ठिय-सूर-णिवारणा अं छतं अहो इव वहन्ती ।  
 जयइ ससेसा वाराह-सास-दूरुक्खवा पुहवी ॥ १५ ॥

॥ १३ ॥ दंष्ट्रा महावराहस्य वदनमार्गेण निर्गता जयति  
 उदरस्थितनाभिकमलकन्दमूलादिव मृणालिका विसाङ्कुरः ॥

॥ १४ ॥ तं नमत यो वराहत्वे वराहत्वदशायां फणमणिघ-  
 टमानप्रतिबिम्बः<sup>१</sup> शेषस्थितामपि वसुधां वहतीव प्रभावसंक्रान्तः ॥  
 ३ हरिस्तावच्छेषपृष्ठशायीति प्रसिद्धम् । शरीरिणा च शेषपृष्ठे शयनं  
 संभवति । कामचारपरिगृहीतं च भगवतः किमपि शरीरम् । तत्र  
 यदा महावराहशरीरः शेषशयनशायी तदा फणमणिप्रतिबिम्बि-  
 ६ तशरीर एवं संकल्प्यते । यदुत शेषे धारयत्यपि भुवं हिर-  
 ण्याक्षासुरापहतामिवान्यदापि वराहरूपेण मायया प्रभावमाहा-  
 ९ त्येन संक्रान्तो वराहरूपेण स्वयमेव धरणीं धर्तुं समर्थो  
 ९ हरिरिति ॥

॥ १५ ॥ अधःस्थितसूरनिवारणाय छत्रमध इव वहन्ती जयति  
 सशेषा वाराहश्वासदूरोत्क्षिप्ता पृथिवी ॥ वाराहश्वासेन दूरतरमुत्क्षि-  
 ३ तया पृथिव्या बुद्धीकृतादित्यातपनिवारणाय कुण्डलीभूतः शेष-  
 ३ त्रीकृत इत्युत्प्रेक्ष्यते ॥



अङ्गाई विण्हुणो वामणत्तणे विसम-मास-थउडाई ।  
 मडहोयर-णपहुप्पन्त-भुवण-भरिआईव जयन्ति ॥ १६ ॥  
 जयइ धरमुद्धरन्तो भर-गीसारिय-मुहग्ग-चलणेण ।  
 णिय-देहेण करेणव पञ्चङ्गुलिणा महा-कुम्भो ॥ १७ ॥  
 रक्खउ वो रोम-लया माया-माहिलत्तणे महुमहस्स ।  
 गूढोयर-तामरसानुसारिणी भमर-मालव्व ॥ १८ ॥  
 सो जयइ जस्स जुवइत्तणम्मि खामो अरोसरन्तेहिं ।  
 भुवणोहिंव थण-जहणाण गारवं किंपि णिव्वडियं ॥ १९ ॥

॥ १६ ॥ अङ्गानि विष्णोर्वामनत्वे विषममांसत्वेन निम्नोन्नतानि  
 अल्पोदरेऽपर्याप्तैरावर्तमानैर्भुवनैर्भूतानिवेत्युत्प्रेक्ष्यते । अल्पोदराभ्यन्तरे-  
 ३ तिसंकटत्वात् स्वैरेणावर्तमानानां भुवनवासिनां जङ्घादिकमिव द्विगुणी-  
 भूतभस्त्रादिकस्येव वैषम्यकारणं वामनशरीरस्येत्यर्थः ॥

॥ १७ ॥ जयति धरामुद्धरन्भरनिःसारितमुखाग्रचरणेन<sup>१</sup> निज-  
 देहेन करेणैव पञ्चाङ्गुलिना महाकूर्मः ॥ कचिद्दीहङ्गुलिणेति पाठः । तत्र  
 ३ दीर्घाङ्गुलिनेत्यर्थः ॥

॥ १८ ॥ रक्षतु वो रोमलता मायामहिलात्वे मधुमथनस्य गूढो-  
 दरतामरसानुसारिणी भ्रमरमालेव ॥ असुरैरमृतेऽपन्हुते मायामहिला-  
 ३ शरीरं दिव्यरूपं भगवता निर्मितम् । तत्र नाभेरुत्थिता रोमराजिर्भ्रमर-  
 मालेव गुप्तोदराभ्यन्तरव्यवस्थितपद्मं पद्मनाभस्य सूचयतीवेत्यर्थः ॥

॥ १९ ॥ स जयति यस्य युवतित्वे क्षामोदरादपसरद्भिर्भुवनैरिव  
 स्तनजघनानां गौरवं किमपि प्रतिपन्नमापादितम् ॥ भगवतः किल  
 ३ भुवनान्युदरस्थितानि । आश्रितयुवतिभावस्योदरादतितनोरपसृतानि त-  
 त्रावर्तनात् । अपसृत्य च स्तनयोर्जघने च स्थितानीति कृत्वा स्तनयो-  
 र्जघनस्य च गुरुत्वं जातमित्युत्प्रेक्ष्यते ॥

सो जयइ जामइलायमाण-मुहलालि-वलय-परिआलं ।  
लच्छि-निवेशन्तेउर-वइंव जो वहइ वण-मालं ॥ २० ॥  
बालत्तणम्मि हरिणो जयइ जसोआएँ चुम्बियं वयणं ।  
पडिसिद्ध-नाहि-मग्गुद्ध-णिग्गयं पुण्डरीयंव ॥ २१ ॥  
णह-रेहा राहा-कारणाओँ करुणं हरन्तु वो सरसा ।  
वच्छ-त्थलम्मि कोत्थुह-किरणाअन्तीओँ कण्हस्स ॥ २२ ॥  
तं णमह जेण अज्जवि विलूण-कण्ठस्स राहुणो वलइ ।  
दुक्खमानिच्चरियंचिय अमूल-लहुएहिँ सासेहिँ ॥ २३ ॥

॥ २० ॥ स जयति यामिकायमानमुखरालिवलयपरिवृतां ल-  
क्ष्मीनिवेशान्तःपुरवृत्तिमिव यो वहति वनमालां वक्षसा ॥ यामः प्रहर-  
३स्तत्र नियुक्ता यामिकाः प्राहरिकास्तद्वन्मुखरा अमरवर्गाः परिवारो  
यस्यास्तां वनमालां लक्ष्म्या निवेशार्थमन्तःपुरं हरिवक्षस्तत्र वृत्तिमिव  
परिवेषमिव । त्रियते येन वृत्तिर्नानापुष्पपत्रफलविनिर्मिता सम्बनमाला ॥

॥ २१ ॥ बालत्वे हरेर्जयति यशोदया चुम्बितं वदनं प्रति-  
षिद्धनाभिमारोर्ध्व<sup>१</sup>निर्गतं पुण्डरीकमिव ॥

॥ २२ ॥ नखरेखा राधाकरणा राधया गोप्या निर्मिताः  
करजप्रहाराः करुणानिमित्तं संसारदुःखं हरन्तु नाशयन्तु सरसा  
३आर्द्रा वक्षःस्थले कौस्तुभाकिरणायमानाः कृष्णस्य ॥

॥ २३ ॥ तं नमत्त येनाद्यापि विलूनकण्ठस्य राहोर्वलति परिभ्रमति  
दुःखम् । कीदृशम् । अनिच्चरिअं चिय । अनिर्वर्णितम् असूचितमेव ।  
३शिरोमात्रात्मकत्वेन नाभिप्रदेशोत्थितदुःखसूचकदीर्घनिःश्वासाभावात् ।

पणमह बलस्स हुंकार-भय-वंसा घोलमाण-जउणेव्व ।  
 मय-दोस-सिद्धिल-कसणावरिल्ल-संदाणिण् चलणे ॥ २४ ॥  
 अन्तो-संलीण-फणा-सहस्स-रयण-प्पहंपिव वमन्ती ।  
 हलिणो मयारुणा विह्वेउ दुरियाई वो दिट्ठी ॥ २५ ॥  
 अप्पाण-गमिय-वियणत्तणेण भर-दलिय-सेस-कुम्माण ।  
 णिरुवालम्भं बल-केसवाण परिवग्गियं जयइ ॥ २६ ॥

तदेवं<sup>१</sup> मूललघुएहिं सासेहिं मूललघुकैः श्वासैः । असूचितमित्यन्वयः ।  
 मूलकेन लघुका मूललघुकास्तैर्नाभिमूलस्य महतो विरहाल्लघुत्वम् ॥

॥ २४ ॥ प्रणमत बलस्य बलभद्रस्य हुंकारभयवशाद्भूषणमान-  
 यमुनाविव मददोषगालितकृष्णोत्तरीयावष्टब्धौ चरणौ<sup>२</sup> ॥ क्षीवस्यो-  
 ३त्तरीयं पादयोर्विगलितं विश्राम्यति । तच्च कृष्णवर्ण<sup>३</sup>त्वाद्यमुनात्वे-  
 नोत्प्रेक्ष्यते । क्षीबश्च कुपित इव हुंकारान् विमुञ्चति । तद्भयपरावृ-  
 त्तापादपतितत्वं च यमुनायाः ॥

॥ २५ ॥ अन्तःसंलीनफणासहस्ररत्नप्रभामिव वमन्ती हलिनो  
 मदारुणा<sup>४</sup> विद्रावयतु दुरितानि वो दृष्टिः ॥ शरीराभ्यन्तरप्रगोषित-  
 ३फणगणो हलधरः शेषावतारत्वात् परिकल्प्यते<sup>५</sup> मदारुणत्वाच्च दृष्टिः  
 फलामणिप्रभेव विभाव्यते ॥

॥ २६ ॥ आत्मगमितदेवनत्वेन भरदलितशेषकूर्मयोर्निरुपा-  
 लम्भं बलकेशवयोः परिवर्लितं जयति ॥ शेषकूर्मौ बलवासुदेव-  
 ३योरात्मभूतौ । तेन ताभ्यां शेषकूर्मौ विदलयद्भ्यामात्मन्येव दुःखा-  
 त्तिका वेदना गमिता भवति<sup>६</sup> वलाद्भ्याम् । आत्मपीडा च नोपाल-  
 म्भास्पदम् ॥

<sup>१</sup>MH. तद्वेक. <sup>२</sup>MH. वलनौ. <sup>३</sup>MH. <sup>०</sup>त्वाच्च य<sup>०</sup>.

<sup>४</sup>MH. महारुणा. <sup>५</sup>MH. <sup>०</sup>कल्पते. <sup>६</sup>MH. वलाद्भ्याम्.

तं णमह पीय-वसनं जो वहइ सहाव-सामल-च्छायं ।  
 दिअस-णिसा-लय-णिगगम-विहाय-सबलंपिव सरीरं ॥ २७ ॥  
 सिरि-थण-णिवेस-मग्गा जयन्ति भिण्णङ्गराय-णिव्वडिया ।  
 वच्छम्मि णाहि-णालिणी-दलायमाणा महुमहस्स ॥ २८ ॥  
 सो जयइ जस्स णाडाल-लोयणासङ्गिणी भुमय-लेहा ।  
 अज्जवि दीसइ कामस्स दाह-कसणा धणु-लयव्व ॥ २९ ॥  
 तं णमह काम-णेहा अज्जवि धारेइ जो जडा-बद्धं ॥  
 तइअ-णयणगि-णिवडण-कय-ववसायंपिव मियङ्कं ॥ ३० ॥

॥ २७ ॥ तं हरिं नमत पीतवसनं यो वहति स्वभावश्यामल-  
 च्छायं दिवसस्य निशायाश्च यौ लयनिर्गमौ तयोर्विभागौ ताम्य-  
 ३ शबलमिव शरीरम् ॥ ॥ अन्तिमं तृतीयं ॥

॥ २८ ॥ श्रियः स्तनयोर्ये निवेशमार्गाः संपर्शप्रदेशास्ते  
 भिन्नेन प्रस्वेदादिव गलितेनाङ्गरागेण निर्वृत्ता बिम्बेन लष्टे यस्य निर्वृ-  
 ३ वक्षसि नाभिपङ्कजदलायमाना मधुमथनस्य ॥ ॥ दत्तोद्धृतं ॥

॥ २९ ॥ स जयति यस्य ललाटलोचनासङ्गिणी भ्रूलेखा  
 दृश्यते कामस्य दाहकृष्णा धनुर्लतेव ॥ जितस्य प्रहरणं जेस्तं अष्टं तत्  
 यतीत्युपमाबीजमाहुः ॥ ॥ मेव तृतीया ॥

॥ ३० ॥ तं नमत कामस्नेहादद्यापि धारयति यो जटा-  
 यनयनाग्निनिपतनकृतव्यवसायमिव मृगाङ्गम् ॥ चन्द्रमाः  
 तृतीयनयनाग्नौ पतितुमिच्छति । कामस्नेहात् तृतीयनयनाग्नि-  
 व्यवसायमिति संबन्धः ॥ ॥ शासया हरे शून्यं तल्लव ॥

सो वो सुहाहँ उवणेउ वियड-तइअच्छि-पेछियं जस्स ।  
 णिवसइ सीसम्मि ससि-च्छलेण णिययंपिव णडालं ॥ ३१ ॥  
 कट्टिय-कुसुम-रउकर-कडार-चाव-च्छलेण सो जण ।  
 आहिधाविऊण गिलिओव्व जस्स तइअच्छिणा ।। ३२ ॥  
 मउडुच्छङ्ग-परिगह-मियङ्क-जोण्हावभासिणो णमह ।  
 निच्चंचिय पसु-वइणो परिद्वियं वामण-च्छायं ॥ ३३ ॥  
 जयइ जडा-संजमणं पसु-वइणो जलहि-महण-विरमम्मि ।  
 सिद्धिलेण सेल-निहसण-किलन्त-वच्छेण वासुइणा ॥ ३४ ॥

॥ ३१ ॥ स वः सुखान्युपनयतु विकटतृतीयाक्षिप्रेरितं यस्य  
 शिवसति शिरसि शशिच्छलेन निजकमिव ललाटम् ॥ ललाटवपा-  
 सादृश्याच्चन्द्रवण्डस्यैवसुपमा ॥

॥ ३२ ॥ आकृष्टकुसुमरजस उत्करकडारचापच्छलेन स जयति  
 मिधाव्य निर्गण इव यस्य तृतीयेन क्षणा कामः ॥ तृतीयनयनाग्निना  
 बत् किल कामो दग्धो हरस्य । स चाकर्णान्ताकृष्टमण्डलीकृतकुसु-  
 चापस्तदा बभूव । तत्राकृष्यमाणे कुसुमधनुष्युर्ध्वानो योसौ कुसु-  
 मरजस उत्करस्तेन कडारं लोहितं मण्डलीभूतत्वाच्च वेष्टितकाम-  
 शिरं कुसुमधनुः । तच्छलेन तृतीयनयनेनेव कामो धावित्वा निर्गणं  
 ते कविना कल्पितम् ॥

॥ ३३ ॥ मुकुटोत्सङ्गपरिग्रहमृगाङ्गज्योत्स्नावभासिनो नमत  
 त्यमेव पशुपतेः परिस्थितमवस्थानं कीदृशं वामना छाया यस्य  
 तामनच्छायम् ॥ चतुर्दिक्प्रसृतशिरश्चन्द्रालोकसंकोचितत्वाच्छायाया  
 तनच्छायस्त्वं हरदेहस्य ॥

॥ ३४ ॥ जयति जटासंयमनं पशुपतेर्जलधिमथनविरमे शि-  
 मेन शैलानिघर्षणक्लान्तवक्षसा वासुकिना ॥

पत्थारोसण-तरलिय-करडुल्ला-मालिय-तम्बिर-णडालं ।

पडिसिद्ध-तइअ-णयणुगमंव णामिमो हर-किरायं ॥ ३५ ॥

सो जयइ ज्ञात्ति-कवलिय-विसस्स कण्ठम्मि जस्स णिव्वडिया ।

खण-दिण्णुव्वत्त-कयन्त-पास-णहसोवमा रेहा ॥ ३६ ॥

तं पणमह जो सीसाउ कहविं ल्हसिय-दियं समुच्चइ ।

अज्जवि कुसुमीकय-केसवच्छि-वत्तंव तइ आच्छिं ॥ ३७ ॥

॥ ३५ ॥ पार्थ प्रति यो रोषस्तेन तरलिता याः कराडुल्यस्त  
भिर्मलितत्वात्ताम्रं ललाटं यस्य तं प्रतिषिद्धतृतीयनयनोद्गममिव नमाम  
३हरकिरातम् ॥ अडुल्या ललाटं विमर्शता तृतीयनेत्रोद्गम इव वारित  
अर्जुनो भक्तो मां शंकरत्वेन मा ज्ञासीद्वाहो<sup>१</sup> वास्य तीव्रतमतृतीय  
नेत्रान्मा भूदिति धिया ॥

॥ ३६ ॥ स जयति क्षटिति कवलितविषस्य कण्ठे यस्य निर्व  
त्ताभिव्यक्ता क्षणदत्तोद्भूतकृतान्तपाशनिधपोपमा रेखा ॥ दत्तोद्भू  
३वेष्टितोद्वेष्टितः ॥

॥ ३७ ॥ तं प्रणमत यः शीर्षात्कथमपि द्रुसितं अष्टं त  
स्थितं समुद्रहति अद्यापि कुसुमीकृतकेशवाक्षिपत्रमिव तृतीया  
३तृतीयलोचनम् ॥ केशवे<sup>२</sup> हरमाराधयति भक्तिजिज्ञासया ह्ये  
तृतीयनेत्रं ललाटात्प्रच्यावितम् । ततः केशवेन तृतीयनेत्रशून्यं<sup>३</sup> तल्लव  
दृष्ट्वा निजम् अक्षि पूजार्थं पत्रव्याजेनारोपितमिति प्रसिद्धिः ।  
६मैरिव हि पत्रैरपि पूजा प्रसिद्धा ॥

उवरि-ट्टिय-चन्दालोय-पुञ्जिया जयइ कण्ठ-मूलम्मि ।  
 सीस-च्छायव्व विसप्पहामई थाणुणो रेहा ॥ ३८ ॥  
 देहद्वद्ध-परिट्टिय-गोरि-हराराहणेक-हिययंव ।  
 खण्डत्तणेण पणमह पारिट्टियं तिणयण-मियङ्कं ॥ ३९ ॥  
 तं णमह जस्स मुह-घडिय-ससि-अला-सुत्तिणा चिरं पीआ ।  
 सीसम्मि सयण्हेणव सुर-सरि-धारा कवालेण ॥ ४० ॥  
 घोलिर-कडार-तारं णडाल-णयणं पिणाइणो णमह ।  
 अज्जवि खयाहुई-कय-जलन्त-बम्भण्ड-पिण्डंव ॥ ४१ ॥

॥ ३८ ॥ उपरिस्थितचन्द्रालोकपुञ्जिता जयति कण्ठमूले  
 शिरश्छायेव विषप्रभामयी स्थाणो रेखा ॥

॥ ३९ ॥ देहार्धपरिष्ठितगौरीहराराधनैकहृदयमिव खण्डत्वेन  
 प्रणमत परिष्ठितं त्रिनयनमृगाङ्गम् ॥ हरशिरःस्थितश्चन्द्रः कलामा-  
 त्रत्वात् स्वभावेन खण्डः । तत्र कवेरूपेक्षा । देहार्धरूपेण स्थितयो-  
 ३ देवयोराराधनायेव चन्द्रेण तदनुकारात् खण्डत्वमाश्रितं तथाविधं चन्द्रं  
 प्रणमत ॥

॥ ४० ॥ तं नमत यस्य मुखघटितशशिशैकलशुक्त्या चिरं  
 पीता शिरसि सतृण्णेनेव सुरसरिद्वारा कपालेन ॥ शिरसि भगवतो  
 १ दिवो निपतिता गङ्गा मूर्धानं गतेति प्रथितम् । तत्रापेक्षा । हरशिर-  
 २ स्यलंकारत्वेन व्यवस्थितं यत्कपालं तेन कर्तृभूतेन चासौ धारामात्रवत्पीता  
 ३ शशिकलैव शुक्तिस्तथा करणभूतयेव । अतो यदीयकपालमात्रस्येदृशं  
 ४ म्भूत्येवमाहात्म्यं तं प्रणमतेत्यर्थः ॥

—रामनच ॥ ४१ ॥ १ धूर्णनशीलकपिलतारं ललाटनयनं पिनाकिनो नमत ।

नच्छ



तं णमह कुलंपिव जस्स सुलह-संभावेण परिहरन्तो ।  
 अज्जवि वाणमणङ्गो णो मुयइ भआ कुमारम्मि ॥ ४२ ॥  
 सा जयइ नेउरिल्लेण जीएँ चलणेण ताडिय-कवन्धो ।  
 उब्भिण्ण-रुहिर-कुसुमो जाओ महिसासुरासोओ ॥ ४३ ॥  
 पढम-हरालिङ्गण-लज्जियाएँ अज्जाएँ वो सुहं देन्तु ।  
 कण्ठ-पहावलम्बण-थोअ-त्थामाई अच्छीइ ॥ ४४ ॥

क्वचित्तु जयतीति पाठः । अद्यापि क्षयाहुतीकृतज्वलद्ब्रह्माण्डपिण्डमिव ॥  
 ३ महाप्रलयकाले किल हरललाटलोचनोत्थेन बाहुिना त्रैलोक्यं दग्धमिति  
 ब्रह्माण्डसमूहो ब्रह्माण्डमेव वा पिण्डप्रख्यं ललाटनयनाग्नेराहुतिर्जाता ।  
 अतोद्यापि जाज्वल्यमानत्वाज्ज्वलद्ब्रह्माण्डपिण्डमिव स्थितमिति क-  
 दल्प्यते ॥

॥ ४२ ॥ तं नमत कुलं इव यस्य सुलभसंभावनां परिहरन् अद्यापि  
 बाणमनङ्गो न मुञ्चति भयात् कुमारे ॥ हरसुतः कुमारः किल ब्रह्मचारी ।  
 ३ तत्र कवेरुपेक्षा । व्यापारितबाणोहं हरेण दग्धस्ततो न्योपि तत्कुलप्रसूतो  
 महहनक्षमस्तेन कुमारोपि मां मा धाक्षीदिति भयादिव कुमारे कामेन  
 बाणा न व्यापारिता इत्यर्थः ॥

॥ ४३ ॥ सा जयति [ नूपुरवता ] यस्याश्ररणेन ताडितस्कन्धः  
 उद्गोर्णरुधिरकुसुमो जातो महिषासुराशोकः ॥ इल्लशब्दः प्राकृते  
 ३ मत्वर्थीयः ॥

॥ ४४ ॥ प्रथमहरालिङ्गनलज्जिताया आर्याया वः सुखं दत्ताम्  
 कण्ठे या प्रभा कालकूटसंबन्धिनी तदवलम्बनेन स्तोत्रं स्थाप्य व  
 ३ ययोस्ते आक्षिणी ॥



भमियं पलभ-पओसे विविह-कवालम्मि णमह कालीए ।  
 मिलिआसेस-णिसा-लक्ख-विसम-बहु-चन्द-खण्डेव्व ॥ ४५ ॥  
 डिम्बं वो चामुण्डाएँ पिहु-सिरा-दण्ड-मण्डणं हरउ ।  
 मडहोअर-णपहुप्पन्त-वलय-भरियंपिव सरीरं ॥ ४६ ॥  
 सा जयइ चउ-मुहासण-तामरस-दलोयरेसु दुल्ललिया ।  
 कइ-जीहा-णिवहेसु अ जा णिमिय-पयं परिब्भमइ ॥ ४७ ॥

॥ ४५ ॥ भ्रान्तं भ्रमणं प्रलय एव रातिरिव तस्य प्रदोष उपक्रम-  
 स्तस्मिन् विविधकपाले नमत काल्याः कालरात्रेः । प्रलये हि कालरात्रिः  
 ३ प्रभवतीति वार्ता । अत उत्प्रेक्ष्यते । मिलिताशेषनिशालक्षविषमबहु-  
 चन्द्रखण्ड इव ॥ स्थूलसूक्ष्मादिभेदभिन्नानि काल्या अलंकरणभूतानि यानि  
 कपालानि तानि चन्द्रखण्डानीव प्रतिपदादिसंबन्धीनि सर्गे क्रमभावी-  
 ६ न्यपि प्रलये संघटितानि ॥

॥ ४६ ॥ भयं वक्ष्यामुण्डायाः संबन्धि पृथुशिरादण्डमण्डनं हरतु  
 अल्पोदरापर्याप्तान्त्रवलयभृतमिव शरीरम् ॥ डिम्बं भयम् । शिरा नाड्यः ।  
 ३ मडहं अल्पम् । णपहुप्पन्तम् अपर्याप्तम् अवर्तमानम् अमात् । कचिचु  
 वलयवलियंपिवेति पाठः । अन्त्रवलयवलितमिव शरीरमिति तत्रार्थः ।  
 तत्रोदरं देव्या वलयभाण्डत्वे प्रकल्पितम् ॥

॥ ४७ ॥ सा जयति चतुर्मुखासनतामरसदलोदरेषु दुर्ललिता कवि-  
 जिह्वानिवहेषु च या निहितपदं कृत्वा परिभ्रमति ॥ निवहेसु वेति  
 ३ कचित्पाठः । तत्र इवशब्दो भिन्नक्रमः । दुर्ललिता हेवाकिनां [sic] ।  
 अत्र गम्यमाना सरस्वती पूर्वार्धे हंसीत्वे कल्पिता ब्रह्मवदनविनिर्गतत्वेन  
 ब्रह्मासनीभूतकमलदलान्तराललीलालम्पटत्वात् । कविजिह्वानिवहेषु चेति  
 ३ इतरहंस्याः सकाशाद्यातिरेक उक्तः ॥

तं णमह जस्स दीसइ बिम्बं विच्छाय-लञ्छण-च्छायं ।  
 गङ्गा-णिगम-परिगलिय-मञ्ज-लावण-तुच्छं ॥ ४८ ॥  
 वेरुलिय-णिहा तं णमह जस्स ते सन्दणं परिवहन्ति ।  
 तादियस-पढम-पेल्लिय-तम-मइलङ्गा-इव तुरंगा ॥ ४९ ॥  
 जयइ जय-रक्खणे पुञ्जियं जं फुरइ पयणुअं रविणो ।  
 पलयाम्मि जं च पविरल्लियं बहलाइ गो-जालं ॥ ५० ॥  
 तं णमह कोल-तुलणे सयल-फणा-माणि-पसत्त-पडिबिम्बं ।  
 उव्वहइव जो बहु-सिर-विहत्त-लहुयं धरा-वल्लयं ॥ ५१ ॥

॥ ४८ ॥ तं चन्द्रं सामर्थ्यगम्यं नमत यस्य दृश्यते बिम्बं [विच्छा-  
 यलाञ्छनच्छायम् ।] विच्छायत्वे निमित्तमुत्प्रेक्षते । गगननदीपरिनिर्ग-  
 ३मपरिगलितमध्यलावण्यतया तुच्छमिव ॥

॥ ४९ ॥ वैदूर्यनिभा हरिदश्वास्तं नमत यस्य ते स्यन्दनं परिव-  
 हन्ति । प्रतिदिवसप्रथमप्रेरिततमोमालिनाङ्गा इव [ तुरंगाः ॥ ] प्रथम-  
 ३मरुणेन प्रेरितं यत्तमस्तेनैव मालिनाङ्गा इत्युत्प्रेक्षा ॥

॥ ५० ॥ जयति जगद्रक्षणे पुञ्जितमिव यत्स्फुरति प्रतनुकं रवेः  
 प्रलये यच्च प्रविरेलितमिव प्रसारितमिव बहलायते गोजालं रश्मि-  
 ३समूहः ॥

॥ ५१ ॥ [ तं नमत ] कौलः क्रोडः सूकराकास्तेन तोलने  
 क्षितिवलयस्य क्रियमाणे सति सकलफणामणिप्रसक्तप्रतिबिम्बमुद्वहतीव  
 ३[यो] बहुशिरोविभक्तलघुकं धरावल्लयम् ॥ नरसिंहवदहिवराहशरीरं शब-  
 लमागमे कविना कचिद्वृष्टम् । शेषमनादृत्य वा जलधौ ममे भूवल्लये  
 शेषसहायत्वेन सूकरशरीरं भगवता निर्मितमनुसर्तव्यम् ॥

पणमह कालिन्दी-सलिल-दण्ड-घडियंव सुर-सारि-प्पवहं ।  
 दन्त-क्खम्भं वीसन्त-वियड-हत्थं गय-मुहस्स ॥ ५२ ॥  
 तं णमह गय-मुहं वियड-दन्त-कर-दण्ड-कलण-लीलासु ।  
 मिलिय-हिमवन्त-विज्ज्जेव्व कुणइ जो मेरु-पण्भारे ॥ ५३ ॥  
 गण-वइणो सइ-संगय-गोरी-हर-पेम्म-राय-विलियस्स ।  
 दन्तो वाम-मुहदन्त-पुज्जिओ जयइ हासोव्व ॥ ५४ ॥

॥ ५२ ॥ [ 'प्रणमत कालिन्दीसलिलदण्डघटितमिव सुरसारिष्ववाहं  
 दन्तस्तम्भं विश्रान्तविकटहस्तं गजमुखस्य ॥ ]

॥ ५३ ॥ तं नमत गजमुखं गणपतिं विकटेन दन्तेन करदण्डस्य  
 यानि कलनानि धारणानि ता एव लीलास्तासु विषयभूतासु मिलितहि-  
 ३मवद्विन्ध्यानिव करोति यो मेरुप्राग्भारान्विभवान् अवयवादीन् [sic] ॥  
 दन्तशौक्ल्यमहत्त्वाभ्यां हिमवानिव करकृष्णत्वाद्विन्ध्य इव । गणपतिशरीरं  
 च सिन्दूररागान्महत्त्वातिशयाच्च मेरुप्राग्भाराननुकरोति । तेनायमर्थः ।  
 ६यो मेरुप्राग्भाराननुकरोति विकटदन्तकरदण्डकलनलीलासु च यो मिलित-  
 हिमवद्विन्ध्य इव दृश्यते तं गजमुखं नमत ॥ कचित्पाठो मेरुपण्भारो  
 इति । तत्रायमन्वयः । यो मेरुप्राग्भारः स विकटदन्तकरदण्डकलनली-  
 ९लासु मिलितहिमवद्विन्ध्य इव करोति कार्याणि तं नमतेति ॥

॥ ५४ ॥ गणपतेः सदासंगतगौरीहरप्रेमरागव्रीडितस्य दन्तो वैलि-  
 तमुखार्धान्तपुञ्जितो जयति हास इव ॥ पुञ्जीकृतो हास इवेत्य-  
 ३न्वयः । अर्धनारीश्वरत्वेन सदा संगतत्वे कुमारगणपती वाग्धूतं  
 चक्रतुः । यः क्षितिं क्षणेन प्रदक्षिणीकरोति स जयति यस्य च

1 MH. has no commentary on this verse, which is given in J. P.  
 De. K. 2 MH. वाग्धूतं.

णमह दण्ड-निहणे माया-महु-सूयणं उवेन्तीए ।

माणिय-तरलत्तण-विभमाई भमियाई लच्छीए ॥ ५५ ॥

हत्थालम्बिय-पङ्कय-मियङ्कमुयहीउ निगगयं जयइ ।

आसङ्खिय-णिय-आणण-सोहग-गुणाएव सिरीए ॥ ५६ ॥

कोसुम-धणु बाण-ग्गह-सोह-लग्ग-भमरेव्व कामस्स ।

ओप्पुंसिय-रइ-पणयंसु-कज्जलङ्के करे णमह ॥ ५७ ॥

पराजयस्तेन यथासंभवं मयूरवाहनस्यान्यतरदन्तस्य वा परित्यागः  
कर्तव्यः । तत्र धीमता कुमारेण मातुः प्रदाक्षिणां कृत्वा जितो गण-  
३पतिः । ततस्तेनान्यतरदशनपरित्यागो विहितः । वाम[मुह]द्वन्तपुञ्जिओ  
इति पाठे वाम[मुखा]र्धान्तपुञ्जित इत्यर्थः ॥

॥ ५५ ॥ नमत दानवेन्द्रनिघने मायामधुसूदनपुपयान्त्या मानित-  
तरलत्वविभ्रमाणि भ्रान्तानि लक्ष्म्याः ॥ लक्ष्मीर्मायानरसिंहस्य शोभते ।  
३ अस्याश्च त्रैलोक्यकण्ठकदैयनिपातनोचितचेष्टा<sup>१</sup> विभ्रान्ताश्च तेषां विभ्रमा  
धिलासास्ते तैर्भ्रान्तैः संमानिताः सस्कृता इत्यप्रयासोक्तिरियं रिपुनि-  
पातने ॥

॥ ५६ ॥ हस्तावलम्बितपङ्कजमृगाङ्गुम् उदधोर्निर्गत<sup>२</sup> जयति संभावि-  
तनिजकाननसौभाग्यगुणाया इव श्रियाः ॥ एकत्र करे पद्मम् अपरत्र  
३ शशाङ्कं निधाय लक्ष्मीर्जलधिविनिर्गतेति कविना कल्पितम् । तत्रास्त्रे-  
क्ष्यते । असिद्धौ भाग्याभ्यामाभ्यामपि<sup>३</sup> चन्द्रपद्माभ्यां मन्मुखं सुन्दरतमं  
दृश्यतामिति दर्शनार्थमिव ताभ्यां सह श्रियाता ॥

॥ ५७ ॥ कौसुमधनुर्बाणग्रहणसौरभलम्भमराविव कामभ्य उप्पुंसितर-  
तिप्रणयाश्रुकज्जलनाङ्कितौ कौ नमत ॥

देउ सुहं वो पसु-वइ-सिराहि गोरी-विमूरियव्वेहिं ।  
 सांवालम्भव्व हिमालअङ्क-परिघोलिरी गङ्गा ॥ ५८ ॥  
 सा जयइ हर सिरत्थम्मि जीए सलिलम्मि घोलिर-कवालो ।  
 अज्जवि पियामहत्तणमणहं चउराणणो वहइ ॥ ५९ ॥  
 हरि-चलण-णह-प्पहाए विच्छोलियं व पढमयं ।  
 हर-सासिणो पायएहिं संवलिययं वीययं ॥ ६० ॥  
 गहिय-हिम-च्छाययं व तुहिणादि-समावडणए ।  
 कारण-परिसुदयं व गङ्गाए णमह सलिलयं ॥ ६१ ॥

॥ ५८ ॥ ददातु सुखं वः पशुपतिशिरसः गोरीविमूरियव्वेहिं  
 गौर्याः संबन्धिभिः खेदकरैर्व्यवहारैः सोपालम्भेव हिमालयोत्सङ्ग-  
 ३ परिघूर्णनशीला गङ्गा ॥ हरजटाग्राद्धिमवत उत्सङ्गे गङ्गा पतिता  
 घूर्णमाना प्रतीता । सा सपत्नीकृतापराधोद्धाटनमिव पितरि चकारेति  
 कविकल्पितम् ॥

॥ ५९ ॥ सा जयति हरशिरःस्थे यस्याः संबन्धिनि सलिले  
 घूर्णनशीलकपालत्वादद्यापि पितामहस्वनमघं चतुराननो वहति ॥  
 ३ हरेण ब्रह्मणः पञ्चमं शिरश्छित्त्वा स्वशिरोगङ्गाम्भसि प्रक्षिप्तमिति  
 पौराणिकाः । पितामहप्रभृतीनां च कपालादिकमस्थि गङ्गायां क्षिप्तं  
 घूर्णमानमास्ते । तेन गङ्गाजलघूर्णनकपालत्वाच्चतुराननस्याद्याप्यनघं  
 ६ पितामहत्वम् ॥

॥ ६०, ६१ ॥ हरिचरणनखप्रभाभिः प्रक्षालितमिव प्रथमं  
 हरशशिनः पादैः संवलितमिव द्वितीयकम् । गृहीतहिमच्छाय-  
 ३ कमिव तुहिनाद्रिसमापतने कारणपरिशुद्धमिव नमत गङ्गायाः

[ अथ कविप्रशंसा ]

इह ते जयन्ति कङ्को जयस्मिणो जाण सयल-परिणामं ।

वायासु ठियं दीसइ अमोय घणं व तुच्छं व ॥ ६२ ॥

निय आण्णिय वायाएँ अत्तणो गारवं निदेस्सन्ता ।

जे एण्ति पसंसंचिय जयन्ति इह ते महा-कङ्को ॥ ६३ ॥

सलिलम् ॥ गङ्गाजलं हि स्वर्गास्पतत् त्रैलोक्याक्रमणप्रवृत्तं हरिचरण-  
नखमयूखैः प्रथमं संसृष्टं ततो हरशिरःशशिचरणैस्ततो हिममहीधरेण ।  
३ अत एतैः कारणैरवदातत्वस्य हेतुभिरिव संबन्धान्निर्मलं गङ्गाजलं  
नमतेत्यर्थः ॥

॥ ६२ ॥ काव्यप्रतिष्ठार्थं कविप्रशंसामाह । इहेति । इह ते  
जयन्ति कवयो येषां सकलपरिणामं जगद् वाचि स्थितं दृश्यते आमो-  
३ दघनं वा तुच्छं वा ॥ ब्रह्मपरिणामो वा ब्रह्मविवर्तो वा सर्वं जगदित्यौ-  
पनिषदाः । तत्र परिणामपक्षे आमोदघनत्वं सत्यत्वम् । वैशेषिकादिपक्षे-  
ष्वपि सत्यत्वम् । विवर्तपक्षे तु भेदत्वं तुच्छत्वं शून्यवादिवत् । तत्रोभ-  
६ यत्रापि कविरवे प्रजापतिना निर्मितानपि भावान्निर्मिमाते । यथोक्तम् ।  
अपारे काव्यसंसार इत्यादि यथास्थानं विवेच्यन्त इत्यादि च ॥

॥ ६३ ॥ निजयैव वाचात्मनो गौरवं निवेशयन्तो ये यन्ति  
प्राप्नुवन्ति प्रशंसामेव जयन्ति [इह] ते महाकवयः ॥

दोगच्चमिवि सोक्खाईं ताण विहवेवि होन्ति दुक्खाईं ।  
 कव्व-परमत्थ-रसियाईं जाण जायन्ति हिययाईं ॥ ६४ ॥  
 उम्मिल्लइ लायणं पयय-च्छायाएँ सकय-वयाणं ।  
 सकय-सकारुकरिसणेण पययस्सावि पहावो ॥ ६५ ॥  
 ठियमाट्ठियं व दीसइ अठियं पि परिट्ठियं व पडिहाइ ।  
 जह-सांठियं च दीसइ सुकईण इमाओँ पयईओ ॥ ६६ ॥

॥ ६४ ॥ दौर्गत्येपि सुखानि तेषां विभवेपि लक्ष्म्यामपि भवन्ति  
 दुःखानि काव्यपरमार्थरसिकानि जायन्ते येषां हृदयानि ॥

॥ ६५ ॥ संस्कृतप्राकृतभेदभिन्नानां पदानां परस्पोपकारं दर्शयति ।  
 [ उम्मिल्लइ इति ] । उन्मील्यते लावण्यं प्राकृतच्छायाया संस्कृत-  
 ३ पदानाम् । संस्कृतसंस्कारोत्कर्षणेन प्राकृतस्यापि प्रभावो भवति ॥  
 दंष्ट्राग्रद्धर्था प्राग्यो द्राक्क्षमामन्वक्त्वस्थासुच्चिक्षेप । देवधुग्भिदृक्त्विकस्तुत्यः  
 सोव्याद्वोजः<sup>१</sup> सर्पात्केतुः इत्यादि संस्कृतं प्राकृतेन विध्रियमाणं<sup>२</sup> दाढगग-  
 ६ र्द्धाए इत्यादिरूपेण सुश्रवं भवति । प्राकृतस्य तु संस्कृतसंस्कारोत्कर्षणे-  
 नात्मीय एव प्रभावो व्यज्यते । सर्वस्य प्राकृतस्य स्वभावसुन्दरत्वादिति  
 सारार्थः ॥

॥ ६६ ॥ स्थितमस्थितमिव दृश्यते अस्थितमपि परिष्ठितं प्रतिभाति  
 यथासंस्थितं च दृश्यते । कवीनामेताः पदव्यः सामर्थ्यानि ॥ प्रजापति  
 ३ विलक्षणानीत्यर्थः ॥

<sup>१</sup>MH. <sup>०</sup>न्वत्स्था.<sup>०</sup>

<sup>२</sup>MH. <sup>०</sup>दोद्वस्तं. for दोज. स<sup>०</sup>

<sup>३</sup>MH. विध्रियमाणं.

विणय-गुणो दण्डाडम्बरो य मण्डन्ति जह णरिन्द-सिरिं ।  
 तह टङ्कारो महुत्तणं च वायं पसाहेन्ति ॥ ६७ ॥  
 रोहेइ सुहावेइ य उवहुज्जन्तो सवोवि लच्छीए ।  
 देवी सरस्सई उण असमग्गा किंपि विणडेइ ॥ ६८ ॥  
 महुमह-वियय-पउत्ता वाया कह णाम मउलउ इम्मि ।  
 पढम-कुसुमाहि तालिणं पच्छा-कुसुमं वण-लयाण ॥ ६९ ॥

॥ ६७ ॥ विनयगुणः<sup>१</sup> शास्त्रार्थानुसारेण प्रजापालनं दण्डाडम्बरश्च  
 करितुरगादिवलसंपच्च मण्डयतो<sup>२</sup> यथा नरेन्द्रश्रियम् तथा टङ्कारः  
 ३ ओजोलक्षणो माधुर्यं च प्रसादादिरूपं वाचं प्रसाधयतः ॥

॥ ६८ ॥ शोभयति सुखयति चोपभुज्यमानो लवोपि लक्ष्म्याः ।  
 देवी सरस्वती पुनरसमग्रा किमपि विडम्बयति ॥ कामप्यनुपाख्येयां  
 ३ विडम्बनां मनागपि विकलां वा जनयतीत्यर्थः ॥

॥ ६९ ॥ मधुमथविजयाख्ये मत्काव्ये पर्याप्ता वाक् कथं नाम  
 मुकुलीभवतु कालिकारूपत्वं सौक्ष्म्यं भजताम् इमम्भि अस्मिन्गौडव-  
 ३ धाख्ये काव्ये । इति ममात्र यत्नशेषः । अत्रार्थान्तरन्यासमाह ।  
 यतः प्रथमकुसुमात् तलिनं सूक्ष्मं पश्चात्कुसुमं वनलतानां भवति ॥  
 यथा किल वनलतानां रसभरेण विस्तीर्णं विकसितं विस्तारं प्राप्तं  
 ६ कुसुमं मन्दामोदं च जायते रसान्वात् तद्वत्परिपक्वमतेः कवे-  
 वह्मर्थवेगोत्पला<sup>३</sup> वागभ्यस्यतो भवति । यथोक्तम् । अल्पेनाल्पेन  
 शब्देन यत्नेन महतो नराः । अर्थोघान्साधयन्तीह सूत्रकारा विशेषतः  
 ९ इति ॥



लग्निहिं ण वा सुयणे वयणिज्जं दुज्जणेहिं भण्णन्तं ।  
 ताणं पुण तं सुयणाववाय-दोसेण संघट्ठइ ॥ ७० ॥  
 पर-गुण-परिहार-परंपराएँ तह ते गुणण्णुया जाया ।  
 जाया तेहिंचिय जह गुणेहिं गुणिणो परं दिसुणा ॥ ७१ ॥  
 जं निम्मलावि खिज्जन्ति हन्न विमलेहिं सज्जण-गुणेहिं ।  
 तं सरिसं सास-यर-कारणाएँ करि-दन्त-वियणाए ॥ ७२ ॥

[ ॥ ७० ॥ लग्निप्यति न वा सुजने वचनीयं दुर्जनैर्भण्यमानम् ।  
 तेषां पुनस्तत् सुजनापवाददोषेण संघटते ॥ ]<sup>१</sup>

॥ ७१ ॥ परगुणपरिहारपरंपरया तथा तेन केनाप्युत्कृष्टेन प्रकारेण  
 [ते] गुणज्ञा जाता जातास्तैरेव गुणैर्यथा गुणिनो भूरिगुणाश्च पिशुनाः ॥  
 ३ गुणसंसर्ग एवं नामोत्कृष्टो येन पिशुनानामप्युर्ध्वं करोति । तेषि  
 हि परगुणासहनलम्पटाः परकीयगुणपरिजिहीर्षया प्रथमं तावत्पर-  
 गुणस्वरूपमालोचयन्ति । अनालोचितानां परिहर्तुमशक्यत्वात् । अ-  
 ६ नवरतं च परगुणानालोचयतामभ्यासातिशयाद्गुणज्ञानातिशयो भवति ॥  
 अथवायं तात्पर्यार्थः । गुणिन एवमुच्यन्ते न तावत्परगुणासहन-  
 मार्यजनोचितम् । योपि तच्छीलत्वान्न प्रतिषिद्धं वर्जयितुं शक्तः  
 ९ स एवं प्रबोध्यते फलतः परगुणपरिहारो भविष्यति । यत्र सुजना  
 अपि सातिशयगुणार्जने सामिविवेशाः सन्तस्तथा गुणज्ञानातिशय-  
 युक्ताः संपद्यन्ते येन तदीयमेव ग्रन्थादिकं सन्तः सेवन्ते सामान्यगुणं  
 १२ शास्त्रान्तरमुपेक्ष्य ॥

॥ ७२ ॥ सुजनानामपि केषांचिद्यः परगुणोत्कर्षेण खेदः  
 संसारित्वमाहात्म्येन तत्र कबिरखेदाय निदर्शनमाह ॥ यन्निर्मल

<sup>१</sup>MH. is wanting in any chhāyā on couplet 70 which is given  
 by Do. K. J. P.

जाण असमेहिं विहिया जायइ णिन्दा समा सलाहावि ।  
 णिन्दावि तेहिं विहिया ण ताण मणे किलामेइ ॥ ७३ ॥  
 नन्दन्तु णियय-गुण-गारवस्मि आदिट्ठ-पर मुह च्छाया ।  
 गरुया स-सील-दोलायमाण पर-दिट्ठ-मुह-रया ॥ ७४ ॥  
 बहुओ सामण्ण-मइत्तणेण ताणं परिग्गहे लोओ ।  
 कामं गया पसिद्धिं सामण्ण कई अउच्चेय ॥ ७५ ॥

३अपि खिद्यन्ते हन्त विमलैः सज्जनगुणैस्तत् सदृशं शशिकरकारणिकया  
 करिदन्तवेदनया ॥ यथा शशिकराः सर्वाह्लादकारिण उत्तमा अपि  
 दन्तिदन्तवेदनां कुर्वन्ति स्वाभाव्यात् तथा गुणिनामपि केषांचित्परगु-  
 णासहनं संसारस्वाभाव्यादिति भावयाद्भिः कर्षभिः काव्यकृतौ नाना-  
 दरो विधेयस्तद्वत्परीक्षकैरपीत्यर्थः । चन्द्रस्येव हि तेषामेव स दोष इति  
 कृपाविषयत्वं तेषामिति यावत् । हन्तेति विस्मये खेदार्थो निपातः ॥

॥ ७३ ॥ दुर्जनैः कृता तु निन्दा श्लाघावदवधौरणैव तेषाम् तत्रायो-  
 ग्यत्वेन विपरीतफलत्वादित्याह ॥ येषां सुजनानामसमैर्दुर्जनैर्विहिता  
 ३सती निन्दा श्लाघया समा जायते तैर्निन्दापि विहिता सती तान्साधून्  
 क्लमयतीत्यहं मन्ये ॥

॥ ७४ ॥ नन्दन्तु आनन्दयुक्ता भवन्तु निजगुणगौरवे अदृष्टप-  
 रमुखच्छाया गुरवो गुणपारम्भारभाजः स्वशीलदोलायमानपरदृष्टमुख-  
 ३च्छायाः ॥ दुर्जनानां परगुणोत्कर्षकृतं मुखप्रसादमपश्यन्तोपि स्वदोषप-  
 र्यालोचनकृतं दुर्जनवदनमालिन्यं पश्यन्तो निजगुणगणगरिमणिं सानन्दा  
 भवन्तु दोषकृतां दुर्जनवदनमलानिमवलोक्त्रयन्तः सन्त इत्यर्थः ॥

॥ ७५ ॥ बहुः सामान्यमातिशयेन तेषां सामान्यकर्तृनां परि-

हरइ अणूवि पर-गुणो गह्यम्मि विणिय-गुणे न संतोसो ।

शीलस्स विवेअस्स य सारमिणं एत्तिअंचेअ ॥ ७६ ॥

इयरेवि फुरान्ति गुणा गुरूण पढमं कउत्तमासङ्गा ।

अग्गे सेलग्ग-गया इन्दु-मऊहा इव महीए ॥ ७७ ॥

णिच्चाडन्ताण सिवं सयलंचिय सिवयरं तहा ताण ।

निच्चडइ किंपि जह तेवि अप्पणा विम्हयमुवेन्ति ॥ ७८ ॥

प्राही लोकः । कामं गताः प्रसिद्धिं सामान्यकवयः अत एव ॥ लोके  
सामान्यगुणानां परीक्षकाः सामान्यगुणा बहवः सन्ति भूरिविशेषगु-  
णानां तु तादृशा अल्पा इति कृत्वा सामान्यकविकाव्यानि बहुशः  
प्रसिद्धानि । इतराणि तुल्येष्वित्यर्थः ॥

॥७६॥ हरत्यावर्जयत्यणुरपि परगुणः गुरावपि निजगुणे असंतोषः<sup>१</sup>  
शीलस्य विवेकस्य च सारमेतदियदेव ॥

॥७७॥ इतरस्मिन्नपि<sup>२</sup> दुर्जनेपि स्फुरन्ति गुणा गुरूणां कविदराणां  
संबन्धिनः यतः प्रथमं कृतोत्तमासङ्गाः । दृष्टान्तमाह । अग्रे प्रथमं  
शैलाग्रगता इन्दुमयूखा इव मद्यां पृथिव्याम् । सर्वोत्तमेषु प्रख्याता  
नेतरैरपि न्यक्कर्तुं शक्यन्ते प्रत्युन दुर्जना अपि बहुसाधुजनाश्रितं मार्गम-  
नुसर्तुमिच्छन्ति । यथोक्तम् । यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जन इति ॥

॥ ७८ ॥ निर्वर्तयमानानां शिवं सकलमेव शिवतरं<sup>३</sup> तथा तेन  
प्रकारेण तेषां निर्वर्तते किमपि लोकोत्तरं यथा तेष्यात्मना विस्मयमु-  
पयान्त ॥ सत्तमानामात्मा<sup>४</sup> एव काव्यारम्भः किमत्र परार्थोद्देश-  
प्रवृत्तेर्नाभिधानेनेत्यर्थः ॥

पासामि अहंकारी होहिइ कह वा गुणाण विवस्खे ।  
 गवं न गुणिगय-मओ गुणत्थमिच्छन्ति गुण-कामा ॥७९॥  
 अहिलङ्घिऊण लोयं ठियाण एकत्तणेण गरुयाण ।  
 वीयावेस्खी अवलम्बिऊण कं मच्छरो फुरउ ॥ ८० ॥  
 निय-मइ-संदेहोच्चिय मइ-संदेहावलोयणे जाण ।  
 होन्ति वियार-हाणं ठिय-रूया ते ण लोयस्स ॥ ८१ ॥

॥ ७९ ॥ गवं नेति यो नञ् तस्य व्यवहितो यथायोग्यतासं-  
 बन्धः । पार्श्वे संनिधावपि गुणानां वर्तमानः । गुणयुक्तोपीत्यर्थः ।  
 ३ अहंकारी नेति संबन्धः । युक्तशब्दस्य चाध्याहारः । कह वा कश्च-  
 मिव भविष्यति गुणानां विपरोक्षे अभावे । न कथंचिदपीत्यर्थः । यतो  
 गर्वो नाम गुणिगतो मद उच्यते ततो गुणस्थमेव तं गुणकामा इच्छ-  
 ण्ति । तस्य गुणासंनिधाने दुर्जनेषु कथं संभवः । गुणिनो गर्वयोग्यस्य  
 गर्वो न युक्तो लोकविरुद्धत्वात् कैव गणना दुर्जनानामित्यर्थः ॥

॥ ८० ॥ अभिलङ्घ्य लोकं स्थितानामेकत्वे गुरुणां द्वितीयापेक्षी  
 कमवलम्ब्य स्फुरत्तु मत्सरः ॥ समबले मत्सरो युक्तः यस्त्वादित्य-  
 ३ वत्परब्रह्मवद्वा अद्वितीयः सर्वोत्तमः कविः कोपि तस्य किमपेक्षो मत्सर  
 इत्यर्थः ॥

॥ ८१ ॥ निज [ मतिसंदेह एव ] मतिसंदेहावलोकने येषां भवन्ति  
 विचारस्थानास्थितरूपास्ते न लोकस्य ॥ विमतिविषये निर्णेतृत्वेन  
 ३ परिगण्यमानानां येषां स्वमतावेव संदेहः किमस्माकं निर्णेतृत्वयोग्यतास्ति  
 उत नास्तीति ते लोकस्य निर्णेतृत्वपदे न स्थिताः । किं कर्हि ।  
 व्युत्पाद्या इत्यर्थः ॥

को णिन्दइ नीययमे गरुययरे को पसंसिउं तरइ ।  
 सामण्णञ्चिय ठाणं थुईण परि-णिन्दियाणं च ॥ ८२ ॥  
 सोऊण मुणन्ति परं जे ण वियप्पन्ति अप्पणञ्चिय ।  
 ते अणरहव्व गव्वस्स उत्तुणा कह न लज्जन्ति ॥ ८३ ॥  
 काल-गुणा पढम-कईहें भामियमपरि-ग्गहेसु मग्गेसु ।  
 इहरा मईहें हीरन्ति दुक्करं केवि काणंपि ॥ ८४ ॥

॥ ८२ ॥ को निन्दति नीचतमान् । पशुप्रायत्वात् । गुरुतमान्कः  
 प्रशंसितुं तरति शक्नोति । तद्गुणसंभारस्य परिच्छेत्तुमशक्यत्वात् । सा-  
 र्थमान्यमेव स्थानं स्तुतीनां परिनिन्दितानां च ॥ तेन मादृशान्गुरुतमान्को  
 निन्दितुं वा योग्य इत्यर्थः ॥

॥ ८३ ॥ श्रुत्वा जानन्ति परं ये न विकल्पयन्त्यात्मनैव ते अनर्हा  
 इव गर्वस्य गर्वेण कथं न लज्जन्ते ॥ उत्तुणो गर्वी । व्युत्पन्नतममति-  
 र्निमित्तं काव्यं श्रुत्वैव ये बुध्यन्ते न तु कथंचित्स्वयं गुणदोषान्वि-  
 कल्पयितुं क्षमास्ते दर्पकरणे अयोग्याः सन्तो दर्पं कुर्वन्तो न लज्जन्त  
 इति चित्रम् ॥

॥ ८४ ॥ कालगुणात्प्रथमकविभिर्भ्रान्तमपरिग्रहेषु मार्गेषु । इहरा  
 इदानीं मतिभिर्हीयन्ते दुष्करं केपि केषामपि ॥ कालगुणादिति व्यव-  
 र्हितान्वयम् । सर्गादिकविभिरलब्धकाव्यमार्गत्वाद्भ्रान्तं व्यामोहोनुभूतः  
 कालदोषात् । इदानींतनैः कविभिः पुनर्दुष्करं प्रक्रम्यते (?) नैव अम्यते  
 दृष्टपूर्वकविकल्पितमार्गत्वात् अथवा कृतवाङ्मय इति नयेन । तथा हि  
 दत्त इदानींतनाः कवयः केपि केषामपि पूर्वकवीनां संबन्धिनीभिर्म-  
 तिभिर्हीयन्ते संचार्यन्ते ॥

कत्तो णाम नइदं सच्चं कइ-सेविएसु मग्गेषु ।  
सीमन्ते उण मुक्कम्मि तम्मि सव्वं नवंचेअ ॥ ८५ ॥  
अत्थालोयण-तरला इयर-कईणं भमान्ति बुद्धीओ ।  
अत्थच्चेय निरारम्भमेन्ति हिययं कइन्दाण ॥ ८६ ॥  
आ-संसारं कइ-पुंगवोहं ताहियह-गाहिय-सारोवि ।  
अज्जवि अभिण्ण-मुहोव्व जयइ वाया-परिप्फन्दो ॥ ८७ ॥  
किं अण्णमण्ण-मणोहं ताव सु-कईहिं सिक्खिया वाया ।  
जायं णीसामण्णाण ताण मूयत्तणं जाव ॥ ८८ ॥

॥ ८५ ॥ इदानीं तनविधानमनुवादत्वात्तर्हि व्यर्थमित्याशङ्क्याह ।  
कियन्नाम न दृष्टं कविसेवितेषु मार्गेष्विति सच्चं सत्यम् । किं तु सीमन्तेऽ  
१ परकाये मुक्ते प्रक्षिप्ते तस्मिन्सर्वं नवमेव भाति ॥ उण पुनःशब्दस्तु-  
शब्दस्यार्थे ॥

॥ ८६ ॥ अर्थालोकनतरला अपि सत्यः इतरकवीनां भ्राम्यन्ति  
भ्रान्तियुक्ता भवन्ति बुद्धयः । अर्था एव निरारम्भमप्यायान्ति हृदयं  
१ कवीन्द्राणाम् । प्रातिभातिशयजनितसंस्कारातिशयाकृष्टाः सन्तः ॥

॥ ८७ ॥ आसंसारं सर्गादारभ्य महाप्रलयं यावत् कविपुंगवः  
प्रतिदिवसगृहीतसारोप्यद्यापि अभिन्नमुद्र इव अस्फोटितमुद्र इव जयति  
१ वाक्परिस्पन्दः ॥

॥ ८८ ॥ किमन्यदुच्यते । किं बहुनोक्तेनेत्यर्थः । एतावत्तु सारं  
ब्रूमः । अनन्यमनोभिः सुकविभिस्तावच्छिक्षिताभ्यस्ता वाग् जातं  
१ निःसामान्यानां तेषां मूकत्वं यावत् । अभ्युत्कटोत्कर्षयोगात्तत्कृतका-  
व्यस्य श्रोतरि योग्ये असति मूकत्वमिव महाकवीनां युक्तमित्यर्थः<sup>१</sup> ॥

को व बियारेइ विसेस-वित्थरं ताण जं ठियं लोए ।  
 नामेच्चिय संक्रन्ता गरुयाण गुणा फुरन्तिव्व ॥ ८९ ॥  
 जाण स-रूवावगमेवि गव्विया किंपि होन्ति अण्णेवि ।  
 ते आयासाअ वहन्ति अत्तणो नवर माहप्पं ॥ ९० ॥  
 मोह-पडिबोह-कारित्तणेण तिमिरं जं पयासोव्व ।  
 तं जयइ विरुद्धं पिव वियप्प-जालं कइन्दाण ॥ ९१ ॥  
 णवमत्थ-दंसणं संनिवेस-सिसिराओ बन्ध-रिद्धीओ ।  
 अविरलमिणमो आ-भुवण-बन्धमिह णवर पययम्मि ॥ ९२ ॥

॥ ८९ ॥ वाशब्दोऽसंभावनायाम् । को वा विचारयति विशेष-  
 विस्तरं तेषां यैः स्थितो<sup>\*</sup> लोके । नाम्न्येव संक्रान्ता गुरुणां गुणाः स्फुर-  
 ३न्तीव ॥ महाकवीनां नाममात्रग्रहणे प्रत्यक्षायमाणा नाम्नीव संक्रान्ता  
 गुणा द्रागित्येव निर्विवादं प्रथन्ते अतः कस्तान्विचारयतीत्यर्थः ॥  
 स्फुरन्तीव प्रत्यक्षा इव भ्रान्तीत्यर्थः ॥

॥ ९० ॥ येषां संबन्धिनि स्वरूपावगमेपि तदीयकाव्यस्वरूपमात्रा-  
 कर्णेनेपि गर्विता भवन्ति किमपि अवर्णनीयरूपेण ॥ अन्येपि ते आया-  
 ३साय वहन्त्यात्मनः केवलं माहात्म्यम् । महाकविकाव्यं प्राप्य तद्विषय-  
 विचारयोग्यत्वाभिमानम् ॥

॥ ९१ ॥ मोहप्रतिबोधकारित्वेन तिमिरं च यत् प्रकाशंश्च तज्जयति  
 विरुद्धमिव विकल्पजालं कवीन्द्राणाम् ॥ मन्दमतीनां मोहकारितया  
 ३तिमिरमिव प्रकाश इव च व्युत्पन्नानाम् । अत एव विरुद्धमिव न तु  
 विरुद्धमेव विषयभेदात् ॥

॥ ९२ ॥ नवमर्थदर्शनं संनिवेशशिशिरा बन्धद्वयः अविरल-  
 भेतद् आभुवनबन्धमिह केवलं प्राकृते ॥ शिशिरा मधुराः । इणमो

सयलाओ इमं वाया विसन्ति एत्तो य णेन्ति वायाओ ।  
 एन्ति समुद्वंचिय णान्ति सायराओच्चिय जलाइं ॥ ९३ ॥  
 हरिस-विसेसो वियसावओ य मउलावओ य अच्छीण ।  
 इह बहि-हुत्तो अन्तो-मुहो य हिययस्स विष्फुरइ ॥ ९४ ॥  
 अणुयम्पा वा हासो व होइ अवहीरणव्व गरुयाण ।  
 इयरेसु अणाय-गुणन्तरेसु न उणो हियय-दुक्खं ॥ ९५ ॥  
 जे अत्तणो न अहिया सरिसा वा तेहिं किं भणन्तेहिं ।  
 जह-तह पराओ इच्छन्ति तहवि गरुयावि बहु-माणं ॥ ९६ ॥

इति देशीपदम् एतदित्यस्यार्थे । आभुवनबन्धम् आसृष्टिकालम् । नवरं केवलम् ॥

॥ ९३ ॥ सकला एतत्प्राकृतं वाचो विशन्तीव । इतश्च<sup>१</sup> प्राकृता-  
 द्विनिर्गच्छन्ति वाचः आगच्छन्ति समुद्रमेव निर्यान्ति सागरादेव जलानि ॥  
 ३ प्राकृतेन हि संस्कृतापभ्रंशपैशाचिकभाषाः प्रसिद्धतमेन व्याख्यायन्ते ।  
 अथ वा प्रकृतिरेव प्राकृतं शब्दब्रह्म । तस्य विकारा विवर्ता वा संस्कृता-  
 दय इति मन्यते स्म कविः ॥

॥ ९४ ॥ हर्षविशेषो विकासको मुकुलीकारकश्चाक्ष्णोः इयं अनेन  
 प्रकारेण । हुत्तमिति देशीपदम् आभिमुख्ये वर्तते । बहिर्मुखः कृत्वा किं  
 ३ च अमुतः प्राकृतान्मुखं च हृदयस्य विस्फुरति ॥

॥ ९५ ॥ अनुकम्पा वा हासो वा भवत्यवधीरणं वा गुरूणाम्  
 इतरेष्वज्ञातगुणान्तरेषु न पुनर्हृदयदुःखम् ॥

॥ ९६ ॥ यद्यपि मया सदृशोन्वयोधिको वा नास्ति तथापि  
 पराभ्यर्थनं नैकान्ततोनर्थकमित्याह ॥ य आत्मनो नाभ्यधिकाः



होन्तुव्व विगय-गव्वा माहप्प-समुत्तुणव्व वियरन्तु ।

जह-तह णिव्वडिय-गुणा हास-ट्ठाणं ण लोयस्स ॥ ९७ ॥

भीयंव लज्जियंपिव थम्भियमिव किंपि होइ सुढियंव ।

दूमियमिव अप्फुण्णंव पहरिसुच्चंव इह हिययं ॥ ९८ ॥

सदृशा वा तैः किं भणद्धिर्न किंचित् । यद्यपि वस्तुवृत्तगवं तत्तथापि  
यथातथा परस्मादिच्छन्ति गुरवो बहुमानम् ॥ साधवः सर्वजना-  
३ नुरागमिच्छन्तीत्यर्थः ॥

॥ ९७ ॥ भवन्तु वा विगतगर्वा माहप्पसमुत्तुणव्व वियरन्तु  
माहात्म्याभिमानेन समुत्पन्नगर्वा वा विचरन्तु यथात्म्यं निर्वृत्तगुणा  
३ हासस्थानं न लोकस्य ॥ सामान्यजनस्य तदीयस्वरूपानभिज्ञस्य हासे  
महापुरुषविषये कोधिकार इत्यर्थः ॥

॥ ९८ ॥ भीतमिव लज्जितमिव [ स्तम्भितमिव ] किमपि भवति  
सुखितमिव । सुढियं वेति <sup>१</sup>पाठान्तरम् । भूषितमिव<sup>२</sup> चापूर्णमिव प्रहर्षो-  
३ न्नतामिवेह काव्यबन्धे हृदयं कवेः श्रोतुश्च ॥ कवेः काव्यप्रसिद्ध्यप्रसि-  
द्धिभूताः प्रहर्षलज्जादयः श्रोतुश्च बोधाबोधकृताः ॥

१MH. पाठेत्यर्थः.

२MH. <sup>१</sup>प्रसिद्धाप्रसिद्धि<sup>०</sup>

[ अथ काव्यमारभ्यते ]

अत्थिं णियंत्तिय-नीसेस-भुवण-दुरियाहिणन्दिय-माहिन्दो ।  
 सिरि-जसवम्मोत्ति दिंसा-पडिल्लग्ग-गुणो मही नाहो ॥ ९९ ॥  
 योलइ समुच्छलन्ती जाम्मि चलन्ताम्मि रेणु भावेण ।  
 वसुहा अमुक्क-सेस-प्फणव्व धवलयवत्तेसु ॥ १०० ॥  
 चालियम्मि जाम्मि वियणा-विहुय-फणां-मण्डलोवि णो मुयइ ।  
 महि-वेढं बल-भर-खुत्त-रयण-संदाणियं सेसो ॥ १०१ ॥  
 णीसन्दइ जस्स रणाइरेसु कीलालिओ गय-मएण ।  
 आइय वम्माणल-दर-विराय-धारोव्व कर-वालो ॥ १०२ ॥

॥ ९९ ॥ अथ काव्यमारभ्यते । अस्तीति मङ्ग्लार्थोऽपि शब्दः ।  
 अस्ति निवर्तितनिःशेषभुवनदुरिताभिनन्दितमहेन्द्रः श्रीयशोवर्मेति नाम  
 ३ दिक्प्रतिलग्नगुणो महीनाथः ॥

॥ १०० ॥ घूर्णते समुच्छलन्ती यस्मिंश्चलति सति रेणुभावेन  
 वसुधा अमुक्तशेषफणे [ व ] धवलातपत्रेष्वावेषु( Sic ) लक्ष्यमाणा ॥  
 ३ रजोरूपा गगनं गता मही श्वेतच्छलयुता सती अत्यक्तशेषफणेव विभा-  
 तीत्यर्थः ॥

॥ १०१ ॥ चलिते यास्मिन्वेदनाविघूतफणामण्डलोपि नो मुञ्चति  
 महीपीठं बलभरकुण्डितरत्नबद्धं शेषः ॥

॥ १०२ ॥ निष्पन्दते यस्य रणाङ्गेषु कीलालितो गजमदेन

<sup>1</sup>MH 'कडित' for 'कुडित'. Throughout MH. the form कडित is met with for कुडित.

सेवञ्जालि-मिलिय-णडाल-मण्डला होन्ति हट-प्रणामेषु ।  
 नूमिय-भिउडी-भङ्गव्व जस्स पडिवक्ख-सामन्ता ॥ १०३ ॥  
 जो ववसायावसरेसु दप्प-दर-दिट्ठ-दाहिणंस-यडो ।  
 दंसण-पसाय-सुहियं कुणइव्व भुय-दियं लच्छि ॥ १०४ ॥  
 कोउव्वत्त-ठिय-विसम-तार-पहा-भेय-कलुसियाइव ।  
 सामायन्ति णडालाई जस्स पडिवक्ख-बन्दीण ॥ १०५ ॥

आहतवर्मनलेषद्विगलितधार इव करवालः ॥ बर्म कवचः । दर ईषत् ।  
 विरायं विगलितम् ॥

॥ १०३ ॥ सेवाञ्जालिमिलितललाटमण्डला भवन्ति हटप्रणामेषु  
 अनिच्छतां बलात्कारितासु प्रणतिषु प्रच्छादितभुकुटीभङ्गा इव यस्य  
 ३ प्रतिपक्षसामन्ताः ॥ भवन्तीति प्रकृतम् ॥

॥ १०४ ॥ यो यशोवर्मा व्यवसायावसरेषु दर्पेषदृष्टदक्षिणांशतटो  
 दर्शनभेव प्रसादस्त्रेण सुखितां करोतीव भुजस्थितां लक्ष्मीम् ॥ रणावसरे  
 ३ हि वीराः स्वबाहुदण्डस्य तटावलोकनं कुर्वन्ति निजबाहुबलस्यान्त-  
 रङ्गत्वात्परपरिभवे । तत्रोत्प्रेक्षा । स्वबाहुबलेनार्जितां रक्षितां च अतएव  
 निजभुजाश्रितां श्रियं दर्शनेन संमानयतीव ॥ सोस्ति नृपतिरिति  
 ६ समन्वयः ॥

॥ १०५ ॥ कोपोद्वृत्तस्थितविषमतारकप्रभाभेदकलुषितानीव श्या-  
 मायन्ते ललाटानि यस्य प्रतिपक्षबन्दीनाम् ॥ प्रतिपक्षा एव वा ब-  
 ३ न्दिनः स्त्रावका ये संपन्नास्तेषां हटापहृताः स्त्रियो बन्धः । तारयप्प-  
 हाभोय इति पाठे तारकप्रभाभोगेति संस्क्रिया । बलवन्तं रिपुं पश्य-  
 न्तीनां स्तुवतां वा बन्दिस्त्वमापन्नानामपि रिपूणां स्वभावादेव ललाटानि

पासाम्मि पयावालुङ्घियस्स जस-पायवस्सव महल्लो ।

अयसो रिऊण दासई छाया-निवहोव्व संक्रन्तो ॥ १०६ ॥

६ ललाटानि कृष्णीभवन्ति । तत्रेयमिवेनापहृतापहृतिः कोपोद्वृत्तकपालनील-  
लोचनतारकप्रभाभोगेन कृष्णत्वं भजन्त इति ॥ पडिवक्खवत्तीणेति पाठे  
प्रतिपक्षपत्नीनामित्यर्थः ॥

॥ १०६ ॥ पार्श्वे प्रतापस्पृष्टस्य जयपादपस्येव महत् अयशो  
रिपूणां दृश्यते छायानिवह इव संक्रान्तः ॥ छायानिवह इवेति य  
इवशब्दः स भिन्नक्रमः अशयःशब्दात्परो बोद्धव्यः । अयं समन्वयः ।  
किल सेवकत्वमापादिता ये रिपवस्तेषां तत्पार्श्वे स्थितानां स्वशरीरच्छाया  
तावत्स्वभावादेव स्थिता । आदित्यादिप्रकाशयोगात् । तत्रोत्प्रेक्ष्यते ।  
६ योसौ रिपूणां छायानिवहस्तदयश इव महत्संक्रान्तं सम्यक्क्रान्तं प्रसृत-  
मित्यर्थः । कस्य यशःपादपस्य । रिपव एव कर्मकरीकृता यशःपादपा  
इव । जयिनो यशोद्योतनात् । जातावेकवचनम् । कस्य संबन्धिनो  
९ यशःपादपस्य । प्रतापालिङ्गितस्यादित्यस्येव यशोवर्मणः । अथवा अय-  
मपि योजनाप्रकारः प्रतिभाति । जयिनस्तावदयशोपसरतीत्यत्र किमुच्यते  
तत्संनिधौ सेवकीकृतेभ्योपि रिपुभ्योपसृतमयशः । अत्राक्षरयोजनार्थं  
१२ जयपादपस्येवेति इवशब्दश्चशब्दस्यार्थे । निपातानामनेकार्थत्वात् ।  
पार्श्वे यच्छायानिवहो रिपूणां जयपादपस्य च जयिनो महान्दृश्यते  
तदयश इव मालिन्यात्सम्यक्क्रान्तं पलायितं<sup>१</sup> त्यक्त्वा दृश्यते । उपचारे  
१५ निमित्तमाह । प्रतापालिङ्गितस्य जयिनः पार्श्वे स्थितोसौ यतच्छाया-  
निवहः अतः एवमुत्प्रेक्ष्यते । न तु सर्व इति नातिप्रसङ्गः । अयं  
चार्थः । तस्य जयिनः संनिधौ वर्तमानाः कर्मकरीकृता रिपवो म-

<sup>१</sup> MH. पलायितुं त्यक्त्वो दृ०.

गम्भीर-महारम्भा संभाविय-सायरं परिभ्रमइ ।

भुवणन्तरेसु भाईरहिव्व सा भारही जस्स ॥ १०७ ॥

जस्स य वलन्त-जय-गय-सीयर-धारा-सहस्स-लुलियाओ ।

संभम-संचारिय-चामराओ धावन्तिव दिसाओ ॥ १०८ ॥

अवि य । ५

सोहइ विणिवेसिय-पसिंदिलङ्गुली-कोडि-कट्टणुत्थल्लो ।

पायाडियभन्तर-वण-निवेस-दर-दन्तुरो अहरो ॥ १०९ ॥

लिनच्छाया अयशोनिवहाक्रान्ताः । तेषु च रिपुषु महदयशः । तत्तस्य जयिनः संनिधौ जयपादपस्योपच्छायानिवहः कल्प्यते । तत्रेवशब्दः स्वस्थानस्थ एव ॥

॥ १०७ ॥ गम्भीरा चासौ महारम्भा संभावितः आलिङ्गनेन कृतार्थीकृतः सागरो यया साँ भागीरथी । भारत्यपि जितसागरान्तभुवन-स्वात्संभावितसागरा । संभावियसायरमिति पाठे क्रियाविशेषणत्वम् । परिक्रामत्याज्ञारूपेण बन्दिवदनद्वारेण वा । भागीरथी तु त्रिपथगत्वादेव । भुवनान्तरेषु भागीरथीव सा भारती यस्य ॥ अत्रापि सोस्तीति संबन्धः । ६ सेति ते लोचने इतिवत् ॥

॥ १०८ ॥ यस्य च वलमानजयगजकरविसरसीकरधारासहस्रैर्लुलिता इव संभ्रमसंचारितचामरा धावन्तीव दिशः ॥ सोस्ति । अगणित-गजकरनिकरविसारिवारिधाराप्रकरधावनादिशो धावन्त्य इव प्रथन्ते । शुभ्रत्वाच्च जलधाराश्चामरावयवविसरा इवोत्प्रेक्षिताः । दिशश्च चामर-धारिण्यः ॥

॥ १०९ ॥ इत ऊर्ध्वं पञ्चभिः कुलकम् । [ शोभते ] विनिवेश-

मुच्यन्ति पेल्लिउव्वेल्ल-केसरा मूल-लुलिय-मयरन्दा ।

निहुयं लीला-कुवलय-पडित्थिया कहावि नीसासा ॥ ११० ॥

वाम-करायट्टिय-सुण्ण-मलिय-विविखत्त-कुन्तल-सिहाण ।

अरई-विलास-विसुरावियाण निव्वडइ सोहग्गं ॥ १११ ॥

अग्गइ मङ्गल-गाहिएक्क-कुसुम-पेसिय-पसाहणामेलं ।

विमुह-णयणावहीरिय-दर-वन्दिय-चन्दणं वयणं ॥ ११२ ॥

तप्रशिथिलाङ्गुलीकोट्याकर्षणेनोद्धर्तितः अत एव प्रकटिताभ्यन्तरनखदन्त-  
कृतात्मकव्रणनिवेशेनेषदन्तुरः संजातदन्त इवाधरः ॥ रणरसरभसा-  
३नन्दस्पन्ददर्शनोपन<sup>१</sup>तसुरसुन्दरीयशोवर्मरूपशौर्यादिदर्शनसमुल्लसितमदन-  
पवनजनितविकृतिकथनेनात्र प्रकृतोपयोगः ॥

॥ ११० ॥ [ मुच्यन्ते प्रेरितोद्वेल्लितकेशरा ] मूललुलितमकरन्दा  
निभृतं गूढं कृत्वा लीलाकुवलयेन क्राडोत्पलेन प्रतिष्ठिता गृहीताः  
३ थमपि निःश्वासाः सुरसुन्दरीभिः ॥

॥ १११ ॥ वामकराकृष्टशून्यमलिनविक्षिप्तकुन्तलाशिखानाम् अर-  
तयो वीरेण प्रकृतेन सह रतिशून्या ये विलासा निष्फलास्तैर्विसुरावियाण  
३ वेदितानाम् । विहुराइआणेति पाठे विधुरायितानाम् । निर्वर्तते आभि-  
ज्यते सौभाग्यं सुन्दरता ॥

॥ ११२ ॥ अर्घति शोभते मङ्गलार्थगृहीतैककुसुमं च तत् प्रेषितं  
प्रसृष्टं प्रसाधनं माल्यं च येन तत् विमुखाभ्यां रणदर्शनरणरणकेना-  
३[ नाद्रियमाणाभ्यां नयनाभ्याम् ] वर्धरितं मङ्गलार्थितया<sup>३</sup> चेषद्वन्दितं  
चन्दनं यत्र तद्वदनम् ॥

इय जस्स समर-दंसण-लीला-निम्मविय-वम्मह-वियारा ।

तियस-तरुणीओ अज्जवि मण्णे निहुयं किलम्मन्ति । ११३।५

अहवा । ४७

सिहर-णपहुत्त गयणा दिसा-पडिप्फालिय-कडय-विणियत्ता ।

डज्झन्ति द्रुप्पइया अलद्ध-गमणन्तरा गिरिणो ॥ ११४ ॥

॥ ११३ ॥ इति उक्तेन प्रकारेण यस्य यशोवर्मणः समरदर्शन-  
लीलानिर्मितमन्मथविकारास्त्रिदशतरुण्यो मन्येद्यापि निभृतं गुप्तं कृत्वा  
३ क्लाम्यन्ति<sup>१</sup> ॥ सोस्तीति महाप्रकरणसमन्वयः ॥ अत्र च कुलकवाक्यपरि-  
समाप्तिः ॥ अन्योप्यस्योत्कृष्टतरो वक्ष्यमाणो गुणोस्तीति द्योतयितुं  
निपातनिचयप्रयोगः ॥

अत ऊर्ध्वं सप्तचत्वारिंशता गाथाभिः कुलकम् । गिरिपक्षक्षपणद-  
क्षोपि सहस्राक्षो यस्य समानासनोपवेशनेन कृतार्थमात्मानं संमन्यते  
३ तस्य किमन्यद्वर्णनीयतरमस्तीति सूचयितुम् ॥

॥ ११४ ॥ शिखरेषु न पर्याप्तं न वृत्तं गगनं येषां ते तथा  
दिकप्रतिफलितकटकविनिवृत्ता दहन्ते ईषदुत्पतिता अलब्धगङ्गानन्तरा  
३ गिरयः ॥ इन्द्रप्रहरणं दह्यमानाः प्रपलायनकामा अतिमहत्त्वेन व्याप्त-  
सकलगगनदिगन्तत्वेन पलायनस्थानमलभमाना निवृत्ता यथास्थानस्था  
दहन्त एव न प्रतिविधानं लभन्ते गिरय इत्यर्थः । तथा हि गगनं  
६ तावत्तदीयशिखरमात्रं न पर्याप्तं न वृत्तम् । शिखराण्यपि तदी-  
यानि व्याप्तुं गगनेन न शक्तानि । तत्कथं पलायनस्थानं स्यात् । तस्य  
तदेकदेश एव निष्ठितत्वात् । इत्यतिशयोक्तिः ॥ यथा । अल्पं निर्मि-

तं स-गुहा-मुह-निव्वडिय-धूम-बलयावलम्बिय-नियम्बा ।  
 वज्जाणल-धम्मन्ता लोहं व मुयन्ति धराणि-हरा ॥ ११५ ॥  
 लक्खिज्जइ धूमायन्त-पक्ख-णिकवन्त-सिहि-सिहा-णिवहो ।  
 संभम-संचलिय-चलन्त-रयाणि-दियसोव्व सुर-सेलो ॥ ११६ ॥

तमाकाशमनालोच्येव वेधसा । इदमेवंविधं भावि भवत्याः स्तनजृम्भण-  
 मिति ॥ तथा दिगन्ता अपि न तेषां पलायनस्थानानि दिगन्तलम्पकट-  
 ३ कत्वेन ततः प्रतिहतनिवृत्तत्वात् । अन्तरिक्षमपि न पलायनस्थानं तेषां  
 न हि तैर्गगनस्यान्तरं मध्यमन्तरिक्षं लब्धं तस्यापि तदन्तैरेव नाश्रुत-  
 त्वात् । अत एवेषदुत्पतितैरन्तरिक्षं तैर्न लब्धम् ॥

॥ ११५ ॥ तथै नूतनपरावृत्त्यादिविषमदुःखानुभवप्रकारेण दह्य-  
 मानाः खगुहामुखनिर्वृत्तधूमबलयावलम्बितनितम्बा वज्रानलध्मायमाना  
 ३ लोहमिव मुञ्चन्ति धराणिधराः ॥ धूमः अतिकृष्णत्वाल्लोहत्वेनोत्प्रेक्षितः ।  
 अथ च पर्वतविषयनितम्बेष्वध्मायमानेषु किल लोहस्योत्पत्तिर्भवति ।  
 ताम्ररूप्यादिवरमृत्तिकैव पच्यमाना लोहीभवति । अथवा लोहं लोभं  
 ६ जीवितगर्वमिव मुञ्चन्तीति योज्यम् । लोभोपि ह्यविद्यत्वात्तामसो मलिनो  
 धूमसमः<sup>१</sup> ख्यातः सताम् ॥

॥ ११६ ॥ लक्ष्यते धूमायमानपक्षनिष्क्रान्तांशखिशिखानिवहः  
 संभ्रमेण सम्यक्कलिते तस्मिन्सति<sup>२</sup> चलन्तौ रजनिदिवसौ यत्र स इव सुर-  
 ३ शैलः ॥ एकस्यां शिलायामादित्यस्योदयः अपरस्यामस्तमय इति  
 प्रसिद्धिः । आदित्यस्योदयास्तमयावेवाहर्निशम् । तेन मेरुसमाश्रितं तत् ।  
 अतश्चाहर्निशं<sup>३</sup> सदृशज्वालाधूमावलीसंचलनेन मेर्वाश्रितत्वेन मेरुसंचलने-  
 ६ हर्निशं<sup>४</sup> संचलनमुत्प्रेक्षितम् ॥



जेसुंचिय कुण्ठिज्जइ रहसुब्भिडण-मुहलो महि हरेसु ।  
 तेसुंचेय णिसिज्जइ पडिरोहन्दोलिरो कुलिसो ॥ ११७ ॥  
 वेळान्ति कन्दरोयर-णिव्वाडिय-वलन्त-वियड-विहयाओ ।  
 सहसव्व सेल-सीमन्तिणीओ भय-मुक्क-गम्भाओ ॥ ११८ ॥  
 विज्जवइ वेळणोणय-महि- वेढोभय-दिसागय-समुदो ।  
 ठाण-परिसंठिओचिय पक्ख-च्छेयाणलं सेलो ॥ ११९ ॥

॥ ११७ ॥ येष्वेव कुण्ठाक्रियते रभसेन उब्भिण्णं आपातपूर्वकं  
 प्रत्यावर्तनं तेन मुखरः सशब्दः सन्महीधरेषु तेष्वेव नितान्तं सज्जति ।  
 ३ कुतः । प्रतिरोहान्दोलितत्वात् प्रतिहतोत्फलितमन्दवेगपतितान्दोलित-  
 निघृष्टधारत्वात् कुलिशः ॥ पाषाणे हि निघृष्यमाणाः कुठारादिधारास्तै-  
 क्षण्यातिशयमासादयन्तीति दृष्टम् । कचित् निसिज्जइ इति पाठः । तत्र  
 ६ निशितस्तीक्ष्णो भवतीत्यर्थः । निसज्जइ इति पाठे तु तैक्ष्ण्यमासाद्य  
 नितान्तं सज्जति छिनत्तीत्यर्थो व्याख्यातः ॥

॥ ११८ ॥ वेळान्ति लुण्ठान्ति भूमौ पतिताः सत्यः कन्दरोदरेभ्यो  
 निर्वृत्ताः<sup>१</sup> प्रकटीभूता निःसृता वलन्तो विकटा विहगाः पक्षिणो  
 ३ दुर्दग्धा यासां ताः<sup>२</sup> सहसेव शैलसीमन्तिन्यः पर्वतकामिन्यो भयविमुक्त-  
 गर्भाः ॥ अथवाकृतस्वापादिकाः सन्तः कन्दरोदरेभ्यो निर्वृत्ता अभि-  
 व्यक्ता अर्धदग्धनिर्गता वलन्तो विकटा महाप्रमाणा विगताः प्रमीता  
 ६ धवा भर्तारो यासां ता इति व्याख्येयम् । विहवा इत्यपि पाठोस्ति  
 कचित् ॥

॥ ११९ ॥ विज्जवइ शमयति प्रेरणावनतमहीपीठोभयदिगागत-  
 समुद्रः स्वस्थानपरिसंस्थितोपि पक्षच्छेदानलं शैलः ॥

तद्वियसं रवि-मण्डल-संचलणमुद्गायमाण-कटकेण ।  
 उययाचलेण कुलिसो मिलिओवि चिरेण विण्णाओ ॥१२०॥  
 दज्झन्ति विसाणल-वाय-विसहरामुक्क-चन्दण-क्खन्धा ।  
 तिअस-विअसाविअंसुअ-सेविअ धूमा मलय-क्खवा ॥१२१॥  
 निमुढिय-पक्ख-पडन्ता महीए दल-विभमेण भज्जन्ति ।  
 तक्खण-तरल-पलायन्त विसहरा महिहरुग्घाया ॥ १२२ ॥  
 कहवि धरेइ महि-यलं निप्पक्ख-पडन्त-गिरि-णिसुम्भन्तं ।  
 दाढा-भिण्ण-ससोणिय-मुह-निवहारोसिओ सेसो ॥ १२३ ॥

॥ १२० ॥ प्रतिदिवसं रविमण्डलसंचलनोद्गायमाणकटकेन  
 उदयाचलेन सह कुलिशो मिलितोपि चिरेण विज्ञातः ॥

॥ १२१ ॥ दहन्ते विषानले वानाः शुष्का विषधरैरामुक्ताश्चन्दन-  
 स्कन्धा येषु ते तथा त्रिदशैर्विकाशितांशुकैः सेवितो धूमोद्गमः सुगन्धि-  
 ३त्वाद्येषां ते मलयपक्षाः ॥

॥ १२२ ॥ छिन्नपक्षत्वेन पतन्तो मद्यां दलविभ्रमेण दलसादृश्येन  
 भज्यन्ते तत्क्षणं तरलं कृत्वा पलायमाना एकमार्गेण विषधरा यत्र ते  
 ३महीधरोद्धाताः पर्वतसंघाताः ॥ छिन्नपक्षत्वेन परिवर्तुलाकृतित्वात्कृष्णत्वा-  
 देकमार्गाविच्छिन्नक्रमपलायमानपन्नगत्वाच्च पलाशपर्णनिचयनिभत्वं गिरि-  
 समूहानाम् ॥

॥ १२३ ॥ कथमपि धारयते महीतलं निष्पक्षत्वात् [ पतद्भिर्गिरि-  
 भिर ] निमुम्भन्तम् आहन्यमानं ताड्यमानं दंष्ट्राभिन्नसशोणितमुखनिवहे-  
 ३नारोषितः शेषः ॥ एकस्यैव शेषस्य चित्रं धरादिरूपं कविना क्लृप्तम् ॥

दीसइ जलन्त-सेलं तावोसारिअ-वलन्त-सुर-लोयं ।  
 धूमुप्पित्थ-पियामह-कमलालि-करम्बियं गयणं ॥ १२४ ॥  
 ग०भालसाओव पुणो कहवि गुहा-लिहक्-पोय-गरुईओ ।  
 पावन्ति भया सेलङ्गणाओ गणयङ्गणुदेसं ॥ १२५ ॥  
 खण-तरलिय-पक्ख-उडा कडार-विज्जु-च्छडा-सिहालम्मि ।  
 सलहा इव अत्थायन्ति पवि-पईवम्मि धराणिहरा ॥ १२६ ॥  
 थोयायन्तिव विरला दीहायान्तिव्व खविय-वित्थारा ।  
 तुङ्गायन्तिव तणुया पवि-खण्डिय-पेहुणा गिरिणो ॥ १२७ ॥

॥ १२४ ॥ दृश्यते ज्वलच्छैलं तापापसारितवलत्सुरलोकम् धूमो-  
 द्ग्रस्तैः पितामहकमलालिभिः करम्बितं गगनम् ॥

॥ १२५ ॥ गर्भालसा इव पुनः कथमपि गुहालीनपोतगुरवः  
 प्राप्नुवन्ति भयाच्छैलाङ्गना गगनाङ्गणोद्देशम् ॥ पुनःशब्दः शैलाङ्गना-  
 ३पदेन संबध्यते । शैलाङ्गनाः कथमपि गगनाङ्गणप्रदेशं प्राप्नुवन्ति  
 गर्भालसा इव यतो गुहालीनमृगाशिशुत्वेन गुरुभराः स्त्रीत्वाच्चातिरि-  
 त्तभयाः । शैलवध्वोत्र शैलरूपा एव पर्वतपत्न्यः ॥

॥ १२६ ॥ क्षणं तरलिताश्चालिताः पक्षा यैस्ते करालविद्युच्छटा  
 एव दुर्दर्शना विद्युच्छटैव शिखा यस्य तस्मिन्करालविद्युच्छटाशिखावति  
 ३शलभा इवास्तं गच्छन्ति नश्यन्ति पविर्वज्रः स एव प्रदीपस्तत्र धराणि-  
 धराः ॥ शलभा इवेत्यनेन निःसारतां गिरीणामाह । पविप्रदीप इत्य-  
 त्रापि पवेर्दीपस्वरूपेण गिरिनाशने प्रयासाभावं द्योतितवान् ॥

॥ १२७ ॥ स्तोकायन्तीव विरलास्तनूयन्तीव क्षपितविस्तारा-  
 स्तुङ्गायन्तीव तनूकृताः पविखण्डितपक्षाः सन्तो गिरयः ॥ संधातने

सिद्धिल-पसारिय-वक्खा घेप्पन्ति पहाविण कुलिसेण ।  
 दूरूपइय-णिवाडिया दर-पप्पुय-नीसहा गिरिणो ॥ १२८ ॥  
 कुलिसो ताडेइ धरे धरा महीं कुलिस-खण्डिय-पडन्ता ।  
 निवडन्त-सेल-पहया महींवि सेस-प्फणा-वल्यं ॥ १२९ ॥  
 निय-धूम-कडुइयाइ गिरि-जालाई धुय-पक्ख-पम्हाई ।  
 फुट्टन्ति लोयणाइव दिसाण मुक्कोज्जरंमुई ॥ १३० ॥  
 जाया दाह-विणिग्गय-संखायायस-सिला-यड-त्थउडा ।  
 कुलिस-पडिच्छण-जोग्गा पच्छा कडया महिहराण ॥ १३१ ॥

ये व्यवस्थिता अपि बहवः प्रतिभातास्ते मध्ये मध्ये हतेषु केषुचि-  
 द्विरिषु विरलीभूताः सन्तः स्तोका इव भवन्ति । एवं छिन्नपञ्चत्वेन  
 ३ क्षपितविस्तारास्तनवो दीर्घाश्च दृश्यन्ते ॥ निश्चितेपि इवशब्दोयम्  
 एवार्थः । निपातानामनेकार्थत्वात् ॥

॥ १२८ ॥ भयशिथिलप्रसारितपक्षा गृह्यन्ते प्रधावनशीलेन  
 [ कुलिसेन ] दूरोत्पतितनिपतिता 'दूरोत्प्लुतेन निःसहा गिरयः ॥ श्येन-  
 ३ र्तिकावृत्तान्तसममेतकुलिशधराधरविषयम् ॥

॥ १२९ ॥ कुलिशस्ताडयति धरान् पर्वतान् । धराः पर्वता अपि  
 कुलिशखण्डिता निपतन्तो महीं ताडयन्ति । निपतच्छैलप्रहता मक्षपि  
 ३ शेषफणावलयम् ॥ इति वज्रप्रहरणमहिमावर्णनमेतत् ।

॥ १३० ॥ निजेन वज्राग्निजेन धूमेन कटुकितानि दूषितानि  
 [ गिरिजालानि ] धुताः पक्षा एव पक्षमाणि येषां तानि स्फुटन्ति लोच-  
 ३ नानीव दिशां संबन्धीनि [ मुक्ता ] निर्झरा एवाश्रूणि येषां तानि ॥

॥ १३१ ॥ जाता दाहेन विनिर्गता गलिताः सत्यौ वाय्वादिना

दद्व-वण-राइ-कलुसा तेच्चिय सिहरोज्झरा सदुक्खाण ।  
 जाया सकज्जला इव बाहोआरा गिरि-वहूण ॥ १३२ ॥  
 संखाय-मसिण-पसरा पासुत्त-महा-भुयंग-सच्छाया ।  
 दीसान्ति सेल-कडण्णु दीहरा लोह-नीसन्दा ॥ १३३ ॥  
 कुलिसाणल-पिङ्गलिओ उप्पयण-तलावसत्त-सासि-विम्बो ।  
 उक्खित्तामय-कलसो गरुलोव्व गिरी परिब्भमइ ॥ १३४ ॥

संस्थानाः कठिनीभूता या आयस्यो लोहमय्यः शिलास्तासां तटैः  
 स्थपुटा निम्नोन्नताः कुलिशप्रत्येषणयोग्याः पश्चात् पक्षादिदाहोत्तरकालं  
 ३ कटका नितम्बा महीधराणाम् ॥ अन्ये युद्धप्रारम्भे कवचमुपाददते ।  
 गिरिकटकैः पुनरायसशिलाभिः कुलिशाग्निदाहविलितविनिर्गतलोहीभूत-  
 निम्नोन्नततटरूपाभिः कवचस्थानाभिः कुलिशप्रहारनिवारणं पश्चात्  
 ३ कृतम् । 'प्रत्येषणमुत्सारणम् । निम्नोन्नतविषमावयवत्वेनालब्धमध्यप्रका-  
 शस्य खटखटाशब्दपूर्वकं निवारणम् ॥

॥ १३२ ॥ दग्धवनराजिकलुषास्त<sup>१</sup> एव शिखरनिर्झराः सदुःखानां  
 जाताः सकज्जला इव बाष्पावतारा गिरिवधूनाम् ॥

॥ १३३ ॥ संस्थानमसृणप्रसराः प्रसुप्तमहाभुजंगसमानच्छायाः ।  
 कचित्तु <sup>२</sup>भुजंगमच्छायेति पाठः । भुजंगमकान्तय इत्यर्थः । दृश्यन्ते  
 ३ शैलकटकेषु दीर्घा लोहनिष्पन्दाः ॥

॥ १३४ ॥ कुलिशानलेन पिङ्गलितः सुवर्णवर्णत्वं प्रापितः उत्प-  
 तनतलावसक्तशशिबिम्बः उत्क्षिप्तामृतकलशो गरुड इव गिरिर्भ्रमति  
 ३ कश्चित् ॥

सैल-नियम्बुप्पइया वज्जानल-सरिस-विज्जु-पिज्जरिया ।  
 लुय-महिहर-पक्ख-निहा णहम्मि घोलन्ति घण-निवहा ॥ १३५ ॥  
 दीसन्ति कुलिस-मिलिया अङ्गारायन्त-कुसुम-फल-किसला ।  
 तियस-मिहुणाणुसोइय-संकेय-लया-हरा गिरिणो ॥ १३६ ॥  
 वेयल्ल-वेल्लिराणं परियत्तन्ता गिरीण कडप्पसु ।  
 सरिया मग्गा पावन्ति वियड-वण-वट्टयच्छायं ॥ १३७ ॥  
 ओअरण-लालसेहिं गिरीसु दीसइ गुहा-विणिन्तेहिं ।  
 पक्ख-च्छेओव्व तड-ट्टिएहिं वसुहा वणयरेहिं ॥ १३८ ॥  
 जलित्पइय-वलन्ता अट्टेहिं णहङ्गणे विसट्टन्ति ।  
 अट्टेहिं मूल-गरुआ महीए णिवडन्ति गिरि-वक्खा ॥ १३९ ॥

॥ १३५ ॥ शैलनितम्बोत्पातिता वज्जानलसदृशविद्युत्पिञ्जरिता  
 लूनमहीधरपक्षनिभा नभासि घूर्णन्ते घननिवहाः ॥

॥ १३६ ॥ दृश्यन्ते कुलिशमिलिता अङ्गारायमाणकुसुमफलकिसल-  
 यास्त्रिदशमिथुनानुशोचितसंकेतलतागुहा गिरयः ॥

॥ १३७ ॥ वैकल्यवेल्लनशीलानां परिवर्तमाना गिरीणां कटकेषु  
 सरिन्मार्गाः प्राप्नुवन्ति विकटव्रणपट्टकच्छायाम् <sup>१</sup>विकटघातलाञ्छिताः  
<sup>३</sup>शुक्लवस्त्रपट्टिका भजन्त इत्यर्थः ॥

॥ १३८ ॥ अवतरणलालसैर्गिरिशिखरेषु स्थितैर् [ दृश्यते ] गु-  
 हाभ्यो विनिर्गच्छद्भिः पक्षच्छेद इव तथैव स्थितैर्वसुधावनचरैः सिंहा-  
<sup>३</sup>दिभिः ॥ <sup>२</sup>भूमाववतितीर्षवो मृगादयः पक्षच्छेदादिदर्शनभीता भुवं  
 पश्यन्त्येव न तु प्राप्नुवन्ति । गमनोत्साहमार्गाभावादित्यर्थः ॥

॥ १३९ ॥ ज्वलितोत्पतितवलन्तः अर्धैः प्रान्तभगैर्लघुत्वान्नभोजने

उवरिं-धूम-निवेशा मूलालग्न-जलणाण दीसन्ति ।  
 हेहालोउक्खित्ता छाया-बन्धा इव तरुण ॥ १४० ॥  
 परिलूण-पेहुणस्सवि सुर-गिरिणो अणह-वक्ख-सङ्काए ।  
 घडिओ पुणोवि कुलिसो जालासु नियम्ब-वियडासु ॥ १४१ ॥  
 निय-सामत्थेणांचिय ण तहा वेएण निट्ठुर-प्पहरो ।  
 अण्ण-गिरि-पक्ख-पहओ जहं छिन्दइ महीहरं कुलिसो ॥ १४२ ॥  
 महीहर-वडणुच्छलिया भमन्ति पसरिअ-मणि-प्पहा-वलया ।  
 सेलव्व जलिय-वक्खा गयणाम्मि समुद-कल्लोला ॥ १४३ ॥

विकसन्तीव शरारवो भवन्ति । अर्धैर्देहाग्रमूलभागैर्लग्नमसैर्मूलगुरुत्वान्मद्यां निपतन्ति गिरिपक्षाः ॥

॥ १४० ॥ उपरिधूमनिवेशा मूलालग्नज्वलनानां दृश्यन्ते अधोवस्थितेनालोकेनोत्क्षिप्ता छायाबन्धा इव तरुणाम् ॥

॥ १४१ ॥ परिलूनपक्षस्यापि सुरगिरिरनघपक्षशङ्कया घटितः संबद्धः पुनरपि कुलिशो ज्वालासु नितम्बविकटासु ॥ सौवर्णपक्षत्वेन छिन्नपक्षस्यापि मेरोर्नितम्बे ज्वालासु सादृश्याद्भ्रान्त्या पुनः कुलिशो व्यापारित इत्यर्थः ॥

॥ १४२ ॥ निजसामर्थ्येनापि च न तथा वेगेन निष्ठुरप्रहारो न्यगिरिपक्षप्रहतो यथा भिनत्ति महीधरं कुलिशः ॥ वज्रहतपक्षहता अप्यातिशयेन गिरयो भिद्यन्ते पक्षाणामतिमहत्त्वादित्यर्थः ॥

॥ १४३ ॥ महीधरपतनोच्छलिता भ्रमन्ति प्रसृतमणिप्रभावल्याः

उपिय-तियस-विसाओ णिक्खमइ चिरेण दाह-कय-विवरो ।  
 कुविअ-गिरि-पक्ख-संपुड-संपीडिय-णिप्फुरो वज्जो ॥ १४४ ॥  
 असमप्पमाण-दीहर-मूलोआरे समुद-पडिण्वि ।  
 णह-दूर-ट्टिय-सिहरे णा मुयइ मही हरे कुलिसो ॥ १४५ ॥  
 एक्को उण धरणि-हरो अहिट्ठ-नियम्ब-मूल-सिहरग्गो ।  
 ल्हिको दूरच्छलिण जलहिम्मिव जलहि-कल्लोले ॥ १४६ ॥  
 रहसा रसा-अलोअर-विसाल-कन्दर-दरी-पलोट्ठन्तो ।  
 नज्जइ गिरी ण जलहिं जलहिच्चिय महिहरं विसइ ॥ १४७ ॥

शैला इव ज्वलितपक्षा गगने समुद्रकल्लोलाः ॥ तेपि पर्वतवत्प्रसृतमणि-  
 प्रभाप्रवाहयोगाज्ज्वलन्त इव भान्तीत्यर्थः ॥

॥ १४४ ॥ अर्पितत्रिदशविषादो निष्क्रामति चिरेण दाहकृतविवरः  
 कुपितगिरिपक्षसंपुटसंपीडितनिप्फुरो वज्रः ॥

॥ १४५ ॥ असमाप्यमानदीर्घमूलावतारान्समुद्रपतितानपि नभो-  
 दूरास्थिताशिखरान् मुञ्चति महीधरान्कुलिशः ॥

॥ १४६ ॥ एकः पुनर्धरणीधरः अदृष्टनितम्बमूलशिखराग्रो लीनो  
 दूरोच्छलिते जलधाविव जलधिकल्लोले ॥ जलधिकल्लोलस्य महत्त्वोक्ति-  
 रियम् ॥

॥ १४७ ॥ भयात्सागरं प्रविविक्षुरपि कश्चिद्गिरिर्न जलधिं विशत्य-  
 तिमहत्त्वाद्धि समुद्रे स न मज्जति न कुडति प्रत्युत जलधिरेव महीधरं  
 विशति रभसा वेगेन । किं कुर्वन् । रसातलोदरवद्विशालासु कन्दरदरीषु  
 प्रलुण्ठन्वलन् ॥



गिरि-लुलिओअहि-विहुआ संभन्त-दिसेभ-ताडिय-क्खन्धा ।  
 वेवइ वियणा-वेळन्त-महिहरन्दोलिया वसुहा ॥ १४८ ॥  
 अप्पत्तावि समुदं समुद-परिरक्खि अव्व वोलन्ति ।  
 वेय-समुच्छलिय-नियम्ब-सिन्धु-परिणुमिया गिरिणो ॥ १४९ ॥  
 निवडन्त-सिला-छव्विअ-परितालिणायन्त-मूल वित्थारो ।  
 वोच्छिण्ण-मन्थर-सिहो विरलायइ धूम-संघाओ ॥ १५० ॥  
 उत्पइय-रेणु-निवहा संवेळिय-विअड-कन्दर-च्छेया ।  
 तेचेय पडण-भिण्णा पत्ता लहुअत्तणं गिरिणो ॥ १५१ ॥  
 एकत्तो सलायन्त-वज्ज-धारा-कणा किलम्मान्ति ।  
 अण्णत्तो कडओसहि-पहाव-रूढ-व्वणा गिरिणो ॥ १५२ ॥

॥ १४८ ॥ गिरिलुलितोदधिविधुता संभ्रान्तदिग्गजताडितस्कन्धा  
 वेपते वेदनावैक्लव्यमहीधरान्दोलिता वसुधा ॥

॥ १४९ ॥ अप्राप्ता अपि समुद्रं समुद्रपरिरक्षिता इव गच्छन्ति ।  
 हेतुमाह । पलायनार्थवेगसमुच्छलितनितम्बासिन्धुसमाच्छादितत्वाद्भि-  
 रयः ॥

॥ १५० ॥ निपतच्छिण्णपिहितपरितलिनायमानमूलविस्तारो  
 व्युच्छिन्नमन्थरशिखो विरलायते धूमसंघातः ॥

॥ १५१ ॥ उत्पतितरेणुनिवहत्वात्संवेळितविकटकन्दरोच्छेदाच्च त  
 एव पतद्भिन्नाः प्राप्ता लघुत्वं गिरयः ॥

॥ १५२ ॥ एकास्मन्भाग शल्यायमानवज्र [ धारा ] कणत्वास्क्ला-  
 म्यन्ति अन्यत्र कटकौषधिप्रभावरूढव्रणा गिरयः ॥

कुलिसो न दीसश्चिय एकस्मिच्चिय गिरिम्मि मुज्झन्तो ।  
 एकं व सेल-सिहरं अट्ठइ कुलिसम्मि गिरि-जालं ॥ १५३ ॥  
 पक्ख-उड-कूड-पुज्जिय-कप्पन्तर-दिप्पमाण-हव्ववहा ।  
 पलयेच्चिय विज्झाया समुद-भर-पूरिया गिरिणो ॥ १५४ ॥  
 णीसह-विमुक्क-कायत्तणेण वोच्छिण्ण-पक्ख-लहुयं पि ।  
 तंचिय भुयंग-वड्ढो जायं गरुयं व गिरि-जालं ॥ १५५ ॥  
 विहडिय-वसुहा दलियदि-मण्डला दूर-विद्वय-समुदा ।  
 थिइ-लालसेण हरिणा णीया पलयंचिय तिलोई ॥ १५६ ॥

॥ १५३ ॥ कुलिशो न दृश्यत एवैकस्मिन्नपि गिरौ प्रख्याततमे  
 प्राप्तप्रसिद्धौ । एकं शैलशिखरमिव अट्ठइ काथं पाकमनुभवति कुलिशे  
 ३ गिरिजालम् ॥

॥ १५४ ॥ पुञ्जीकृतपक्षपुटकूटेषु कन्दैर्धौषदीप्यमानो हव्यवाहो  
 येषां ते प्रलय एवोपशान्तास्यक्तमर्यादाक्रान्तान्तरितसमुद्रभरपूरिता  
 ३ गिरयः ॥

॥ १५५ ॥ पक्षनिमित्तोत्पतनसामर्थ्याभावाच्चिःसहविमुक्तकायत्वेन  
 \*विच्छिन्नपक्षत्वाल्लघुकमपि तदेव भुजंगपतेर्जातं गुरुकमिव गिरि-  
 ३ जालम् ॥

॥ १५६ ॥ विघटितवसुधा दलिताद्रिमण्डला दूरविदुतसमुद्रा  
 स्थितिलालसेन हरिणा शक्रेण नीता प्रलयमेव त्रिलोकी स्वेदजोद्विजाण्ड-  
 ३ जलक्षणलोकत्रयसमाहारः ॥ प्रलयमिवानीत इत्यर्थः ॥

आमुयश्चिय जीयं गिरि-मिहुणं निव्वुएहिं अङ्गेहिं ।  
 पज्जलिय-पक्ख-संपुड-संपाडिय-शिसिर-परिरम्भं ॥ १५७ ॥  
 भय-विहडियाण जाओ लुय-पक्खुदेस-निवडिय-थिराण ।  
 अह निरवसाण-दुसहो कुम्भुव-विरहो महि हराण ॥ १५८ ॥  
 कठिण-गिरि-वक्ख-सूडण-विहडिय-धारत्तणेण सुर वड्ढो ।  
 आरुहइ काय-लहुओ पेसण-गरुओ करं कुलिसो ॥ १५९ ॥  
 इय जेण खुडिय-वक्खा गिरिणोवि समञ्जसत्तणे ठविया ।  
 एकासण-सम्माणं सोवि हरी मण्णए जस्स ॥ १६० ॥ ४७ ॥

॥ १५७ ॥ आमुञ्चत्येव जीवं गिरिमिथुनं निर्वृतेरङ्गैः प्रज्वलित-  
 पक्षसंपुटसंपादितशिशिरपरिरम्भम् ॥ रतिसुखातिशयव्याप्तं गिरिमिथुनं  
 ३ वज्रपातेनालक्षितदुःखमेव जीवितं त्यजतीत्यर्थः । काचित् संपीडिअपरि-  
 रम्भमिति पाठः । संपीडितपरिरम्भम् ॥

॥ १५८ ॥ भयेन विघटितानां वियुक्तानां जातो लूनपक्षत्वेन  
 पतितत्वास्थिराणाम् । जङ्गमत्वमुत्सृज्य <sup>१</sup>स्थावरत्वं प्राप्तानामित्यर्थः ।  
 ३ अनवन्तरं निरवसानो निरवधिदुःसहः कुटुम्बैर्विरहो वियोगो मही-  
 धराणाम् ॥

॥ १५९ ॥ कठिनगिरिपक्षसूदनविघटितधारत्वेन सुरपतेरारोहति  
 कायलघुकः प्रेषणगुरुकः करं कुलिशः ॥

॥ १६० ॥ इति उक्तप्रकारेण येन खण्डितपक्षा गिरयोपि <sup>१</sup>सम-  
 ङ्जसत्वे धृता एकासनसंमानं सोपि हरिर्मन्यते यस्य ॥ सोस्ति यशो-  
 ३ वमेति कुलकस्य समन्वयः । अनेन सहैकासनास्थित्या कृतकृत्योहमि-  
 तीन्द्रस्याप्यभिलाषो नूनमुत्तमचरितत्वात् । कुलकम् ॥

अथ य । ६

चिहुरावीलण-पडिलगं-ण्हाण-घुसिणारुणंसुय-सुयन्धो ।  
 अग्यइ मङ्गल-गहिएक-कुसुम-दामुज्जलो वेषो ॥ १६१ ॥  
 दर-चक्खिय-मइरा-मय-पविरल-सम्बज्जमाण-सेय-लवं ।  
 सोहइ मन्थर-णित्थाम-लुलिय-नयणुपपलं वयणं ॥ १६२ ॥  
 सहइ जलहासंदाण-विसम-मासालिय-चन्दण-च्छेओ ।  
 संकन्त-पाडलामोय-सुरहि-सिसिरो थणाहोओ ॥ १६३ ॥  
 घोइ महु-रस-विच्छुरिय-मालई-मउल-कोमलायम्बा ।  
 णिंदोअज्जण-रमाणज्ज-पम्ह-मूलुज्जला दिट्ठी ॥ १६४ ॥

॥ १६१ ॥ अपि च । इत ऊर्ध्वं षड्विः कुलकम् । विजितपर-  
 भूमिक्रीडावर्षाषु निजवाराविलासिनीक्रीडावर्णनार्थं प्रकृतनृपप्रकर्षप्रति-  
 ३ पादनपर्यवसानम् । चिहुरनिचयप्रतिलग्नस्नानकुङ्कुमारुणांशुकसुगन्धः अर्घति  
 मङ्गलगृहीतैककुसुमदामोज्ज्वलो वेषः ॥

॥ १६२ ॥ ईषदास्वादितमदिरामदप्रविरलसंबध्यमानस्वेदलवं शोभते  
 मन्थरमन्दविलुलितनयनोत्पलं वदनम् ॥ नित्थामत्वेन मन्थरमिति ज्ञेयं  
 ३ पूर्वनिपातनियमाभावात् ॥

॥ १६३ ॥ शोभते जलाद्रेण वाससा यद् आसंदानमवष्टम्भनं तेन  
 विषमं कृत्वा मांसलितो, घनीकृतश्चन्दनच्छेदो यत्र स तथा संक्रान्तपाट-  
 ३ लामोदसुरभिः शिशिर<sup>१</sup>ः शुचितरमज्जनवशात् स्तनाभोगः ॥

॥ १६४ ॥ घूर्णते मधुरसविच्छुरितमालतीमुकुलकोमलात्ताम्रा निधौ-  
 ताज्जनरमणीयपक्ष्ममूलोज्ज्वला दृष्टिः ॥

विविस्वरिय-चिहुर-मञ्जरि-सिहा-परिस्त्रालिय-जल-लवाल्लिङ्गं ।

णिच्चाइ मडालिओणाविय-णह-चुडुप्पङ्कुरं जहणं ॥ १६५ ॥

इय जस्स गिम्ह-दिवसावसाण-निम्माय-मञ्जण-रसाहिं ।

लीला-वावीसु रिऊण संठियं वार-विलयाहिं ॥ १६६ ॥ ६

किं ॥ १५

विवर-समोसरिअ-विराय-हेम-महिहर-रस-प्पवाहेहिं ।

पायालोआरिय-पिहु-सिहोव्व पडिहाइ हव्व-वहो ॥ १६७ ॥

वण-देवया-पसारिय-कर-अल-संवलिय-किसलय-कलावो ।

डज्झइ धूम-तमन्तरिय-महुयरं तियस-तरु-सण्डो ॥ १६८ ॥

॥ १६५ ॥ विक्षिप्तचिहुरमञ्जरीशिखापरिस्त्रालितजललवस्पृष्ट  
निर्वृतमुपरतवेदनं भवति मुकुलितावनतनखक्षताङ्कुरं जघनम् ॥

॥ १६६ ॥ इति उक्तप्रकारेण यस्य यशोवर्मणो ग्रीष्मदिवसाव-  
साननिर्मितमञ्जनरसाभिर्लीलावापीषु रिपूणां संबन्धिनीषु संस्थितं वारव-  
३ धूमिः ॥ सोस्तीति प्रकृतम् । कुलकम् ॥

॥ १६७ ॥ इदानीं प्रलयशिष्यमाणबालकहरिर्लीलासदृशलीलखं  
वर्णयितुं पञ्चदशभिः कुलकमाह । विवरसमपसृतविलीनहेममही-  
३ धररसप्रवाहैः पातालापसृतप्रयुथशिख इव प्रतिभाति हव्यवाहः ॥  
प्रलयसमये प्रलयाग्निविगलितस्य हेमगिरेः पातालरन्ध्रैः प्रविष्टाः सुवर्णर-  
सप्रवाहा वह्निज्वाला इव हेमगिरिस्तु वह्निरिव विपरीतगतिः कालवि-  
६ पर्यासादुत्प्रेक्षितः ॥

॥ १६८ ॥ वनदेवताप्रसारितकरतलसंवलितकिशलयकलापो  
ब्रह्मते धूमतमोन्तरितमधुकरैस्त्रिदशद्वैमखण्डो नन्दनवनम् ॥ पुष्पप्र-

पञ्जलङ् धूम-मण्डल-णिह-विबलायन्त-लञ्छण-मयंव ।  
निव्वडिय-फुलिङ्ग-च्छल-संगालिय-गहंव ससि बिम्बं ॥ १६९ ॥  
भीसण-सरूय-परिसंठियंव जलणाहयंपि पडिहाइ ।  
वेयाल-मण्डलं मुहल-मुह-गुहा-घोलिराग्गि-सिंहं ॥ १७० ॥  
कर-कलिय-खग-लेहा-णिह-पढमुब्भिण्ण-धूम-लेहंव ।  
डज्जइ मिह्णं विज्जा-हराण अविओय-वीसत्थं ॥ १७१ ॥

३ चयाय वाल्म्यातिशयेन वा रक्षार्थं महाप्रलयेपि मौग्ध्याद्वनदेवतानां प्रसारितकरत्वम् ॥

॥ १६९ ॥ <sup>१</sup>प्रज्वलति धूममण्डलनिभपलायमानलाञ्छनमृगमिव निर्वृत्तफुलिङ्गच्छलसंदलितग्रहगणमिव शशिविम्बम् ॥ ग्रहगणसंबल-  
३ नोक्तया सतामापदि न व्यभिचार इत्युक्तम् । मृगलाञ्छनपलायनाभिधानेन <sup>२</sup>वासच्चरितम् । निभो व्याजः ॥

॥ १७० ॥ भीषणस्वरूपपरिसंस्थितामिव ज्वलनाहतमपि प्रतिभाति वेतालमण्डलं सुखरमुखगुहाघूर्णनशीलामिशिखम् ॥ अग्निना दह्यमानं  
३ म्रियमाणमपि चटमटाशब्दयोगान्मुखकुहरानिःसरज्ज्वालावलीकलापत्वाच्च विभीषिकार्थं कृतकपटरूपमिव भातीत्यर्थः ॥

॥ १७१ ॥ करकलितखड्गलेखानिभप्रथमोद्भिन्नधूमलेखमिव दह्यते मिथुनं विद्याधरयोरवियोगविश्वस्तम् ॥ दह्यमानस्य किल प्रथमं  
३ धूमलेखा भवति । विद्याधरयोश्च सुकुमारत्वात्खड्गलेखा धूमत्वेनोत्प्रेक्षितेति केचित् । तेजसत्वेन धूमाभाव इत्यन्ये । अवियोगेन च विश्वासो वेदनाया अगणनम् ॥

जम-महिषो कवलिज्जइ जाला-संवेलिओ हुय-वहेण ।  
 बम्भण्ड-पडिप्फालिओणओव्व णिय-धूम-विच्छड्डो ॥ १७२ ॥  
 अमर रमणी-विहुव्वन्त-चामरुप्पङ्क-पवण-लोल-सिहो ।  
 भय-वेविरोव्व अल्लियइ कहवि विबुहाहिं जलणो ॥ १७३ ॥  
 फुडिय-घण-वडल-पायड-तडि-च्छडा-सण्ड-निविडिओ जलइ ।  
 रवि-बिम्ब-वलय-वद्ध-प्फलोव्व जलणो नह-यलम्मि ॥ १७४ ॥  
 डज्झान्ति सरल-सुंकार-दूर-विक्षिप्त-सिहि-सिहा-णिवहा ।  
 तण्डविय-फणा मण्डल-पिण्डिय-धूमग्गमा फाणिणो ॥ १७५ ॥  
 उव्वहइ धूम-वलयं सेसो पट्टि-परिसंठिउव्वभेयं ।  
 देह-प्पहा-वियाणं हरिणोव्व णिवेस-संकन्तं ॥ १७६ ॥

॥ १७२ ॥ यममहिषः कवलीक्रियते ज्वालासंवेलितो हुतवहेन  
 ब्रह्माण्डप्रतिस्खलितावनत इव निजधूमसमूहः ॥ यममहिषः कृष्ण-  
 ३ त्वान्निजधूमसमूह इव ब्रह्माण्डपिधानप्रतिहतपरावृत्तो दह्यते ॥

॥ १७३ ॥ अमररमणीविधूयमानचामरसमूहपवनलोलशिखो भयवे-  
 पनशील इवालीयते कथमपि विबुधाधिपं ज्वलनः ॥

॥ १७४ ॥ स्फुटितघनपटलत्वाद् दग्धमेघसंघत्वात् प्रकाटिता  
 यास्तद्धितस्तासां छटासंघैर्निविडितो घनीभूतो ज्वलति द्वादशानां  
 ३ रविविम्बानां वलयमेव वद्धं फलं येन स इव ज्वलनः प्रलयाग्निः  
 [ नभस्तले ] ॥

॥ १७५ ॥ दह्यन्ते सरलसूंकारदूरविक्षिप्तशिखिशिखानिवहास्ताण्ड-  
 वित्तफणामण्डले पिण्डितधूमोद्गमाः फाणिनः ॥

॥ १७६ ॥ उद्वहति धूमवलयं शेषः पृष्ठपरिसंस्थितोद्भेदं देहप्रभा-  
 वितानं हरेरिव निवेशनमुपवेशनं तत्र संक्रान्तम् ॥ शेषपृष्ठप्रसृता  
 ३ धूमवर्तिः पृष्ठोपविष्टकान्तिलतेव लक्ष्यत इत्यर्थः ॥

जलण-सिंहा-संभाविय-सरीर-णिच्चावणा-निमित्तं ।  
 डज्झइ ससि-मण्डल-कलस-दिण्ण-कण्ठ-ग्गहं मयणो ॥ १७७ ॥  
 रक्खा-भुयंगमुग्गिण्ण-विस-जलासार-विरलिउब्भेओ ।  
 अहिलेइ णिहि-ट्टाणाइ कहवि जलणो कुवेरस्स ॥ १७८ ॥  
 सोहइ वलन्त-वासुइ-परिवेस विट्ठत्त-वियड-पडिवन्धो ।  
 दर-सिढिल-हर-जडा-पुञ्ज-पिञ्जरो सिहि-सिहा-निवहो ॥ १७९ ॥  
 पडिहाइ जलण-जाला-पञ्जर-संजमण-पुञ्जियावयवो ।  
 उप्पत्ति-दियस-परिसंठिओव्व तणओ ति-णयणस्स ॥ १८० ॥

॥ १७७ ॥ ज्वलनशिखाभिः संभावितं व्याप्तं यच्छरीरं तस्य  
 निर्वापण<sup>१</sup>निमित्तम् उपशान्त्यर्थमिव दह्यते शशिमण्डलमेव कलश-  
 ३ स्तत्र [ दत्त ] कण्ठग्रहं कृत्वा [ मदनः ] ॥ मदनस्य किल चन्द्रो दधितः ।  
 अतश्चन्द्रे दह्यमाने नष्टोसौ भवतितराम् । अत उदककलशमिव चन्द्रं  
 परित्राणाय विगृह्य दह्यतेसाविति कविकल्पितम् ॥

॥ १७८ ॥ रक्षाभुजंगमोद्गोर्णविषजलासारेण विरलोद्भेदः अभिली-  
 यते व्याप्नोति निधिस्थानानि [ कथमपि ज्वलनः ] कुवेरस्य संवन्धीनि ॥

॥ १७९ ॥ शोभते वलतो दाहभयेन परिवर्तमानस्य वासुकैर्यः परिवेषः ।  
 कुण्डलबन्धस्तेन विट्ठोर्जितो विकटो विततः प्रतिबन्धः कार्यविघातो येन  
 ३ स ईषट्किंटरहरजटा [ पुञ्ज ] पिञ्जरः शिखिशिखानिवहः ॥

॥ १८० ॥ प्रतिभाति ज्वलनज्वालापञ्जरसंयमनपुञ्जितावयवः उत्पत्ति-  
 दिवसपरिसंस्थित इव तनयस्त्रिनयनस्य ॥ तेजोमये हररेतासि कुमारः संभूत  
 ३ इति प्रथितम् ॥



इय पलयाणल-कवाल्लिअ-सुरम्मि वम्भण्ड-कुहर-कुण्डम्मि ।

लीला कंसारि-सख-धारिणो जस्स निव्वडिया । १८१ । १५

अहवा । १०

मणि-सवल-कुसुम-मालावबन्ध-पडिक्ख-विब्भमा पढमं ।

जाया धूमाहय-वेणु-दण्ड-कविसा किणो वेणी ॥ १८२ ॥

किं णु हु कला निरन्तर-मियङ्क-पडिक्ख-गण्ड-लेहं ते ।

दमणय-सिहाहमहिसाम-धूसरं वयणमेत्ताहे ॥ १८३ ॥

॥ १८१ ॥ इति उक्तप्रकारेण प्रलयानलकवलितसुरे ब्रह्माण्डकुण्डकुहरे लीला कंसारिस्वरूपधारिणो यस्य यशोवर्मणो निर्वृत्ता ॥ यस्य सोस्ति । ३ कंसारिः कृष्णो बालविलासशाली । स एव शाली स एव यशोवर्मा तदवतारत्वात् ॥ [संभक्ष्य सर्वभूतानि कृत्वा चैकार्णवं जगत् । बालः स्वपिति यश्चैकस्तस्मै मायात्मने नमः ] इत्याद्यागमान्महाप्रलये भगवतोस्ति ६ क्रीडाकारि बालत्वम् ॥ कुलकम् ॥

॥ १८२ ॥ अधुना रिपुवधनवबुद्धवैधव्यसखीशासनवर्णनेन शत्रुवधदक्षत्वं यशोवर्मणो भणितुं दशभिर्गाथाभिः कुलकमाह । ३ अत्र कुलकादौ अथवेति निपातसमुदायो वस्त्वन्तरोपक्रमद्योतनाय प्रयुक्तः ॥ मणिभिः शबला व्यामिश्रा याः कुसुममालास्तासामवबन्धनेन प्रतिबद्धा उपजनिता [वि] भ्रमा यस्याः सा तथाभूता या प्रथम- ६ मभूत् सा जाता धूमाहतखण्डदण्डवत्कपिश किणो कस्माद्रेणी संप्रति हे सुन्दरि सखि ॥ किणो इति कस्मादर्थे देशी निपातः ॥

॥ १८३ ॥ किं 'नु खलु कलानिरन्तरमृगाङ्कप्रतिपक्षगण्डलेखं ते दमनकशिखावदभिष्यामधूसरं वदनमिदानीं वर्तते ॥ किं कस्मात् । ३ खु खलु । दमनकं नाम सुगन्धपत्रिका ॥ इच्चहि इदानीम् ॥

धारा-हय-धरणि-कणावरुद्ध-णव-कन्दली-सिंहा-फरुसं ।  
 महुरमवगाढ-सोहं च वहसि विसमारुणं अहरं ॥ १८४ ॥  
 एयं पवण-पराहीण-सरल-लवली-दलाहिलोलं ते ।  
 पेच्छामि असंगय-मङ्गलावयंसं सवण-वासं ॥ १८५ ॥  
 सासय-मियङ्क-मणि-कलस-वैसमवसण-हार-परिभोगं ।  
 णिरवसर-चन्दण-रसं तंचिय ते सुयणु थण वट्ठं ॥ १८६ ॥  
 सरस-पडिवोह-लङ्घिय-कलम्ब-केसर-पिसङ्गमङ्गसुं ।  
 लायणं चिर-निम्माण-खिन्न-कणय-च्छविं वहइ ॥ १८७ ॥

॥ १८४ ॥ जलधरधाराहतधरणिरेणुनिरुद्धनवकन्दलीशिखाव-  
 त्परुषं स्वभावमधुरमवगाढशोभं च यदभूत्तद्वहसि विषमारुणमधरं  
 ३ संप्रति कस्मात् ॥ कचित्स्वाभाविकमरुणत्वं कचित्प्रदेशे म्लानमिति  
 विषमारुणत्वम् ॥

॥ १८५ ॥ एतत्पवनपराधीनसरसलवलीदलाभिलोलं ते संप-  
 श्याम्यसंगतमङ्गलार्थावतंसं मङ्गलार्थकणोत्पलविहानं श्रवणपार्श्वं क-  
 ३ र्णपालीम् ॥ लवली लताविशेषः ॥

॥ १८६ ॥ शाश्वतः परिपूर्णो यो मृगाङ्कस्तथा शाश्वतो  
 मणिकलशस्तद्वेद्रेषो यस्य तत् तथा अवसन्नानां हाराणां परिभोगो यत्र  
 ३ तद्यदभूत् संप्रति निरवसरचन्दनरसं तदेवैतत् हे सुतनु स्तनपट्टकं  
 कस्माज्जातम् ॥

॥ १८७ ॥ सरसः प्रत्यग्यो यः प्रतिबोधस्तेन लङ्घितः आक्रान्तो  
 यः कदम्बनामा कुसुमविशेषस्तत्केसरवत्पिशङ्गं गौरम् अङ्गेषु  
 ३ लावण्यं यदभूत्तत्संप्रति चिरनिर्माणं चिरघटितम् अत एव खिन्नमुप-  
 भोगेन मन्दप्रभं संपन्नं कनकं तच्छविं वहते<sup>१</sup> कस्माज्जातम् ॥

उपमासु अपज्जत्तेह-कलह-दन्तावहासमूरु-जुयं ।  
 तंचेय मलिय-विस-दण्ड-विरसमालक्खिमो इण्हं ॥ १८८ ॥  
 हा किंणु अणव-कच्चूर-भङ्ग-विच्छाय-पाडले तरुणि ।  
 आवहासि इमे पडिबोह-कुण्ठ-कमल-प्पहे चलणे ॥ १८९ ॥  
 संचरइ चिर-परिग्गह-लायण्णुत्तिण्ण-वेस-सोहग्गो ।  
 सोच्चेय पुराणालेक्ख-धूसरो परियणो एस ॥ १९० ॥  
 इय अमुणिय-वेहव्वागमाहिं<sup>१</sup> आलोइऊण ता जस्स ।  
 रिउ-सुन्दरीओ<sup>२</sup> रुज्जन्ति णेह-सरिसं पिय-सहीहिं ॥ १९१ ॥<sup>३</sup>

॥ १८८ ॥ उपमासु. विषयभूतासु<sup>१</sup> अपर्याप्तेभकलभदन्तावभासा  
 यस्य तदपर्याप्तकरिकलभदन्तावभासमूरुयुगं तदेव<sup>२</sup> मलितविसदण्ड-  
 ३ वद्विरसमालक्षयाम इदानीम् ॥

॥ १८९ ॥ हा कष्टं किं नु एतदनवकच्चूरभङ्गस्थानवद्विच्छायत्वेन  
 पाटलवर्णाभि तरुणि आवहसीमौ प्रतिबोधने आत्यन्तिकचिरजरठप्र-  
 ३ बोधने कुण्ठमदृढं शिथिलं यत्कमलं तद्वत्प्रभा ययोस्तौ मन्दकान्ती  
<sup>३</sup>चरणौ कस्मात् ॥

॥ १९० ॥ संचरति [चिर] परिग्रहेण पुराणवस्त्रादिना लावण्या-  
 दुर्त्तार्णं वेषसौभाग्यं यस्य स तथाविधः स एव<sup>४</sup> पुराणालेख्येन चित्रेण  
 ३ तुल्यो धूसरः परिजन एषः ॥

॥ १९१ ॥ इति उक्तप्रकारेण अविदितवैधव्यागमाभिरालोक्य त.  
 यस्य रिपुसुन्दर्यो रुद्यन्ते स्नेहसरंसं कृत्वा प्रियसखीभिः ॥ सोस्ति  
 ३ यशोवर्मा । कुलकम् ॥

अहं सो कयाहिसेओ समयम्म णिमिल्ल-मेह-माहप्पे ।  
चलिओ सयल-धरा-वलय-विजय-पडिबद्ध-ववसाओ ॥ १९२ ॥

किंच जायं । ९

निवडइ परोप्परावडण-मुहल-मणि-मञ्चरी-कण-करालो ।  
गयणाहि विबुह-विहुओ सुर-पायव-पल्लवुप्पीलो ॥ १९३ ॥  
मङ्गल-लास-किलम्मन्त-सुर-वहू-कण्ठ-सीयलो वहइ ।  
अभिण्ण-महुर-मन्दार-सुन्दरो सुर-वह-समीरो ॥ १९४ ॥

॥ १९२ ॥ अथ स कृताभिषेको वैदिकमन्त्रकृतस्नानविशेषः  
कृतप्रास्थानिकहोमःसमये शरत्काले निमीलितमेघमाहात्म्ये चलितः सकल-  
३ धरावलयजयाय प्रतिबद्धविकटव्यवसायः ॥

॥ १९३ ॥ इदानीं <sup>१</sup>सुरोचितचेष्टादिसूचितं विजयनिमित्तं नव-  
निबद्धेन कुलकेनाह ॥ निपतति परस्परापतनमुखरमणिमञ्जरीकणो-  
३ रत्करालो दन्तुरो गगनाद्विबुधविधूतः सुरपादपल्लवोत्पीडः ॥ आपतनं  
संबन्धः । उत्पीडः समूहः । सुरपादपस्य पारिजातस्यान्येषां च कल्प-  
पादपानां <sup>२</sup>सुरैर्विधूननं <sup>३</sup>प्रहर्षात्पुष्पवृष्टिविमुक्तये ॥

॥ १९४ ॥ यशोवर्मप्रयाणकपरितुष्टानां सुरवधूनां यन्मङ्गललास्यं  
तेन क्लाम्यन्तीनां [ तासां ] श्रमस्वेदजललवालंकृतानां कण्ठानां शीतलो  
३ रेवहति ईषद्विन्नमधुरमन्दारसुन्दरः सुरपथसमीरः ॥ आभिन्न इत्याकार  
ईषदर्थः । भेदो विकासः । मधुराः सुगन्धाः । मन्दाराः स्वर्गकुसुम-  
विशेषतरवः । उद्भिन्नेति क्वचित्पाठः । तत्रापि ईषद्विकासोर्थः । तत्र  
६ सौगन्ध्यातिरेकात् ॥

<sup>१</sup> MH. सुरोचित. <sup>२</sup> MH. विधूमबन्धनप्र<sup>०</sup>

उत्तम्भिज्जन्ति नराहिवस्स समयं दिसा-गइन्देहिं ।

असरिस-पसत्थ-मणि-तोरणव्व वियडा कर-क्खम्भा ॥ १९५ ॥

साणन्द-रोहिणी-बाहु-वलय-पडिबद्ध-वीय-परिवेसो ।

जाओ पसण्ण-गह-मण्डलावलम्बी निसा-नाहो ॥ १९६ ॥

विब्भम-परिरम्भणोण्ण-मिलिय-मणि-दाम मुहल-थण-विम्बो ।

लास-कय-कंस-तालोव्व चलइ सुर-सुन्दरी सत्थो ॥ १९७ ॥

किरण-किलामिय-परियर-भुयंग-विस-जलण-धूम-तिमिरोहिं ।

उव्वेल-महामणि-दन्तुरेहिं चलियं णिहाणेहिं ॥ १९८ ॥

॥ १९५ ॥ उत्तम्भ्यन्ते ऊर्ध्वं स्थाप्यन्ते नराधिपस्य समकालं  
कृत्वा दिग्गजेन्द्रैः । भाराक्रान्तत्वात् । न विद्यते सदृशो येषां ते  
३ असदृशा ये प्रशस्तमणयः इन्द्रनीलास्तन्मयतोरणा इव विकटाः  
करस्तम्भाः ॥

॥ १९६ ॥ सानन्दरोहिणीबाहुवलयप्रतिबद्धद्वितीयपरिवेषो जातः  
प्रसन्नग्रहमण्डलावलम्बी निशानाथः ॥ प्रसन्नेन गुरुसूत्रकेण ग्रहवलयेनै-  
३ केन कान्ताकरकटकेन प्रयुक्त इत्यर्थः ॥

॥ १९७ ॥ विभ्रमा विलासास्तैर्यः परिरम्भस्तेनान्योन्यं मीलितानि  
यानि मणिदामानि तैर्मुखराणि सशब्दानि स्तनविम्बानि यस्य स  
३ लास्यकृतकंसताल इव चलति सुरसुन्दरीसार्थः ॥ स्तनयुगलानां च  
परस्परसंस्पर्शसमुत्थो मणीनां रवः कांसेकाध्वानिरिव ॥

॥ १९८ ॥ [ किरणक्लान्तपरिचरभुजंगविषज्वलनधूमतिमिरैः उद्दे-  
लित ] महामणिदन्तुरैश्चालितं निधानैः ॥

वहइ महिन्दो साणन्द-सुन्दरी-विहुय-वास-संवलियं ।  
हरिसावसरम्मिवि विसम-वियसियं लोयण-सहस्रं ॥ १९९ ॥  
रहसुद्ध-तिअस-करि-दन्त-दण्ड-परितुलिय-रवि-रह-तुरंगो ।  
तोरण-निबद्ध-जय-पल्लवोव्र जाओ णह-वियाणो ॥ २०० ॥  
इय से पसत्थ-पत्थाण समय-संभाविसव-वियासो ।  
जाओ पहरिस-हीरन्त-सुहिय-हियओ तियस-लोओ ॥ २०१ ॥

॥ १९९ ॥ वहति महेन्द्रः सानन्दसुन्दरीविधूतवाससंवलितं  
हर्षावसरेपि विषमविकसितं लोचनसहस्रम् ॥ यद्यपि हर्षवशेन सकल-  
३ लोचनाविकासो हेतुवशोपनतस्तथापि विषमं कृत्वा विकसन्तीं नेत्रसहस्रीं  
वहति सहस्राक्षः । किंचित्सुविकसितं किंचिदविकसितमिति कस्मात् ।  
सानन्दसुन्दरीविधूतवाससंवलितत्वात् । वासः कर्पूरादिवासितश्चतुः-  
६ समादिद्रव्यविशेषः । स हि महोत्सवेष्वावर्तेषु सुरसुन्दरीभिः प्रकीर्यते  
नायकवक्त्रादिषु ॥

॥ २०० ॥ रभसोद्धर्तितत्रिदशकरिदन्तदण्डपरितुलितरविरथतुरंग-  
स्तोरणनिबद्धजयपल्लव इव जातो नभोवितानकः ॥ गगनमेव करकुक्कुम् ॥  
३ तत्र शुद्धं दण्डचतुष्टयं भवति । इहापि तत्स्थानापन्नं सुरकरिदन्तच-  
तुष्टयम् । मुख्ये च करकुक्कु पटिविशेषा आच्छादनानि भवन्ति ।  
तत्स्थानापन्नमिह नभः । करकुक्कुस्तोरणलम्बाश्च जयपल्लवा भवन्ति ।  
६ तत्स्थानापन्ना इह रविरथलम्बा हरिदश्वा दन्तिदन्तदण्डोपरिवर्तिनः ॥  
नरपतिप्रयाणकेऽत्र महेन्द्रस्य साहायकं कल्पितम् ॥

॥ २०१ ॥ [ इति तस्य प्रशस्तप्रस्थानसमयसंभावितोत्सवविका-

अवि य । ६

आमूल-वलिय-वामोरु-वल्लरी-लङ्घिण्यरोरु-लयं ।  
तंस-द्विय दर परियत्तियङ्ग-दिट्ठेक-थण वट्ठं ॥ २०२ ॥  
विणियत्त-हार-वलयग्ग-मिलिय-मासल-निअम्ब-पेरन्तं ।  
वलणा-मडह-द्विय-मज्झ-कट्टि-ओव्वत्त-रोम-लयं ॥ २०३ ॥

शः जातः <sup>१</sup>प्रहर्षह्रियमाणसुखितहृदयस्त्रिदशलोकः ] । कुलकम् ॥

॥ २०२ ॥ अधुना प्रदक्षिणाङ्गपरावृत्त्या राजदर्शनलीलां <sup>२</sup>पुरसुन्द-  
रीणां पद्मोपनिबद्धेन कुलकेनाह ॥ आमूलवलितवामोरुवल्लरीलङ्घितेतरो-  
<sup>३</sup>रुलतं त्र्यश्रस्थितेषत्परिवर्तिताङ्गत्वेन दृष्टैकस्तनपृष्ठं सचित्तपरिसंस्थितमव-  
स्थानम् ॥ पुरसुन्दरीणामित्यग्रेन्वयः<sup>४</sup> । शोभाक्रियायां च वाक्य-  
समाप्तिः । वल्लरीलता इवोरुः । अर्थादक्षिणोरुलता । वामेन  
दलङ्घितः । त्र्यश्रस्थितिस्तिर्यगवस्थानम् । दर ईषत् । एकस्तनपृष्ठं  
अर्थाद्वामम् ॥

॥ २०३ ॥ विनिवृत्तहारवलयग्रामिलितमांसलनितम्बपर्यन्तं तथा  
वलनावशेनाकृष्टस्थितं यन्मध्यं तेनाकृष्टा सती उद्धृता उद्वेष्टिता रोमलता  
<sup>५</sup>यत्र तत् ॥ अतोलितत्वेन<sup>५</sup> मध्यस्य वलिभङ्गाद् रोमलतोद्वेष्टनमित्यर्थः ।  
मडहं स्पष्टमाकृष्टम् ॥

<sup>१</sup> MH. is wanting in this part of the commentary though J. P. Do. K. give the text of the verse.

<sup>२</sup> MH. सुर.<sup>०</sup>

<sup>३</sup> MH. leaves out त before <sup>०</sup>रो.

<sup>४</sup> MH. सुरसुन्दरीणामन्यपदार्थः

<sup>५</sup> MH. अतोलितत्वेन.

सहि-खन्ध-द्विय-दाहिण-पउट्ट-वलिओणआणण-मियङ्कं ।  
 एकेकम-णिविड-करम्बियङ्गुली-मिलिय-कर-किसलं ॥ २०४ ॥  
 परियत्त-सरल-कुन्तल-णालञ्जिअ-दाहिण-त्थणद्धन्तं ।  
 लीला-बन्धुर-सीमन्त-पयड-चूडा-माणि च्छायं ॥ २०५ ॥  
 ओणविय-सवण-तवणिज्ज-मञ्जरी-रुद्ध-कुण्डलालोयं ।  
 वलियागयण-ताडङ्क-मलिय-थण-कुङ्कुमा-लेक्खं ॥ २०६ ॥  
 इय वसुहाहिव-दंसण-वलन्त-णयणुप्पलावयंसाण ।  
 भवण-सिहरेसु पुर-सुन्दरीण परिसंठियं सहइ । २०७ । ३

॥ २०४ ॥ सख्याः स्कन्धे आत्मीयः स्थितो यो दक्षिणः प्रकोष्ठः  
 कराधारो बाहुपलवस्तत्र वलितः सन् अवनतो विश्रान्त आननमृगाङ्गो  
 ३ यत्र तत् एकैकम अन्योन्यनिविडं कृत्वा करम्बिता निविडत्वमापादिता  
 अङ्गुलयो ययोस्ते मिलिते करावेव किसलये यत्र तत् ॥ सखीपश्चाद्भागे-  
 वष्टम्भनत्वेन स्थितात्र ज्ञेया ॥

॥ २०५ ॥ परिवृत्तेन सरलेन कुन्तलनालेनाञ्जितः स्पृष्टो दक्षिण-  
 स्तनस्यार्धान्तोवयवो यत्र तत् लीलया बन्धुरितेवनते सीमन्ते सति  
 ३ प्रकटा चूडामणिच्छाया यत्र तत् ॥

॥ २०६ ॥ अवनमिता या श्रवणे कर्णे तपनीयमञ्जरी तया रुद्धः  
 कुण्डलस्यालोको दर्शनं यत्र तत् वलितागतेनान्येन । वामेन अर्थात् ।  
 ३ ताडङ्केन कर्णाभरणेन १ मालिता स्तनकुङ्कुमलेखा यत्र तत् ॥ ३ मिलियपाठे  
 मिलितार्थत्वम् । ताडङ्कः कर्णाभरणम् ॥

॥ २०७ ॥ इति वसुधाधिपदर्शनप्रवृत्तनयनोत्पलावतंसानां भव-



किंच । ३

अज्जवि जस्स हराणल-जालावलि-संभमं भरन्तस्स ।  
 कुसुम-कविसे असोएवि झत्ति दिट्ठि समुव्वियइ ॥ २०८ ॥  
 सोवि ससि-बन्धवो जाण दंसणे पणइणीण कोवङ्क ।  
 कुणइच्चिय कुन्द-सिहा-कसाय-गण्ड-त्थलं वयणं ॥ २०९ ॥  
 दिट्ठे पट्टुम्मि अवलाण ताण आविद्ध-चन्दण-कसाओ ।  
 वासिओ अज्जेसु समन्त-पीण-कण-कब्बुरो सेओ ॥ २१० ॥ ३

नशिखरेषु पुरसुन्दरीणां परिसंस्थितं शोभते ॥ पश्चाद्भागव्यवस्थितस्य  
 नृपस्य परावृत्त्या सर्वत्र दर्शनं विवक्षितम् ॥ कुलकम् ॥

॥ २०८ ॥ अज्जवीत्यादिभिस्तिष्ठभिर्विशेषकम् ॥ अद्यापि यस्य  
 हरानलज्वालावलीसंभ्रमं स्मरतः कुसुमकपिशे अशोकेपि ज्ञागिति दृष्टिः  
 ३ समुद्भिजते ॥

॥ २०९ ॥ सोपि शशिवान्धवो यासां पुरस्त्रीणां दर्शने सत्युत्पन्ना-  
 भिलाषत्वात्प्रणयिन्यो रतिप्राप्त्योर्वदनं कोपाङ्कं करोत्येव कुन्दाशिखाकषा-  
 ३ यगण्डस्थलम् ॥

॥ २१० ॥ दृष्टे तस्मिन्प्रभौ स्त्रीणां तासामाबद्धचन्दनकषायः  
 उषितोऽङ्गेषु समन्तात्पीनकणत्वेन कर्बुरः स्वेदः ॥ शशिवान्धवः कामः ।  
 ३ प्रणयिन्यः कामकान्ता रत्यादयः ॥ हरपरिभवसमर्थस्यापि कामस्य  
 यासां दर्शनेन लुब्धस्यावधीरितरत्यादिकस्य अत एव कोपितनिजजा-  
 यस्य क्षोभो भवति ता अपि यं दृष्ट्वा क्षुभ्यन्ति स कामादप्यधिकसौ-  
 ६न्दर्यो यशोवर्मेति तात्पर्यार्थः । विलया महेला । पीनचन्दनकणकर्बुर-  
 त्वमेव न कर्दमः ॥

दिद्वी सचन्दणेसु आरोविय-रोयणेसु रमणीण ।

तस्स निसण्णा पुण्णाह-रयय-वत्तेसुव सुहेसु ॥ २११ ॥

अविय । ४०

समरेसु खग्ग-धारा-गयाँ पडिपेल्लिऊण रिउ-खग्गं ।

दिद्वी सिरीएँ तं णील-मणि-कवाडन्तरेणं ॥ २१२ ॥

जा सुहडासि-णिवासा संकन्तायस-मलव्व सामाइ ।

सा दोस-रए साणेव्व फुरइ तइ णिम्मला लच्छी ॥ २१३ ॥

॥ २११ ॥. दृष्टिः सचन्दनेष्वारोपितरोचनेषु रमणीनां तस्य निषण्णा  
पुण्याहरजतपात्रेष्विव मुखेषु ॥ पुण्यदिनेषु रजतपात्राण्यारोपितगोरो-  
चनानि भवन्तीति तुल्यत्वं सुन्दरीवदनैः ॥ प्रयाणगतस्य नृपतेर्म-  
ङ्गलार्थं रजतपात्राणि पौरैरुपनीयन्ते । अतस्तेषु च युगपद्दृष्टिर्निषण्णे-  
त्ययमप्यर्थोत्रास्ति ॥

॥ २१२ ॥ समरेष्वित्यादिचत्वारिंशता गाथाभिर्महाकुलकम् ॥  
समरेषु खङ्गधारागतया प्रतिप्रेर्य रिपुखङ्गं दृष्टः श्रिया त्वं नीलमणिकवा-  
टान्तरेणेव ॥ समरे तु इति कचित्पाठः । अत्र तुशब्दस्तवशब्दस्यार्थे  
प्रयुज्यते<sup>१</sup> । श्रीः शोभा लक्ष्मीश्च । किल सानुरागा स्त्री संनिहितं प्रेर्य  
अपसार्य दूरवार्तिनमपि प्रियतमं कवाटवातायनान्तरालादिना पश्यति ।  
सानुरागदृष्ट्या च<sup>२</sup> विजितश्रियं स्वामेव रणे जयलक्ष्मीरवलम्बत इति  
द्योतितम् । बन्दिनां चैवमादिका ज्ञेया स्तुतिपरंपरा ॥

॥ २१३ ॥ सैदा सुभटासिनिवासात् संक्रान्तायसमलेव श्या-  
मायते यौ, दोषरैता दुर्जनप्रिया । लक्ष्म्याः प्रायेणाविवेकिनि जने

तुह जाइ-मच्छरेणव णरिन्द उब्भिज्जडिणा णडालेण ।  
 सयल-णडालाईंचित ठवियाई पणाम-मग्गम्मि ॥ २१४ ॥  
 पुरओ पुरओ तुम्हारिसेहिं वियडोहिं भूमिवालेहिं ।  
 विवरीयग्ग-सरुवोव्व एस परिवड्डिओ वंसो ॥ २१५ ॥  
 सहइ णरिन्द परिणओ मग्गोप्पिय-दण्ड-पाविय-स्थामो ।  
 सिरि-सुन्दरीए पासे तुह धम्मो सोवियल्लोव्व ॥ २१६ ॥

३दर्शनात् । सां केवलं स्फुरति त्वयि निर्मला लक्ष्मीः ॥ सइ सदा ।  
 नवरं केवलम् । स्वभावदुष्टाया लक्ष्म्याः सुभटखड्गबलाहरणीयत्वात्स्वङ्ग-  
 लोहमलसंक्रमणेनेव' मालिन्यं जातमिति कल्पना । सैवंभूतापि च त्वां  
 दन विकरोतीति महाप्रभावस्वं भवत इत्युक्तं भवति ॥

॥ २१४ ॥ तव जातमत्सरेणेव हे नरेन्द्र स्वभावोद्भुतभ्रुकुटिना ।  
 सुभटानामेवमादिलक्षणकत्वात् । ललाटेन सकलानि रिपुललाटान्येव  
 ३स्थापितानि प्रणाममार्गेषु ॥ अप्रकुपितेपि त्वयि स्वभावस्थितोर्ध्वभ्र-  
 कुट्यादिघोराकारदर्शनमात्रेणैव रिपवः प्रणतास्तव संपन्ना इति  
 तात्पर्यार्थः ॥

॥ २१५ ॥ पुरतः पुरतः अग्रे अग्रे अवाटशैर्विकटैर्भूमिपालैर्विपरी-  
 ३ताग्रस्वरूप इव [एष] परिवर्धितो वंशः ॥ दारुवंशः किल स्थूलमूलो  
 भवति क्रमेण चोपर्युपरि तनुतनुतरादिरूपः । अवाटशैस्तु उन्नतचरितैर्नृ-  
 पवंशस्य वैपरीत्यमानीतं परिपुष्टाग्रत्वसंपादनात् ॥

॥ २१६ ॥ शोभते हे नरेन्द्र परिपाकं प्राप्तस्तथा मार्गे सापराध-  
 ३लक्षणेर्षितो दण्डस्तेन प्रापितं स्थाम बलं यस्य स मार्गार्षितदण्डप्रापि-  
 तस्थामा श्रीसुन्दर्याः पार्श्वे तव धर्मः सोमहल इव कञ्जुकीव ॥

दीहर-पयाव-मूलं लच्छी पास-द्विया जसुग्घायं ।  
 काञ्चण-दण्डं पिव धवल-चामरं तुज्ज धारेइ ॥ २१७ ॥  
 विहवायन्तारि-वहू-समूह-पडिभग्ग-वलय-रासि-णिहा ।  
 तुह जस-कूडुकेरा दिसासु सयलासु दीसन्ति ॥ २१८ ॥  
 भरिमो असिं तु संगर-फुरन्त-मायङ्ग-मोत्तिय-मऊहं ।  
 धारा-जलुत्त-बिसमिव सिरीएँ पिय-गेह-णलिणीए ॥ २१९ ॥  
 भीय-परित्ताण-मइं पइण्णमसिणो तुहाहिरूढस्स ।  
 मण्णे सङ्का-विहुरे ण वेरि-वग्गेवि अवयासो ॥ २२० ॥

॥ २१७ ॥ दीर्घप्रतापो जगद्ध्यापिप्रभावो मूलं दण्डस्थानीयं  
 यस्य तं लक्ष्मीः[पार्श्व] स्थिता यशःसंघातं काञ्चनदण्डमिव धवलचा-  
 ३ मरं धारयते यस्य ॥ स त्वं विराजस इति शेषः ॥

॥ २१८ ॥ विधवायमानारिवधूसमूहप्रतिभ्रमधवललयनिभास्तव  
 यशःकूटोत्करा यशसो राश्याकारा उत्करा दिक्षु सकलासु दृश्यन्ते ॥

॥ २१९ ॥ स्मरामः असिं खड्गं तव संबन्धिनं संगरस्फुरन्मातङ्ग-  
 मौक्तिकसमूहं धाराजलोत्तबिसमिव श्रियाः प्रियगृहनलिन्याः । प्रियनल-  
 ३ नीगृहत्वात् ॥ तुशब्दस्तवशब्दस्यार्थे । रिपुकरिशिरोदारणेनोभयधारा-  
 लग्नानि मौक्तिकानि यशोवर्मणः खड्गे लक्ष्मीनिवासमूते । तत्रोत्प्रे-  
 क्ष्यते । नलिनीगृहनिवसनप्रियत्वाल्लक्ष्म्यास्तत्र व्यायोमोपजातजललवधारे  
 ६ करवाले धाराजलमाश्रित्य नलिनीबीजं मृणालिकालक्षणमिवोत्समिति कल्पना  
 कवेः ॥

॥ २२० ॥ भीतपरित्राणमयीं प्रतिज्ञामसेस्तवारूढस्याहं मने  
 शङ्काविधुरे शङ्काव्याकुले वैरिवर्गेपि नावकाशः ॥ तस्यापि भीतत्वेन  
 ३ त्रातव्यत्वात् ॥

कोऊहलेण आहव-पलोइया गारवोप्पिय-करेण ।

पट्ठीओ परामुट्ठा तुमाइ पणयाण वेरीण ॥ २२१ ॥

णिवसिज्जइ जय-वारण कुम्भ-विभेय-क्खमे तुह असिम्मि ।

तहियसं मुत्ता-कोस-संचयासाएव सिरीए ॥ २२२ ॥

सो णत्थिच्चिय इह जो णरिन्द णेहिइ णडाल-चट्ठं वो ।

अच्छीहिन्तो करुणा-मयाई णणु वारि-बिन्दूइ ॥ २२३ ॥

॥ २२१ ॥ कौतूहलेनाहवे विलोकितानि गौरवार्पितकरेण पृष्ठानि  
परामृष्टानि त्वया प्रणतानां वैरिणाम् ॥ सराम इत्यनुषङ्गः । ये दुर्दमा

३ वैरिणो नान्येन केनापि कदाचनापि परिभूताः पलायिता वा ते स्वयैव  
भग्नाः पलायिता दृष्टपृष्ठाश्च । अतः कौतुकेन अत्यादरेण च तेषां त्वया  
पृष्ठं परामृष्टं सेवकत्वमापन्नमाम् । मदतिरिक्तसकलरिपुपरिभवविभवा भवन्त

६ इति भणता प्रोत्साहयतेति वयं स्मराम इति वैतालिकोक्तितार्पर्यम् ॥

॥ २२२ ॥ न्युष्यते निवासः क्रियते जयवारणकुम्भविभेदक्षमे  
तवासौ खड्गे प्रतिदिवसं मुक्ताकोशसंचयाशयेव श्रिया ॥

॥ २२३ ॥ स नास्त्येवेह यो हे नरेन्द्र नेष्यति ललाटपट्टं वो  
युष्माकम् अक्षिभ्यामपसार्य करुणामयान् ननु वारिबिन्दून् ॥ पराजिता-

३ न्दैन्ययुक्तान् शत्रून् दृष्ट्वा कृपयात्पन्ना येऽश्रुजलबिन्दवस्तान्नेत्राभ्यामपसार्य  
कोपोत्पादनद्वारेण भयाद्वा ललाटदेशं यो नेष्यति स प्रतिपक्षस्तव नास्त्ये-

वेत्यर्थः । नन्वित्यसंभावनायाम् ॥

अहवा

उप्यणायर-संपिण्डिअङ्ग-गिरि-णिवह-गारवोणमियं ।  
 सव्वायर-वोढव्वं जायं सेसस्स महि-वेहं ॥ २२४ ॥  
 पक्खन्तराल-परियत्तमाण-रवि-मण्डला णह-यलाम्पि ।  
 होन्ति अणागय-संगय-कुलिसा इव सेल-संघाया ॥ २२५ ॥  
 मारुअ-भरन्त-कन्दर-गारव-परिमन्थरं वलग्गान्ति ।  
 वेय-वियसन्त-पायव-णूमिय-कडयन्तरा गिरिणो ॥ २२६ ॥

॥ २२४ ॥ इदानीं पर्वतपक्षक्षपणदक्षोपि सहस्राक्षस्त्वच्चरितो-  
 स्पन्नचमत्कारः कम्पत इत्यर्थदर्शनदक्षं द्वादशभिर्गाथाभिरवान्तरकु-  
 ३ लकमाह । अहवा । अत्यल्पं पूर्वोक्तम् इदं बहुतरं त्वय्यस्ति चरि-  
 तजातं तदाकर्ण्यतामिति बन्ध्याभिप्रायः ॥ उपतनादेरेण संपिण्डिताङ्गस्य  
 गिरिनिवहस्य गुरुत्वातिशयेनावनामितं सर्वादरवोढव्यं जातं शेषस्य मही-  
 ६ पीठं महीवल्लयम् ॥ स्वावयवान्सर्वबलेन निष्पीड्य पक्षिण उड्डीयन्त  
 इति स्वभावः ॥

॥ २२५ ॥ पक्षान्तराले पक्षमध्यभागे परिवर्तमानरविमण्डला  
 नभस्तले भवन्त्यनागतसंगतकुलिशा इव शैलसंघाताः ॥ उड्डीनानां  
 ३ पक्षान्तरालेषु संक्रान्तो रविकिरणसमूहो गिरीणामेवमुत्प्रेक्ष्यते भविष्यन्नपि  
 ज्वलद्भज्रसंबन्धो वर्तमानीभूत इति ॥

॥ २२६ ॥ मारुतत्रियमाणकन्दरत्वेन यद्गुरुत्वं तद्वशान्मन्थरं  
 कृत्वा अवलग्नान्ति गगनमारोहन्ति वेगविकसत्पादपस्थगितकटकान्तरा  
 ३ गिरयः ॥

आरोहन्ति गह-मलं तारुज्जोइय-गुहा-मुहाहोआ ।  
 अण्णोण्ण-पेहुणाणिल-हीरन्त-विसण्ठुला सेला ॥ २२७ ॥  
 मुक्क-तुसारासारं लीलुङ्गीणम्मि तुहिण-सेलम्मि ।  
 वेवइ अच्चकागय-हिमकाल-किलामिओ लोओ ॥ २२८ ॥  
 उत्पयण रुद्ध-गयणा दूरुगगम-निव्वडन्त-गह-लहुया ।  
 सुएन्ति मूल-मडहं खमग्ग-वियडंव धरणिहरा ॥ २२९ ॥  
 दूर-यरं उत्पइया अद्ध-वहस्थामिय-णिज्झर-तुसारा ।  
 दीसन्ति वियड-लहुया पणट्ट-काया महा-गिरिणो ॥ २३० ॥

॥ २२७ ॥ आरोहन्ति नभस्त्रलं तारोद्द्योतितगुहामुखाभागोः । अन्यो-  
 न्यपक्षानिलह्रियमाणत्वेन विसंष्ठुलाः शैलाः ॥ पेहुणा पक्षाः ॥

॥ २२८ ॥ मुक्ततुषारासारं कृत्वा लीलयाप्युङ्गीने तुहिनशैले वेपते  
 कम्पते अच्छक्के अकाण्डे असमय एव आगतो यो हेमन्तस्तेन क्लान्तो  
 ३ लोकः ॥ लीणुङ्गीणेति पाठे भूमौ निलीयोङ्गीन इत्यर्थः ॥

॥ २२९ ॥ उत्पतनरुद्धगगना दूरोद्गमेन निर्वर्तमानं व्यज्यमानं  
 प्रकर्षाभवद्यन्मस्तेन हेतुना लघवः । दूरोङ्गीनानां महतामपि लघुत्व-  
 ३ दर्शनात् । सूचयन्ति मूलमडहं मूलदेशेऽल्पं चैतदाकाशमग्रे प्रान्ते विकटं  
 विततमिव धरणीधराः ॥ मूर्तद्रव्याभाव आकाशमिति केषांचिद्दर्श-  
 नम् । मीमांसकादीनां चाकाशद्रव्यं प्रत्यक्षम् । तत्र नयनव्यापारे निक-  
 ६ टोङ्गीनेषु गगनमूलमल्पं दूरगतेषु तु तदेव विततीभूतं वितताग्रं निरीक्ष्यत  
 इति तात्पर्यार्थः ॥

॥ २३० ॥ दूरतरमुत्पतिता अर्धपथे अस्तमिता नष्टा निष्ठिताः

अं अं सङ्गुपयन्ता मुयन्ति शैला गहङ्गणुपैलं ।

तं तं पुञ्जितबहलो भरेइ मुहलुब्धडो पवणो ॥ २३१ ॥

पासोसरन्त-तल-मग-घडिय-कम-लहुय-मासल-च्छाया ।

उडुन्ति पक्ख-वियलिअ-दिग्गय-दाणोज्झरा गिरिणो ॥ २३२ ॥

एन्ति गयणोसरन्तेसु कहवि उम्मुह-समीर-हीरन्ता ।

थोज्जप्पइय-णिविट्ठा सेलेषु विहङ्ग-संघाया ॥ २३३ ॥

समाप्तकिगलनक्रिया निर्ज्झरतुषारासारा येषु ते दृश्यन्ते विकटलघवः  
३ प्रनष्टकाया महागिरयः ॥ नीरतुषारशून्यकन्दरत्वेन विकटाः कराला  
उद्भटगृहवदृश्यन्ते<sup>१</sup> निःसारतया च लघवो विभाव्यन्ते । अत एव  
प्रनष्टकाया इव प्रतिभान्ति । यथाक्रमेण दूरदूरतरदूरतममार्गगामिनः  
६ सन्तः स्थूलसूक्ष्मदृष्टिक्रमेण दृश्या विनष्टा इव संपद्यन्त इति तात्पर्यार्थः ॥

॥ २३१ ॥ यं यं समुत्पतन्तो मुञ्चन्ति शैला नभोज्झणप्रदेशं  
तं तं पुञ्जितबहलो बिभर्ति पूरयति मुखरः सशब्द उद्भटश्च प्रचण्डः  
३ पवनः ॥

२३२ ॥ पार्श्वेभ्योपसरन्ती तलमार्गे च घटिता क्रमेण लघ्वी  
श्यामला छाया येषां त उडुयन्ते पक्षविलुलितदिग्गजदाननिर्ज्झरा  
३ गिरयः ॥

॥ २३३ ॥ आगच्छन्ति गगनादपसरत्स्वागच्छत्सु परावृत्य कथ-  
कथमप्युन्मुखेन समीरणेन द्वियमाणा उर्ध्वं नीयमानाः स्तोकोत्पति-  
३ तनिविष्टाः शैलेषु विहङ्गसंघाताः ॥ किल शैलेषु वेगेनावतरत्सु तन्मूर्ति-

<sup>१</sup> MH seems to be corrupt here, reading उज्जट.<sup>०</sup>



ओयरण-विसेसिज्जन्त-रवि-अरालोअ-चञ्चल-च्छाया ।

दीसन्ति पविरलाओव वेउद्ध-दला वणालीओ ॥ २३४ ॥

इय जेण णहङ्गण-गोयराण खुडियाओ पक्ख-मालाओ ।

सेलाण सोवि तं चिन्तिऊण अन्दोलइ महिन्दो ॥ २३५ ॥

अणु-धारं संदट्टेभ-मोत्तिए तुह असिम्मि सच्चविया ।

लीला-दर-दाविय-हार-मेत्त-पयडव्व जय-लच्छी ॥ २३६ ॥

प्रतिबद्धो वात उर्ध्वं वेगेन गच्छन्गिरिशिखराश्रयान्पक्षिणोपहृत्योर्ध्वं  
नयति । ते च व्याकुलाः कथमपि क्लेशेन स्वाश्रयं प्राप्नुवन्ताति तात्प-  
६ र्थार्थः । शैलेष्विति विषयसप्तमी । एन्तिक्रियाकर्मत्वं तु शैलानामेवार्था-  
द्भविष्यति ॥

॥ २३४ ॥ अपसरणेन विशेष्यमाणो भिन्नेदेशत्वमापाद्यमानो  
यो खेरालोकस्तेन चञ्चला छाया यासां ता दृश्यन्ते प्रविरला इव वेगेन  
३ पवनसंबन्धना ऊर्ध्वदला ऊर्ध्वपत्रा वनाल्यो विपिनपङ्क्तयः ॥

॥ २३५ ॥ इति उक्तेन प्रकारेण [ येन ] नभोङ्गणगोचरणां  
खण्डिताः पक्षमालाः शैलानां सोपि तं यशोवर्माणं चिन्तयित्वा आन्दो-  
३ लनं दोलाधिरोहमिवानुभवति [ महेन्द्रः ] ॥ महाप्रभावत्वान्मदीयं  
पदमाक्रम्यतीति शङ्कते महेन्द्रः । अवान्तरकुलकं द्वादशभिरिह गिरि-  
गतम् ॥

॥ २३६ ॥ खड्गधारां लक्ष्मीकृत्य संलभेभमौक्तिके दलितारिकु-  
ञ्जरशिरस्त्वेन तवासौ खड्गे सच्चविया सत्या कृता निश्चिता लील्येष्वद्दृशितं  
३ यत् हारमात्रं हारैकदेशः खड्गधारालम्बकतिपयमौक्तिकलक्षणस्तेन प्रकट-  
मिव कृत्वा जयलक्ष्मीः ॥ हारैकदेशस्य <sup>१</sup>वरनायिकालंकरणचिह्नस्य दर्श-

अयसेण रिउग करम्बियाओ किन्तीओ तुह धरिज्जन्ति ।  
 कुवलय-दल-संवलिता मालइ-मालाओव दिसाहिं ॥ २३७ ॥  
 पडिबद्धं नवरं तुमे नरिन्द-चक्रं पयाव-वियडंपि ।  
 गह-वलयमणुच्छित्ते ध्रुवेच्च परियत्तइ णरिन्द ॥ २३८ ॥

नेन खड्गं तव जयश्रीर्वसतीति निश्चितमिति तात्पर्यार्थः । कचिच्छमु-  
 ६ वारमिति पाठः । वारंवारं प्रतिक्षणं सदृष्टेभमौक्तिके खड्ग इत्यर्थः ॥

॥ २३७ ॥ अयशसारिसंबन्धिना करम्बिताः कीर्तयस्तव धार्यन्ते  
 कुवलयदलसंवलिता मालतीमाला इव दिग्भिः ॥ कुवलयं नीलोत्पलम् ।  
 ३ मालती सुमनःकुसुमानि । अत्र च दिशो नायिकास्वेन कल्पिताः ॥

॥ २३८ ॥ प्रतिबद्धमाभिमुख्येन बद्धमिव नवरं केवलं तुमे  
 त्वयि नरेन्द्रचक्रं राजसमूहश्चाणक्यप्रसिद्धद्वादशारिवर्गलक्षणः प्रतापवि-  
 ३ कटे\* ग्रहवलयम् अनुस्थिते ध्रुव इव परिवर्तते प्रदक्षिणां करोति हे  
 नरेन्द्र ॥ प्राकृते च लिङ्गव्यत्यय इष्टो बहुशः । कचित्तु पयाववियडंपीति  
 पाठः । तत्र प्रतापविकटमपीति स्पष्ट एवार्थः । अणुच्छित्ते इति  
 ६ तद्भवम् । तद्भवस्तत्समो देशी त्रिविधः प्राकृतक्रम इत्युक्तम् । तत्रानु-  
 स्थिते अनुत्क्षिप्ते<sup>१</sup> इति वा संस्कृतमस्य मूलम् । राजानुस्थितत्वमनुद्भूतत्वं<sup>२</sup>  
 स्फीतत्वं विनीतत्वं विवक्षितम् । ध्रुवे तु न विद्यते उत्थित उन्नतो  
 ९ यस्मादन्यः सोऽनुस्थित इत्यप्यर्थः । राज्यपि चायं ननु युज्यते । <sup>३</sup>अनु-

गिरसिम्मि जए विप्फुरइ नवर एको असी तुहचैय ।  
 जो पावइ निय-जस-सोम-मण्डले लञ्छण-च्छायं ॥ २३९ ॥  
 सविमो अणज्जुणमिमं अमहिन्दमवासुइं च अप्पाणं ।  
 सेवज्जलि-दंसण गुण-कहासु तुह जं ण पज्जत्तं ॥ २४० ॥  
 णिवडइ पडण-समुच्छलिय-जलण-कण-जाल-जडिल-धारगो ।  
 विमुह-गह मण्डलायट्ठिओव्व खगो तुह रिउसु ॥ २४१ ॥

स्क्षिप्तत्वमरिनरेन्द्रस्य अन्येनातुलितत्वम् । ध्रुवस्य त्वन्येनोन्नमय्य सर्वोप-  
 १ १ र्यनेन स्थापनम् । स्वत एवोन्नतपदेऽवस्थिते ॥

॥ २३९ ॥ समरे करे\* विस्फुरति केवलमेकोऽसिः . खड्गस्यैव ।  
 यः प्राप्नोति निजयश एव सोमश्चन्द्रः । अतिशौक्यात् । तन्मण्डले  
 ३ लाञ्छनच्छायाम् ॥ कलङ्ककान्तिमिति केचित् । निन्दास्तुतेश्चात्र  
 लाञ्छनं चिह्नमित्यपरे ।

॥ २४० ॥ शपामहे आक्रोशामो निन्दामः अनर्जुनम् । असह<sup>१</sup>-  
 सबाहुत्वाद्युपदञ्जलिशतपञ्चकसंपादने सामर्थ्याभावात् । अमहेन्द्रम् ।  
 ३ असहस्राक्षत्वादानन्दोत्फुल्लोचनसहस्रेण दर्शने शक्यभावात् । अवा-  
 सुकिं च । बहुश्रवणत्वेन युगपदगणितगुणगणकथाकर्णकौशलाभावात् ।  
 आत्मानम् आत्मने सेवाञ्जलिदर्शनगुणकथाकर्णनेषु त्वाये यस्मान्न पर्या-  
 ६ सम् ॥ तथास्माकमात्मानमित्यर्थः । यो न पर्याप्तो बह्वञ्जल्यादिद्रा-  
 रसेवासंपादने तस्मै शपामहे । आत्मनो इति वा व्याख्या कर्तव्या ।  
 इणं<sup>३</sup> एणमित्यर्थः ॥

॥ २४१ ॥ निपतति लोहमयकवचादिपतनत्रशसमुच्छलितज्व-

तुह पडिवक्खेसु भया कत्थवि अविलासभावसन्तेसु ।  
 आरोवेह ण कायर-गणणाएव चावमसमसरो ॥ २४२ ॥  
 सुहडायट्टिय-कोयण्ड-चण्ड-रव-दारुणे रणे तं सि ।  
 परिरद्धो भीयाएव सहसा गाढं जय-सिरीए ॥ २४३ ॥  
 सोहइ समागमेसुं अहिय-पयाव-प्पईव-मालासु ।  
 वावारेन्ती कण्णुप्पलंव खगं तु जय-लच्छी ॥ २४४ ॥

लनकणज्वालाजटिलधाराग्रः । उत्प्रेक्ष्यते । विमुखेन प्रतिकूलेन पञ्च-  
 मादिकेन भौमादिग्रहमण्डलेनाकृष्ट इव खड्गस्तव रिपुषु ॥

॥ २४२ ॥ तव प्रतिपक्षेषु भयात्काप्यविलासं सद्दुःखं कृत्वा  
 आवसस्तु आरोपयति न कातराणनयेव चापम् असमशरो विधमन्नाणः  
 ३ कामः ॥

॥ २४३ ॥ सुभटाकृष्टकोदण्डचण्डरवदारुणे रणे त्वमसि भवसि  
 नूनं परिरब्ध आलिङ्गितो [ भिया ] इव सहसा गाढं जयश्रिया  
 ३ विजयलक्ष्म्या ॥

॥ २४४ ॥ शोभते समागमेष्वहितप्रतापप्रदीपमालासु व्यापा-  
 रयन्ती कर्णोत्पलमिव खड्गं तव जयलक्ष्मीः ॥ 'नवनायिका हि प्रौढ-  
 ३ तमम् अधिकप्रतापं कान्तं कामयितुं सलज्जत्वात् सति दीपे न शक्तेति  
 दीपोपशमनाय कर्णोत्पलं व्यापारयतीति दृष्टम् । अत्र पक्षेधिकप्र-  
 तापस्य नायकस्य समीपे या दीपमालास्तासु कर्णोत्पलव्यापारणम् ।  
 ६ जयपक्षे तु अधिकप्रतापा रिपव एव दीपमालास्तासु खड्गकर्णोत्पल-  
 वारणम् ॥

जं इयरोवद्वव-विदुआवि मज्जन्ति तुह रिउ नाह ।  
 बहु-रूया ता धाराओ णवर तुह मण्डलगस्स ॥ २४५ ॥  
 पणइ-यणत्थं आमुयइ कणयमिणमो इह द्विया लच्छी ।  
 कवयावडिया असिणो तु णेन्ति णामी सिहि फुलिज्जा ॥ २४६ ॥  
 कोवेणव कय-कम्पं रहसुद्ध-परिद्वियाणं घडियाइं ।  
 तुह तज्जणीए कज्जाइं चण्ड-भुय-दण्ड-दूईए ॥ २४७ ॥  
 आरूढो पासाय-कमेण तह तं सि उवरि लोयस्स ।  
 एको य सो जहा वो अण्डय-वन्धायए मउली ॥ २४८ ॥

॥ २४५ ॥ यदि इतरेण स्वापेक्षयान्येन कृतं यदुपद्रवणं तेन विद्रुता अपि मज्जन्ति तव रिपवो हे नाथ बहुरूपास्ता धाराः केवलं  
 ३ तव मण्डलाग्रस्य ॥ मण्डलाग्रं खड्गः । तस्यैव केवलस्य बह्व्यो<sup>१</sup>  
 धारा बहुशक्तिका धाराः यतः काश्चिदप्राप्य शत्रून् द्रावयन्ति काश्चिदप्रा-  
 प्यैव प्रतापमात्रोत्साहमङ्गान् रिपूञ्जनयन्ति<sup>२</sup> ॥

॥ २४६ ॥ प्रणयिजनार्थमामुञ्चति कनकम् इणमो एतत् इह स्थिता  
 खड्गेवस्थिता लक्ष्मीः कवचाकुण्डलाः कवचाभिघातोत्थिता असेः खड्गात्तव  
 ३ निर्यान्ति नामी शिखिस्फुलिङ्गा अग्निकणाः ॥ इत्यपहृतिः । खड्गाभि-  
 घातोत्थिता नामी वह्निकणाः । किं तर्हि । प्रणयिजनार्थं खड्गस्थया तव  
 जयश्रिया सुवर्णमेवमेतदुत्कीर्णमिति समुदायार्थः ॥

॥ २४७ ॥ कोपेनेव कृतकम्पं कृत्वा रभसोर्ध्वपरिष्ठितया घटितानि  
 कार्याणि तव तर्जन्या चण्डभुजदण्डदूत्या ॥ प्रतापातिशयात्तर्जनीमात्रे-  
 ३ नैव शत्रवो वशं गता गता भवन्तीत्यर्थः ॥

॥ २४८ ॥ आरूढः पार्श्वक्रियेण<sup>३</sup> तथा त्वमस्यैकश्चैकोपि स

<sup>१</sup> MH. बहवो.

<sup>२</sup> MH. जनयन्त्यः.

<sup>३</sup> MH. <sup>०</sup>क्रमणान्.

बाहु-सिहरेसु दीसइ कामिणि-संकामिण मय-तिलओ ।  
 भू-भारुव्वहण-वसा परिट्ठिओ पङ्क-लेसोव्व ॥ २४९ ॥  
 भुमयग्ग-भमिर-लच्छी-चलणालत्तय-णिहो तुवि प्फुरइ ।  
 अवयंसारुण-मणि-मञ्जरी-भवो राय-विच्छड्डो ॥ २५० ॥  
 होन्ति कयत्था पणई णह-माला-चलण-रोहणे तुज्झ ।  
 आयम्ब-मणि-गुहाओव विसिऊण पणाम-संकन्ता ॥ २५१ ॥

यथा वो युष्माकम् । व्यत्ययेन बहुवचनम् । तवाण्डकबन्धायते अण्ड-  
 ३ कबन्ध इवाचरति मौलिमुकुटम् ॥ अण्डकबन्धो देवगृहाशिखरे आमल-  
 सारकः । तथा त्वं नीतिशास्त्रचोदितक्रमानुसारेण पार्श्वस्थानभूमि-  
 पालनभिभूयोनातिं प्राप्तो यथा तव मौलिर्देवगृहस्य शिखरमिव लोकै-  
 ६ र्भाव्यत इति तात्पर्यार्थः ॥

॥ २४९ ॥ बाहुशिखरे\* दृश्यते कामिनीसंक्रामिते\* भवत्तिलके  
 भूमारोद्धहनादरपरिष्ठितः पङ्कलेश इव ॥ समुचितभोगभुगपि पृथिवीपालनं  
 ३ न मुञ्जसि वराहदेहहरिरूपश्च प्रतिभासीति तात्पर्यम् ॥

॥ २५० ॥ भुवो यदग्रप्रान्तस्तत्र भ्रमणशीला या लक्ष्मीस्तस्या-  
 श्ररणयोर्यदलक्तकं तन्निभस्त्वयि स्फुरति अवतंसे लग्ना ये अरुणमणय-  
 ३ स्तेषां या मञ्जरीमाला तद्भवस्तत्प्रभवस्ततः प्रतिफलितः । कान्तालिङ्गन-  
 वशात् । रागविच्छड्डो रागसमूहः ॥ शौर्यातिशयभाजां भ्रूमङ्के जयश्री-  
 र्वसतीत्युपमानं कविकल्पनया भुकुटिमात्रवशीकृतशत्रुत्वात्स्वशृङ्गारपरस्व-  
 ६ मुचितम् । यथोक्तम् । सुखं हि फलमर्थस्य तदभावे वृथा श्रिय इति  
 कामन्दाकिना ॥

॥ २५१ ॥ भवन्ति कृतार्थाः प्रणयिनश्चरणनखमालारोहणे ।

अह्रीणा रहसागम-परिवर्त्तिय-कैसर्वसुय-धरव्व ।  
 कवय-दलणुग्गयाणल-सिह-च्छला वो असिं लच्छी ॥ २५२ ॥  
 इय जो शुव्वइ पहरिस-पूर-परिक्खलिअ-विसम-कण्ठेहिं ।  
 वन्दीहिं कइन्देहिं अ भूअत्थेहिंचिअ गुणेहिं ॥ २५३ ॥  
 इय चाडु-चउर-चारण-संचारिअ-चन्द-चारु-चरिण्ण ।  
 नयराओ णर-वरिन्देण णिग्गयं णिग्गय-जसेण ॥ २५४ ॥

वज्रमाणिनिभचरणनखेषु पादपतननिमित्तप्रतिबिम्बलाभे सतीत्यर्थः ।  
 ३ तव आताम्रमाणिगुहा इव विवरविशेषानिव प्रविश्य प्रभाँवसंक्रान्ता  
 मणिमन्त्रौषधादिप्रमावेन प्रविष्टाः सिद्धाः ॥ विरोधेन तिष्ठतां रिपूणां  
 सर्वनाशं करोति यशोवर्मा प्रणतानां तु तेषामेव प्रसाददानेनाभ्युदया-  
 ६ तिशयं संपादयतीत्यर्थः ॥

॥ २५२ ॥ आलीना रभसा वेगेन यदागमनं तेन परिवर्तितं केश-  
 वस्य कृष्णस्य संबन्धि 'अंशुकवरमुत्कृष्टं पीतांशुकं' यया सेव कवचदल-  
 ३ नोद्गतानलशिखाच्छलाद्गो युष्माकं संबन्धिनमसिं खड्गं लक्ष्मीः ॥ शौर्या-  
 तिशयोत्पन्नाभिलाषातिशयातिस्वरिताम्बरमिव आन्त्या परिधाय तव खड्ग-  
 मालीना श्रीरित्युत्प्रेक्षितं वन्द्युक्तौ कविना ॥

॥ २५३ ॥ भूतार्थविनिवेशितगुणैर्यथार्थविनिवेशितगुणैरनेन प्रका-  
 रेण यः स्तूयते प्रहर्षपूरपरिस्खलितविषमकण्ठैर्वन्दिभिः कवीन्द्रैश्च ॥  
 ३ किं च इतरभूतान्यपि तैरेव गुणैः स्तूयन्ते । तद्गुणैरभूतगुणा अप्युपमी-  
 यन्त इत्यर्थः ॥

॥ २५४ ॥ 'इयमधिकापि कचिद्वाथा दृश्यते । 'कुलकनिराकाङ्क्षाका-  
 रिणीति व्याख्यायते ॥ इति चाडुचतुरचारणसंचारितचन्द्रचारुचरितेन

<sup>1</sup> MH. अंशुकवरमुत्कृष्टं पीतांशुकं वरमुत्कृष्टं पीतांशुकं यया.

<sup>2</sup> MH. See *Various Readings*. <sup>3</sup>MH. 'नैराकाङ्क्षाका'.

किंच । ८

जवपचमाणस्स सरीर-चारिणो गव्व-वसहि-गेहेसु ।  
जाण परिअत्तणणेव आवत्त-गईओ णिव्वडिया ॥ २५५ ॥  
जे कुङ्कुम-त्थलीसुं केसर-भङ्गारुणेहिं दावेन्ति ।  
पइ परिहोअंव महीए णव-णहङ्कं खुर-वएहिं ॥ २५६ ॥  
जे पोह-खण-परिट्ठिअ-संखाय-प्फेण-पिण्ड-घडिएहिं ।  
हेसा-रवेहिं पूरिअ-पयाण-सङ्खव्व दीसन्ति ॥ २५७ ॥  
आयाण-गरगय-च्छवि-विच्छुद्धाडम्बरेण सुञ्चन्ति ।  
जे बाल-जव-रसंपिव सयराहा पीयमङ्गेहिं ॥ २५८ ॥

३ नगरान्नरवरेन्द्रेण निर्गतं निर्गतयशसा प्रसृतयशस्केन ॥ यदेयं तदा नपूर्वा  
गाथा यथा तु सा तदा नेयमित्याहुः । महाकुलम् ॥

॥ २२५ ॥ अधुना नरपतिवरप्रयाणकालावसरे वरतुरंगान् गाथाष्ट-  
कोपनिबद्धेन कुलकेन वर्णयति । जवपचमानो नाम सुजात्यश्वानां

३ वायुविशेषोऽन्तरश्चरणः प्राणो मनोजवः । तस्य शरीरचारिणः 'या गर्भ-  
वसतयो गर्भशय्यास्ता एव गृहाणि तेषु येषां परिवर्तनेनेव आवर्तनेनेव  
आवर्तगतयोपि विशुद्धा आवर्ता विनिर्मिताः ॥

॥ २५६ ॥ ये कुङ्कुमवर्णासु स्थलीषु केसरभङ्गवदरूपैर्दर्श-  
यन्ति पतिपरिभोगमिव मङ्गाः पृथिव्या नवरताङ्कम् अभिनवरताचिह्नं

३ खुरपथैः ॥

॥ २५७ ॥ [ ये ] प्रोथो मुखप्रान्तस्तत्र क्षणप्रतिष्ठितः संस्त्यानः  
काठिन्यमापन्नः फेनपिण्डस्तेन परिघटितैर्ह्वारवैः पूरितप्रयाणशङ्का

३ इव सहन्ति शोभन्ते ॥

॥ २५८ ॥ आयानं नामाश्वाभरणविशेषः । तत्र लग्नानां मरकतानां



दिण्णाओ पणालीओव सम-वारि-विणिग्गमाअ धारेन्ति ।

परिच्छिण-मज्झ-रेहा-णिहेण जे जहण-बन्धेण ॥ २५९ ॥

मग्गेसु गुरु-बला वेअ-गाढ-निवडन्त-कोडि-टङ्केहिं ।

उच्चरिऊणंव लिहन्ति जे टयारे खुर-उडेहिं ॥ २६० ॥

जे अज्जवि हिम-सेलन्त-संभवा अणह-सीअ-विअणव्व ।

गुरु-तेअ-प्पसर-रसा ठाणेच्चिय किंपि कम्पन्ति ॥ २६१ ॥

आरूढ-जोह-निवहा ते तस्स तरङ्गिणो जय-तुरंगा ।

सुअन्तिव्व पहरिसं जाया पुरओ णरिन्दस्स ॥ २६२ ॥ ८

याश्छवयः कान्तयस्तदाडम्बरेण<sup>१</sup> तद्याजेन मुञ्चन्ति ये<sup>२</sup> बालयवरस-  
३ मिव सयवारा शतवारम् । सयराहा इति पाठे ज्ञागित्यस्यार्थे देशी-  
पदम् । पीतमङ्गैः ॥

॥ २५९ ॥ दत्ताः परिघटिताः प्रणालिका इव श्रमवारिनिर्ग-  
माय धारयन्ति परिच्छिन्नमध्यरेखानिभेन ये जघनविम्बेन ॥

॥ २६० ॥ मार्गेषु गुरुबलैर्वेगगाढनिपतत्कोटिटङ्कैरुच्चार्येव लि-  
खन्ति ये टकारान् खुरपुटैः ॥ तक्षलोहकारप्रभृतीनां रूपविशेषोत्स-  
३ ननभाण्डं टङ्कः । कोटयः प्रान्ताष्टङ्का इव तैः ॥

॥ २६१ ॥ ये अद्यापि हिमशैलान्तसंभवत्वात् अनघशीतवेदना  
इव गुरुतेजःप्रसररसाः स्थानस्थिता एव किमपि कम्पन्ते ॥ तेजस्विनो-  
३ ऽश्वाः स्वभावादेव कम्पमाना आसते । तत्रोत्प्रेक्ष्यते । हिमवत्प्रभव-  
त्वेनेव अनघशीतवेदनाक्रान्ता वेपन्त इति । हिमवत्प्रभवत्वं चाश्वानां  
कविपरंपरया प्रतीतम् । अप्सुजोऽश्व इति श्रुतिरपि ॥

॥ २६२ ॥ आरूढयोधनिवहास्ते तस्य तरङ्गिणो लावण्यतरङ्गधा-

<sup>१</sup> MM. कान्तयस्तदाडम्बरेण.

<sup>२</sup> HH. ये बालयवरस<sup>०</sup>

अथ य । ७

उवहाणंपिव लीला-वलिय-द्विय-पिहु-करत्तणा देन्ति ।  
 जे वियड-दन्त-पलङ्क-कय विवेसाएँ लच्छीए ॥ २६३ ॥  
 दीसन्ति जाण परियत्त-चलण-दलियारि-सीस-भावेण ।  
 अज्जवि कवाल-सयलव्व पास-सुत्ता णह-क्खण्डा ॥ २६४ ॥  
 असरल-लीला-गइ-वियलियाहिँ जे तीहिँ दाण-धाराहिँ ।  
 राय-सिरीएँ रयन्तिव विलास-वेणी-लयं सुराहिँ ॥ २६५ ॥  
 पासल्लियाण जे पडिगयाण सुत्तग-दन्त-भावेण ।  
 विब्भम-मुणाल-दण्डेहिँ रहिर-सलिलंपिव पियन्ति ॥ २६६ ॥

२ रिणो जयतुरंगाः सूचयन्तीव प्रहर्ष याताः पुरतो नरेन्द्रस्य॥ कुलकम्॥  
 ॥ २६३ ॥ इदानीं गजवर्णनं गाथासप्तकोपनिबद्धेन कुलके-  
 नाह । उपधानमिव अभिषेककलशोदकमिव लीलावलितस्थितपृथुकरत्वाद्  
 ३ ददति [ये] विकटदन्ताः पर्यङ्का इव तत्र कृतनिवेशाया लक्ष्म्याः॥ किल  
 पर्यङ्कविशेषोपविष्टायाः श्रीमहादेव्या नृपवरेणाभिषेकः क्रियते अन्तःपुरव-  
 धूमध्ये प्राधान्यसिद्धये । तद्वदिह दन्तिदन्तस्थिताया लक्ष्म्याः करिभिः  
 ६ करगण्डूपनीरविसरद्वारेण अभिषेक इव दीयते ॥

॥ २६४ ॥ दृश्यन्ते येषां परिवृत्तचरणदलितारिशिरस्त्वेन अद्यापि  
 कपालशकलानीव पार्श्वकुडिता नखखण्डाः ॥ सुलक्षणगजानां चरणपर्य-  
 ३ न्तेष्वतिशुक्ला<sup>१</sup> नखा भवन्ति । तत्रैवमुत्प्रेक्षा कृता । गजानां चरणदलित-  
 रिपुनरमस्तकत्वेन विजितानेकसंग्रामत्वं द्योतितम् ॥

॥ २६५ ॥ न विद्यते सदृशी यस्याः सा असदृशी सा चासौ  
 लीलागतिस्तद्वशेन विगलिताभिर्ये तिसृभिर्दानधाराभिर्मदवारिप्रवाहै राज-  
 ३ श्रियो रचयन्तीव विलासवेणीलतां सुरभिं सुगन्धिव ॥

॥ २६६ ॥ पार्श्वकृतानाम् उन्नीतपातितद्विरदानां ये प्रतिगजानां

जे चञ्चल-चामर-पम्हलेहिं सोहन्ति कण्ण-तालेहिं ।  
 उप्पयण-तरल-पक्खव्व तियस-गय-जुञ्ज-बुद्धीए ॥ २६७ ॥  
 सुत्त-णिवेसंपिव देन्ति दीहरं दाण-वारि-धाराहिं ।  
 पडि-वासरं पवित्थारिणीए जे पत्थिव-सिरीए ॥ २६८ ॥  
 ते तस्स जय-गइन्दा सिय-पिट्ठन्तरिअ-सामल-च्छाया ।  
 सरयावणीय-कलुसा जाया पुरओ जलहरव्व ॥ २६९ ॥ ७

किंच जायं । ७

णवरि य थोअ-त्थोअं अग्घन्ति निसीह-मुहल-कल-हंसा ।  
 दर-दूमिआरविन्दा असारसुरायवा दिअसा ॥ २७० ॥

कुडितदन्ताग्रत्वेन हेतुना विभ्रमकारिभिराश्चर्यभूतैरतिस्थूलशुक्लकोमलैर्मृणा-  
 ३ लदण्डैर्विशालगुणै रुधिरसलिलमिव पिबन्ति ॥

॥ २६७ ॥ ये चञ्चलचामरपक्ष्मलैः शोभन्ते कर्णतालैः । उत्पतन-  
 तरलपक्षा इव त्रिदशगजयुद्धबुद्ध्या ॥

॥ २६८ ॥ सूत्रनिवेशमिव मर्यादामिव इयदूरं त्वयाद्य सरणीयमिति  
 ददति दीर्घं कृत्वा दाननीरधाराम्भिः प्रतिवासरं प्रतिस्तरणशीलाया ये  
 ३ पार्थिवश्रियः ॥ यावर्ती हि परभूमिं मत्तदन्तिन आक्रामन्ति तावर्ता  
 राजश्रियो विषय इत्युत्प्रेक्षा ॥

॥ २६९ ॥ ते तस्य यशोवर्मणो जयगजेन्द्राः सितेन पिष्टेन तन्दु-  
 लचूर्णादिना अन्तरितश्यामलच्छायाः शरदपनीतकालुष्या याताः पुरतो  
 ३ जलधारा इव ॥ कुलकम् ॥

॥ २७० ॥ अधुना सप्तभिः कुलकं हेमन्तवर्णनार्थम् । अनन्तरं  
 स्तोकेऽस्तोकं कृत्वा अर्घन्ति शोभन्ते शीतोपजनिताशरीरकम्पाग्निशीथमु-

कासार-विरल-कुमुआ अमलिअ-विच्छाय-चन्द्र परिवेसा ।  
 होन्ति बहलावसाया पहाय-सिसिरा णिसा-वन्धा ॥ २७१ ॥  
 घोलइ अलद्ध-किरणो तुसार-लव-लम्भ-धूसर-च्छाओ ।  
 रविणो अलम्बुसा-कुसुम पाडलो बिम्ब-परिणाहो ॥ २७२ ॥  
 अग्वन्ति सिसिर-सलिला अणिउञ्चिय-कोञ्च-सारस-विरावा ।  
 खल-चुण्णिय-कलमामोय-वाहिणो गाम-सीमन्ता ॥ २७३ ॥  
 कं व ण हरन्ति णिबिडावसाय-संभिण्ण-सामल-करीसा ।  
 गोहण-विणिवेसुद्देस-धूसरारण-पेरन्ता ॥ २७४ ॥

३ स्वरकलहंसाः ईषत्तापितान्यरविन्दानि यत्र ते असारसूर्यातपा  
 दिवसाः ॥

॥ २७१ ॥ प्राकृतेपि पूर्वनिपातनियमो नास्ति । तेन विरल-  
 कुमुदकासाराः । कासारः समूहः । अमृदितविच्छायचन्द्रपरिवेषा म-  
 ३ वन्ति बहलावसायाः प्रभातशिशिराः । कचित्पहावसिसिराः इति  
 पाठः । तत्र प्रभावशिशिरा इत्यर्थः । निशाबन्धा रात्रिप्रबन्धाः ॥

[ ॥ २७२ ॥ घूर्णते अलब्धकिरणस्तुपारलवलम्भधूसरच्छयो-  
 रवेरलम्बुषाकुसुमपाटलो बिम्बपरिणाहः<sup>१</sup> ॥ ]

॥ २७३ ॥ अर्घन्ति शोभन्ते शिशिरसलिला अनिकुञ्चितः अव-  
 क्रीकृतः ! हेमन्तारम्भमात्रत्वात् । क्रौञ्चानां सारसानां च विरावो  
 ३ यत्र खलचूर्णितकलमामोदसुरभयो ग्रामसीमन्ताः । गामपरेता इति  
 पाठे ग्रामपर्यन्ता इत्यर्थः ॥

॥ २७४ ॥ कं वा न हरन्ति स्वीकुर्वन्ति कस्य चित्तं निवि-

<sup>१</sup>MH. पाहाव<sup>०</sup>. MH. omits, though the text given in J. P. Mc. K.

11 (Gāudavaho)

अकन्त-करीसुम्हा-सुह-णिकम्प-जहणं विणिकम्पइ ।  
 कहवि जडायव-परिभोय-मन्थरं रोहिणी-जूहं ॥ २७५ ॥  
 इय हेमन्त-समिद्धासु गाम-सीमासु मेइणी-णाहो ।  
 दिट्ठिं दिन्तो पत्तो कमेण सोणङ्कमुद्देसं ॥ २७६ ॥  
 मलिया पूय-प्फल-कोस-वडण-रज्जन्त-पल्लला तस्स ।  
 सेणा-भर्देहं णव-सालि-सालिणो गाम-सीमन्ता ॥ २७७ ॥  
 मत्त-कुररासु दिट्ठी सहरी-विष्फुरण-कम्पिय-जलासु ।  
 बीसमइव वज्जुलिणीसु ताण आहार-लेहासु ॥ २७८ ॥

डावश्यायसंभिन्नत्वेन श्यामलकरीषा गोधनविनिवेशोद्देशधूसरारण्य-  
 ३ पर्यन्ताः । गोधनं गोत्रजः<sup>१</sup> ॥

॥ २७५ ॥ आक्रान्तो यः करीषस्य गोमयस्थोष्मा तेन सुख-  
 युक्तानि तत एव निष्कम्पाणि शीतकृतकम्पशून्यानि जघनानि यस्य  
 ३ तत् विनिष्क्रामति [ कथमपि ] जडातपपरिभोगेन मन्थरं मन्दगमनं  
 रोहिणीयूथं गोमण्डलम् ॥

॥ २७६ ॥ इति हेमन्तसमृद्धेषु [sio] ग्रामसीमसु मेदिनीनाथो दृष्टिं  
 ददत् प्राप्तः क्रमेण शोणाख्यनदाङ्कितं प्रदेशम् । कुलकम् ॥

॥ २७७ ॥ मलिता [ मर्दिताः ] पूगफलकोशपतनरज्यमानतृ<sup>१</sup>-  
 णादिपल्लवैस्तस्य संबन्धिभिः सेनाभटैर्नवशालिशालिनो ग्रामपर्यन्ताः ॥

॥ २७८ ॥ [ मत्तकुररासु ] दृष्टिः शफरीविस्फुरितकम्पितज-  
 लासु विश्राम्यतीव वज्जुलिनीषु तेषां सेनाभटानां जलाधारलेखासु ॥  
 ३ कुरराः पक्षिविशेषाः । वज्जुलो वेतसः । <sup>४</sup>ताणमिति वृत्तभङ्गभया  
 न्मान्तत्वम् ॥

<sup>१</sup> MH. adds उद्देशः after गोत्रजः. <sup>२</sup> MH. रज्जमान<sup>०</sup>. <sup>३</sup> MH. जलाधारलेखासु.  
 The MSS. J. P. Dc. read the third pāda as given in our text, and  
 not ताणमा<sup>०</sup>. As for K. see *Various Readings*.

ताण णिसम्मइ हियं अणाविलाहार-सलिल-सुहयासु ।  
 आ-मञ्जरी-परिग्रह-सुयन्ध-कलमासु सीमासु ॥ २७९ ॥  
 लहसमाण-जुओवात्तिय-तुरंगम-क्खन्ध-केसरुप्पङ्को ।  
 उम्मुह-धुरं समारुहइ जत्थ रविणो रहो कहवि ॥ २८० ॥  
 बाहिं-गयाण जस्स य णत्थिच्चिय णह-यलंति पडिवत्ति ।  
 कन्दर-परिट्टियाण य सोच्चिय णत्थिच्चि पडिहाइ ॥ २८१ ॥  
 बहु-कुहराविल-कडयत्तणेण णह-महि-अलन्तर-णिवेसो ।  
 गाहिऊणव वसुहद्धं जो गयणद्धं च निम्माविओ ॥ २८२ ॥

॥ २७९ ॥ तेषां सेनाभटानां निशाम्यति निषीदति विश्राम्यति  
 हृदयम् अनाविलाधारतया सुभगसलिलेषु आसमन्तान्मञ्जरीपरिग्रहेण  
 ३ सुगन्धाः कलमाः शालयो येषां तेषु [sio] सीमसु ॥

॥ २८० ॥ अधुना सेनानिवासप्रस्तावेन विन्ध्यं वर्णयति पञ्चको-  
 पनिबद्धेन कुलकेन । हसता पश्चाद्भागं पतता युगेनोद्धर्तितस्तुरङ्गमस्कन्ध-  
 ३ केसराणाम् उप्पङ्को समूहो यत्र स उन्मुखधुरं कृत्वा समारोहति यत्र  
 रवेः संबन्धी रथः कथमपि क्लेशेन ॥

॥ २८१ ॥ बहिर्गतानां यस्य च नास्त्येव नभस्तलमिति प्रतिपत्तिः  
 कन्दरपरिष्ठितानां च सोपि\* च नास्तीति प्रतिभाति ॥ तद्गुहासु  
 ३ स्थितानां विन्ध्योपि नास्तीति प्रतीतिः प्रतिपत्तृणामपि महत्त्वेन दरी-  
 णाम् । ततस्तु बहिर्निर्गतानां च गुहाकाशापेक्षया सकलमपि नभस्तलं  
 न किञ्चिदिति प्रतिपत्तिर्भवतीति महत्वातिशयोक्तिरियं विन्ध्यस्य ॥

॥ २८२ ॥ बहुकुहरैराविलस्त्वेन व्याकुलस्त्वेन बहुकटकस्त्वेन  
 च महीनभस्तलान्तरनिवेशो महीनभस्तलयोरन्तरे मध्ये निवेशः प्र-

जेण णहो-गय-सिहरेण कुहर-पसरिय-णहङ्गणेणं च ।  
 अण्णोण्णं कीलिय-णिच्चलोव्व णह-महि-यलुच्छङ्गो ॥ २८३ ॥  
 विज्जम्मि तम्मि रस-सुरहि-सल्लई-भङ्ग-णिव्वुअ-गयम्मि ।  
 रोह-णिरन्तर-ताली-वणम्मि जाओ महि-णाहो ॥ २८४ ॥

अवि य । ५२

बन्दी-कय-महिसासुर-कुल-कण्ठुम्मोइएहिं व तुमाए ।  
 माहवि घण्टा-दामेहिं मण्डियं तोरण-द्वारं ॥ २८५ ॥

३ वेशो यस्य स तथा । बहुमहाकुहर-वेनाकाशमिव विन्ध्येन्तर्गतं वित-  
 तमपरिमितकटकवेन<sup>१</sup> पृथिवी चान्तर्गता तत्र भाति । अत एव गृही-  
 त्वेव वसुधार्धं यो गगनार्धं च निर्मितः प्रजापतिनेति ज्ञायते इति मह-  
 ६ त्वातिशयोक्तिरियमपि । बहुकुहरविलेति क्वचित्पाठः । तत्र च बहूनि च  
 तानि कुहररूपाणि विलानीत्यर्थः ॥

॥ २८३ ॥ येन नभोगतशिखरत्वेन कुहरप्रसृतनभोजनत्वेन च  
 अन्योन्यं कीलितौ\* अत एव निश्चलाविव नभोमहीतलोत्सङ्गौ\* ॥

॥ २८४ ॥ जातिवर्णनम् । विन्ध्ये तस्मिन् रससुरभिसल्लकीभङ्ग-  
 निर्वृतगजे प्ररोहनिरन्तरतालीवने यातो<sup>२</sup> महीनाथः ॥ कुलकम् ॥

॥ २८५ ॥ अधुना विन्यध्वासिन्याः स्तोत्रं राजकर्तृकं कुल-  
 केन द्वापञ्चाशद्वाथोपनिबद्धेन निदर्शयितुमाह । बन्दीकृतं बद्धा आनीतं  
 ३ यन्महिसासुरकुलं तस्य कण्ठादुन्मोचितैरिव त्वया हे माधवि घण्टा-  
 दामभिर्मण्डितं तोरणद्वारम् । भक्तजननिबद्धासु घण्टास्वेवमुत्प्रेक्षा ।  
 माधवी गौरी ॥

दिष्टं साहेज्जारूढ-तुहिण-गिरी-खण्ड-दिण्ण-पीढं व ।  
 महिसासुरस्स सीसं तुह चलण-णह-प्पहा-भरियं ॥ २८६ ॥  
 भमरावलिओ भइरवि तुज्झं भवणाइरम्मि सामोए ।  
 थुइ-मेत्तुम्मोइअ-जन्तु-णिअल-माला-आँव लुढन्ति ॥ २८७ ॥  
 णणु तुम्हं संभरणे रणम्मि विहडान्ति वारण-घडाओ ।  
 दुराउ-च्चिय वाहण-मइन्द-रव-विड्डयाउच्च ॥ २८८ ॥  
 तुह चण्णि चलण-कमलाणुवात्तिणो कह णु संजमिज्जन्ति ।  
 सैरिह-वह-सङ्किय-महिस-हीरमाणेणव जमेण ॥ २८९ ॥

॥ २८६ ॥ दृष्टं साहाय्यारूढतुहिनगिरिदत्तखण्डपिण्डमिव महि-  
 षासुरस्य शिरस्तव चरणनखप्रभाभिर्नैम् ॥ हिमवता दुहितुः साहायकेन  
 ३ हिमपिण्ड इवाहितो नखप्रभासमूहो महिषासुरशिरसि प्रचितस्तद्वधावसरे  
 दृष्ट इत्यर्थः ॥

॥ २८७ ॥ भमरावल्यो हे भैरवि तव भवनाजिरे गृहाङ्गणे  
 सामोदे कुसुमधूपादिगन्धविशेषवति स्तुतिमात्रमोचितजन्तुनिगडमाला  
 ३ इव लुठन्ति ॥ स्तुतिमात्रेण विगलिताः संसारबन्धनमाला इव भ्रमरपङ्क्तय  
 उत्प्रेक्षिताः सादृश्यात् ॥

॥ २८८ ॥ ननु तव स्मरणे सति रणे विघटन्ते पलायन्ते वारण-  
 घटा दूरादेव वाहनमृगेन्द्ररवविद्रुता इव ॥

॥ २८९ ॥ तव हे चण्डि चरणकमलानुवर्तिनो जनाः कथं नु  
 संयम्यन्ते । न कथंचिद्वध्यन्ते इत्यर्थः । सैरिभो महिषः । महिषा-  
 ३ सुरस्य यो वधस्तेन शङ्कितो यो महिषो यमवाहनभूतस्तेन द्वियमाणे-  
 नेव यमेन ॥ एतदुक्तं भवति । त्वत्पादभक्तास्तावद्विमुच्यन्ते संसार-



तुहिण-इरी देवि तुमाइ जणय-भावेण गारवं नीओ ।  
 विज्झायलोवि कन्दर-निवास-लीलाए कल्लाणि ॥ २९० ॥  
 सोहसि नारायणि रणिर-णेउराराव-मिलिअ-हंस-उले ।  
 भवणम्मि कवालाविल-मसाण-राएणव भमन्ती ॥ २९१ ॥  
 अद्वेण सरीरेच्चैय णवर ससि-सेहरस्स तं वसासि ।  
 हियए उण से संकरि तुह-अविहाएण ओयासो ॥ २९२ ॥

बन्धनात् । अतो यमेन न संयम्यन्ते । तत्रेयमुत्प्रेक्षा । त्वया महिष-  
 ६ रूपोऽसुरो हतस्तद्भयाद्यमवाहनीभूतेन महिषेण नयमानेनापि त्वच्च-  
 रणकमलभक्तजनसंनिधिमुपसर्तुमशक्नुवता भयेन यमोन्यत्रापहृत्य नीयत  
 इति संयमनेऽसमर्थ इति ॥

॥ २९० ॥ तुहिनगिरिर्हे देवि त्वया जनकभावेन जन्यजनकसं-  
 बन्धेन गौरवं नीतः । यतो गौर्या अयं पितेति सुताभावेनाराध्यतां प्रा-  
 ३ पितः । विन्ध्याचलोपि कन्दरनिवासलीलया हे कल्याणि । गौरवं  
 त्वया नीतः ॥

॥ २९१ ॥ शोभसे हे नारायणि रणन्नूपुरारावामलितहंसकुले<sup>१</sup> भवने  
 गृहेपि कपालाविलम्बशानानुरागेणैव भ्रमन्ती ॥ अतिशौक्लयाद्धंसानां  
 ३ कपालसादृश्यादेवमुत्प्रेक्षा । भवनस्थाया अपि भगवत्या बीभत्सरसस्त-  
 स्यापि विवक्षितत्वान्नूपुररणत्कारसूचितशृङ्गारेण विरोधः ॥

॥ २९२ ॥ अर्धेन शरीर एव केवलं शशिशेखरस्य त्वं व  
 ससि । हृदये पुनरस्य<sup>२</sup> हे शंकरि नित्यानन्दात्मकसाक्षात्कारिणि तवा-  
 ३ विभागेनावकाशः ॥ हरसंबन्धिनो<sup>३</sup> महाप्रभावात् हृदयाविभागेन महा-  
 प्रभावत्ववर्णनमेतत् ॥

<sup>१</sup>MH. omits रणन्.

<sup>२</sup>MH. omits अस्य.

<sup>३</sup>MH. हरसंबन्धिनानि महाप्रभावत.

खलिओ तइँ रहसुक्खित्त-मणि-तुला-कोटि-कुण्डलाहरणो ।  
सिङ्गो भङ्ग-द्विविय-वलय-बन्धोव्व महिसस्स ॥ २९३ ॥  
तुह दारं थाम-त्थाम-दिण्ण-रुहिरोवहारमाभाइ ।  
हर-पणय-रोस-विससिय-संज्झा-सयलावडण्णं ॥ २९४ ॥

॥ २९३ ॥ स्वलितं पतितमुत्पाटितं त्रोटितं वा त्वया रभसोत्क्षिप्त-  
मणितुलाकोटिकुण्डलाभरणं<sup>१</sup> शृङ्गा मङ्गपदस्थापितवलयबन्धमिव<sup>२</sup> महि-  
३ पस्य ॥ सिङ्गो इति प्राकृते छन्दसीव लिङ्गव्यत्ययस्तेन शृङ्गमिति  
संस्कारः रभसेत्यादि<sup>३</sup> भङ्गेत्यादि च शृङ्गविशेषणे । त्वया स्वलितमी-  
षदुत्पाटितं स्वस्थानादच्युतं शृङ्गम् आयासवशपरिच्युतोत्कृष्टमणिकु-  
६ ण्डलवलितमूलं सत् एवमुत्प्रेक्ष्यते । मङ्गपदे<sup>४</sup> मूलस्थाने मङ्गल्लेषार्थं  
स्थापितवलयबन्धमिव ॥ रभसोत्क्षिप्ततुलाकोटिमणिकुण्डलाभरणमिति  
च योजनीयम् । तुलाकोटिः काकतालीयम् । रभसात् महिषासुरमार-  
९ णार्थप्रयासायासवेगेन यदुत्क्षिप्तमूर्ध्वं क्षिप्तं नीतं मणिकुण्डलं तदेव  
तुलाकोट्या काकतालीयेन शृङ्गस्याभरणीभूतं प्रान्तेन प्रविष्टं मूले  
विश्रान्तं सत् । अथ वा तुलाकोटयेव तुलाप्रान्तेनेव परिच्छिद्य शृङ्गा-  
१२ भरणीकृतं कुण्डलमिति तात्पर्ययोजना ॥ तत्रभवन्तस्त्वेवं व्याचक्षते ।  
सिंगे<sup>५</sup> इति सप्तम्यन्तं तइ<sup>६</sup> इति पष्ठचर्थे प्रयुक्तम् । खलिओ इति  
व्यस्तमपि समासान्तर्गतत्वेन संबध्यते । सर्वव्यत्ययः प्राकृतेभीष्टः<sup>७</sup> ।  
१५ स्वद्रभसोत्क्षिप्तस्वलिततुलाकोटिमणिकुण्डलाभरणं शृङ्गप्रविष्टमूललग्नं सत्  
मङ्गस्थानवियुक्तमिवावलोकितम् ॥

॥ २९४ ॥ तव द्वारं स्थानस्थानैर्दत्तरुषिरोपहारम् आभाति हर-  
प्रणयरोषविशसिनसंध्याशकलावकीर्णमिव । मत्तोपि तवेयं गौर-

<sup>१</sup>HM. <sup>०</sup>भरणशृ०.

<sup>२</sup>MH. रभसोत्पादित<sup>०</sup>.

<sup>३</sup> MH. सितौ इति सप्तम्यन्तं च इति.

<sup>४</sup> MH. प्राकृतेभीष्टत्वं.

<sup>५</sup> ०S ME.

तुह वयण-च्छवि-भिज्जन्त-विअड-तंम-मण्डला सया होन्ति ।  
 केहिंवि दिज्जन्त-महा-महिंसा इव भयवइ पओसा ॥ २९५ ॥  
 निदा-रूवेण पयं णिमेसि जण-लोयणेसु तं-चेय ।  
 पडिबोहे जेण स-जावयव्व लक्खिज्जए दिट्ठी ॥ २९६ ॥  
 पलयं वा कालि ण णिम्मवेसि रूअस्स ते अणन्तस्स ।  
 सव्वङ्गं कह णु कवाल-मण्डलाडम्बरं घडओ ॥ २९७ ॥

३ बाह्या अतो मां परित्यज्य अस्यास्त्रिकालं प्रणाममपि करोषीति रोष-  
 कारणम् ॥

[ ॥ २९५ ॥ तव वदनच्छविभिद्यमानविकटतमोमण्डलाः सदा  
 भवन्ति कैरपि दीप्यमानमहामहिषा इव हे भगवति प्रदोषाः<sup>१</sup> ॥ ]

॥ २९६ ॥ निद्रारूपेण पदं निमेसि निदधासि जनलोचनेषु  
 त्वमेव प्रतिबोधसमये येन कारणेन सयावकेव रक्तवाल्लक्ष्यते दृष्टिः ॥  
 ३ सुप्तप्रबुद्धानां स्वभावेनैव<sup>२</sup> लोहितानि लोचनानि भवन्ति । सोयमाग-  
 मानुगुणोक्षणां लोहितभावः प्रबोधे<sup>३</sup> स्वापसमये देवी नयनेषु पदं विद-  
 धाति तेनाभिभूता जनाः स्वपन्तीति तत्रैव प्रत्यक्षसंवादः पादेन<sup>४</sup> विम-  
 ढ दर्नात्प्रबोधे नयनेषु लोहितत्वमिति ॥

॥ २९७ ॥ वाशब्दश्चेदर्थे । प्रलयं चेत्<sup>५</sup> हे कालि न निरमास्यः  
 नाकरिष्यः ततो रूपस्य तवानन्तस्य सर्वाङ्गे<sup>\*</sup> कथं [ नु ] कपालमण्ड-  
 ३लाडम्बरमघटिष्यत । न कथंचिदित्यर्थः ॥

<sup>१</sup> J. om. the couplet and gives no chhâyâ on it of course.

<sup>२</sup> MH. स्वभावेनैव.

<sup>३</sup> MH. प्रबोधि.

<sup>४</sup> MH. पादे.

<sup>५</sup> MH. प्रलयं चेत्कालिका ॥ रात्रिर्न.

ध्रुवसि तत्क्षण-विहङन्त-लोह-हिज्जीर-सामल-गलेहिं ।

परिणय-गणभावागय-तिणयण-चिन्धोहिंव नरेहिं ॥ २९८ ॥

णिमिसंपि णेअ मुच्चइ आययणोववण-मण्डलं तुज्झ ।

संणिहाअ-कुमार-मऊर-णेह-रसिएहिंव सिहीहिं ॥ २९९ ॥

पाऊणव उवहारायरेसु सइ धूव-धूम-वडलाइं ।

उवमसि बहुल-रयणी-भावेसु णिगन्तरं तिमिरं ॥ ३०० ॥

पणय-जण-रक्खणन्तरिय-वेरि-करवाल-पञ्जरेणव ।

हारिन्द-णील-किरणावलम्बिणा भासि वच्छेण ॥ ३०१ ॥

॥ २९८ ॥ स्तूयसे तत्क्षणविघटमानलोहहिज्जीरश्यामलगलैः

परिणतः प्राप्तो यो गणभावस्तेनागतं त्रिनयनप्रतिबिम्बं येषां तैरिव  
३ नरैः ॥ हिज्जीरं शुङ्खम् । विघटमानं स्तुतप्रभावाद्दिनश्यत् ल म एव  
हिज्जीरं बन्धनं येषां ते च श्यामलगलस्तैरित्यपि श्लिष्टमत्र । तथा परि-  
णतः उपनतः सर्वाकारं यो गणभावो विवेकविशेषस्तद्भावः सर्व-पुत्रदा-  
६ रादि क्लेशपर्यवसायीति विगणनं तेनागतमु नतं त्रिनयनप्रतिबिम्बं  
परमामलयलक्षणं येषां तैरिति श्लेषः ॥

॥ २९९ ॥ निमेषमात्रमपि नैव मुच्यते आयतनोपवनमण्डलं तव

संनिहितकुमारयूखहरमिकैरिव शिखिभिः ॥ मण्डलाकारत्वाद्देवीगृहो-  
३ पवनं मण्डलं पवितुमित्यर्थः ॥

॥ ३०० ॥ पीत्वोपहारादरेण सदा धूपधूमपटलानि उद्धमसि

बहुलरजनारूपेण निरगलं तिमिरम् ॥

॥ ३०१ ॥ प्रणतजनरक्षणार्थान्तर्गतवैरिकरवालपञ्जरेणव हा-

रेन्द्रनीलकिरणावलम्बिना भासि शोभसे वक्षसा ॥ रक्खणावहिअ-  
३ वेरीति<sup>१</sup> पाठे रक्षणार्थोपहृतेभ्यादित्यर्थः ॥

<sup>१</sup> MH reads नीतागत<sup>०</sup>. The emendation is mine.

<sup>२</sup> So MH. Have we not to read <sup>०</sup>रक्खणोवहिअवेरीति ?

जाहे रयणी-रूवेण फुरसि ससहर-विडम्बिय-कवाला ।  
 ताहंवि णरट्टि पसाहणम्मि तुह घडइ गह-चक्कं ॥ ३०२ ॥  
 तं कुवलई-कुणन्ती ण वा दइच्चाण खग मालाओ ।  
 णिय-लण पङ्कयच्चा-कज्जं वो कह णु संपडउ ॥ ३०३ ॥  
 मालूर-पत्त-माला-कण्टय-कय-मोणिअव्व आहासि ।  
 तं सरस-रत्त-चन्दण परिसोण-थणन्तरा देवि ॥ ३०४ ॥

॥ ३०२ ॥ यदा रजनीरूपेण स्फुरसि शशधरविडम्बितकपाला  
 तदापि नरास्थिप्रसाधने नरास्थिप्रसाधननिमित्तं तव घटते चेष्टते संब-  
 ३ ध्यते ग्रहचक्रम् ॥ तदापीत्यत्रापिशब्दाद्यदापीत्यत्र<sup>१</sup> अपिशब्दानुमा-  
 नम् । शंकरार्द्धशरीरावस्थायामाश्रितं नरकपालालंकारत्वं रात्रिरूपापि  
 सती न मुञ्चसीत्यर्थः ॥

॥ ३०३ ॥ इहापि वाशब्दश्चेदर्थः<sup>२</sup> । त्वं कुवलयानीव नाक-  
 रिष्यः । न चेत् । दैत्यानां संबन्धिनीः खङ्गमालाः तदा निजचरण-  
 ३ पङ्कजचर्चनकार्यं तव कथमिव<sup>३</sup> सम्यगर्घटिष्यन् । व इति व्यत्ययेन तवे-  
 त्यस्यार्थः । एवं तावत्कोचित्स्वमते वर्णयन्ति कुणन्तीति करोषीत्य-  
 स्यार्थः । त्वं कुवलयवत्करेऽपि नवाः अभिनवाः सक्ता दैत्यानां खङ्ग-  
 ६ माला यस्मान्निजचरणपङ्कजाचर्चनकार्यं तव कथं न सम्यगघटते<sup>४</sup> ।  
 दैत्या अपि कुण्ठीभूतेषु निजाल्लेषु त्वत्पादसेवामेव शत्रुनिर्जयार्थं संश्र-  
 यन्त इत्यर्थः ॥ १८ ॥

॥ ३०४ ॥ बिल्वपत्रमालाकण्टककृतशोणितेवाभासि त्वं सर-  
 सरक्तचन्दन [परि] शोणस्तनान्तरा हे देवि ॥ शोणो रक्तगुणः । मालुरो  
 ३ बिल्वः । अत्र रक्तचन्दनारुणस्तनान्तरत्वं देव्या बिल्वपत्रमाला-

<sup>१</sup> MH. तदापीतत्रापि<sup>०</sup>.

<sup>२</sup> MH. adds after this: "तुशब्देस्त्विवार्थः"

<sup>४</sup> MH. सम्यगघटती.

संकन्ताञ्जव रोसारुणाच्छि-बलय-प्पहाओ महिसम्मि ।  
 तुह सबरि सोणेअ-सिहा तिसूल-मग्गेसु दीसान्ति ॥ ३०५ ॥  
 वीर-विङ्गण-विकोसासिधेणु-करवाल-कन्ति-कज्जलियं ।  
 दिअसम्मिवि देवि असङ्क-कोसियं गब्भ-भवनं ते ॥ ३०६ ॥  
 तं अत्थारुण-रवि-मण्डलेण मुण्डोवहार-पुरचंव ।  
 तारा-णिह-कय-बलि-तन्दुलाएँ पूज्जासे णिसाए ॥ ३०७ ॥

कण्टककृतशोणितत्वेनोत्प्रेक्षितम् । तत् साम्यालंकारस्वेपि भयानकतां  
 देवी क्रूरान्प्रति न मुञ्चतीति द्योतयितुम् ॥

॥ ३०५ ॥ संक्रान्ता इव रोषारुणाक्षित्रयबलयप्रभा महिषे हे  
 शबरि वनेचरि शोणितशिखा रुधिरशिखास्त्रिशूलमार्गेषु दृश्यन्ते ॥ महि-  
 ३ षासुरशरीरकूडितात्रिशूलमार्गत्रयानिर्गतरुधिरधारात्रयं कोषारुणनयनत्रयप्र-  
 भाप्रवाहत्रयरूपेणोत्प्रेक्षितम् ॥

॥ ३०६ ॥ वीरवर्तिर्णविकोशासिधेनुकरवालकान्तिकज्जलितं दिव-  
 सेपि हे देवि अशङ्ककौशिकं गर्भभवनं ते तव ॥ असिधेनुः  
 ३ क्षुरिका । कौशिका उल्लाकाः । गर्भभवनं मध्यगृहम् । मध्यगृहमिह  
 भाण्डागारादि ॥ २१ ॥

॥ ३०७ ॥ त्वमस्तमयममयारुणेन रविमण्डलेन मुण्डोपहा-  
 रपूर्वकमिव तारानभकृत [ बलि ! तण्डुलया पूज्यसे निशा रात्र्या ॥  
 ३ किल भक्ताः कौलाः केचित् सिद्धिकामास्तण्डुलौघेन पुरुषमुण्डेन च  
 देवीं पूजयन्तीति श्रूयते । इहापि रात्रौ द्वयं दृश्यते । अस्तसमये  
 चारुणवर्णो रविर्वर्करादाशरःसदृशः ताराश्च तण्डुलनिकरनिभा अत-  
 ६ स्तत्पूर्वं रजनो तव पूजामिवाचरतीत्युत्प्रेक्षा ॥

तं सहसि सजल-जीमूअ-गोयरा गोरि विञ्जु-भावम्मि ।

कंसोप्पिय-वज्झ-सिला-सहव्व गयणे समुप्पइया ॥ ३०८ ॥

हर-फंस सेय-संवलिय-जावयास ज्जि-णह-मणि-च्छाओ ।

सहइ णय चन्द-लेहा-सुर-सरि-संज्झोव्व ते चलणो ॥ ३०९ ॥

सुलहोवहार-रुहिर-प्पवाह-संभावणाएँ लिब्भन्ति ।

अरुण-पडाया-पडिमा-गब्भाओँ सिला इह सिवाहिँ ॥ ३१० ॥

॥ ३०८ ॥ त्वं शोभसे सजलजीमूतगोचरा विद्युद्भावे कंसा-  
पितवध्यशिलया सहेव गगनं<sup>\*</sup> समुत्पतिता ॥ किञ्च कंसस्य नारदे-  
३ नारुणातम् किल देवकीगर्भात्तव प्रलयो भावप्यतीति । ततः कंसे-  
नात्मरक्षणार्थं घातका आदिष्टाः । अस्यां वध्यशिलायां देवकीगर्भा  
आस्फोट्य निपातनीया इति । नञ् ज्ञात्वा देवक्या गोकुलपतिनन्दभा-  
६ र्यायशोदादुहिता स्वगर्भपरिवर्तनाय समानता । सा च गौरी वध्यशि-  
लायां घातकैः संयोज्यमाना सती तेषां शिरसि<sup>१</sup> स्वचरणाभिघातं  
कृत्वा स्वकं तेजः पुञ्जरूपं निधाय गगनमुत्पतिता । सा च विद्युद्रूपा  
९ सजलजलधरस्था सती एवमुप्रेक्षिता । वध्यशिलयेव सह सोत्पतितेति  
जलपूर्णानां मेघानां वध्यशिलासादृश्यात् ॥

॥ ३०९ ॥ हरस्पर्शरसजातस्वेदसंवलितयावकासाङ्गिनखमणि-  
च्छायः शोभते सहचन्द्रखासुरसरिस्संध्य इव ते तव चरणः ॥  
३ चन्द्ररेखासदृशी स्वेदरेखा । यावकरागः संध्याप्रभाप्रायः । नखप्रभाप्र-  
वाहो गङ्गादृशः । एतास्तिस्रः सपत्न्यः सौभाग्यातिशयेन वशीकृताः  
सत्यश्चरणनिपतिता इव स्वेदादिव्याजेन भ्रान्तीति तात्पर्यार्थः ॥

॥ ३१० ॥ सुलभोपहाररुधिरप्रवाहसंभावनया लिङ्गन्ते आस्वा-

पूयाहिसेअ-विअलिअ-णडाल-जावय-रसं पिअन्तिव्व ।  
रुहिरासव-परिओसा तुह पुरओ भूय-पडिमाओ ॥ ३११ ॥  
पच्चकख-भाव-तक्खण-मीलन्तच्छि-हय-दंसण-गुणेहिं ।  
तियसेहिंवि तुह निहत्तणम्मि रूयं ण सच्चवियं ॥ ३१२ ॥

घन्ते शिलाः । लिखन्ति इति कचित्पाठः विलिख्यन्त इति  
३ तत्रार्थः । अरुणपताकाप्रतिमागर्भभूमयस्तैव शिवाभिः । प्रतिमा  
प्रतिबिम्बम् ॥ २५ ॥

॥ ३११ ॥ पूजार्थेनाभिषेकेण विगलितो यो ललाटाद् यावक्-  
रसः कुङ्कुमरसस्तं पिबन्तीव रुधिरासवोयमिति परितः आशा  
३ यासां तास्तव पुरतो भूमौ प्रतिमा भूमौ मणिमय्यां प्राणिप्रतिबि-  
म्बानि ॥ भूयपडिमा इति पाठे भूतप्रतिमा इत्यर्थः । भूतानि  
प्राणिनः ॥

॥ ३१२ ॥ प्रत्यक्षभावेन यत्तत्क्षणमेव तेजस्वितया निमी-  
लदक्षि चक्षुरिन्द्रियवेनादर्शनात्तेन [ १ हतो ] दर्शनगुणो धर्मो येषां  
३ तैस्त्रिदशैरपि तव निद्रासारस्वे रूपं न सत्प्राकृतं न प्रत्यक्षकृतम् ॥  
यदा त्वदर्थं रूपं निद्रायमाणमुदासीनं भवति तदा तावन्न दृश्यते ।  
विद्यात्मिका हि ब्रह्मणः शाक्तर्देवा<sup>१</sup> । विद्यनुविद्धश्च स्वरूपप्रतिभासो  
६ द्वैतमते प्रलये च स्वाप्नारूपे ज्ञानप्रकाशाविर्भावाया विद्याया औदा-  
सीन्याद्देवादीनां च तत्रैव लीनत्वात्प्रत्यक्षाकाराभावः । जागरायामपि  
देवैतेजोतिशयेन चक्षुषः प्रतिबद्धत्वात्प्रत्यक्षीकरणमशक्यं देव्या इति  
९ कवेः कल्पना ॥ २७ ॥



तकाल-विमुह-हर-वड्डि<sup>१</sup>एहिं सासेहिं तावसि तुमाए ।  
 षडिवण्णो पाणायाम-णियम बन्धायरो कह णु ॥ ३१३ ॥  
 काम-डहणाणुतावा हरस्स तुह विब्भमेहिं णिव्वाडिया ।  
 कट्ठिय-ण्डाल णयणाणलव्व सन्तावि णोसासा ॥ ३१४ ॥  
 सइ सिद्ध-सिद्धि-मण्डल-पईव-परिकम्पिणो पओसेसु ।  
 तुज्झासव-गन्ध-सुहा-सुहयन्ति समीरणुगारा ॥ ३१५ ॥  
 तडि-भावम्मि फुरन्ती सवारि-वारिहर-कूड-कोडाए ।  
 अकन्त-महा-महिसव्व सोहसे अमरिसायम्बा ॥ ३१६ ॥

॥ ३१३ ॥ तत्काल<sup>१</sup>हरमुखवर्धितैर्निःश्वासैर्हे तापसि त्वया प्रति-  
 पन्नः प्र सतः प्राणायामनियमबन्धादरः कथं नु ॥ तद्वखणविमुक्तेति<sup>१</sup> पाठ  
 ३ तत्क्षण एव विमुक्तो यो हरस्तेनेत्यादिरर्थः । कालीति हरेणोक्ता सा  
 अपमानात् वरं परित्यज्य तपोविशेषेण गौरवर्णा भगवती बभूवेत्यागमः ।  
 कोपाच्च विवृद्धश्चासत्त्वम् ॥

[ ॥ ३१४ ॥ कामदहनानुतापा हरस्य तव विभ्रमैर्निर्वर्तिताः  
 कृष्टललाटनयनानला इव सन्तोपि नोच्छ्वासाः<sup>१</sup> ॥ ]

॥ ३१५ ॥ सदा सिद्धा नित्यप्रबन्धप्रवृत्तसिद्धमण्डलैः सिद्ध-  
 समूहैः सिद्धमण्डलेषु च निर्मिताः प्रदीपास्तान्परिकम्पयन्ति तच्छीला  
 ३ ये ते प्रदोषेषु तवोत्सवनिमित्तदत्तकर्पूरादिगन्धेन सुखाः सुखयन्ति  
 समीरणोद्गाराः ॥ २९ ॥

॥ ३१६ ॥ तडिद्वावे स्फुरन्ती सवारयो ये वारिधरा मेघा-  
 स्तेषां कूटस्थ राशेः कोटौ प्रन्ते स्थिता सती आक्रान्तमहामहिषेव

जण-दिण्ण-केस-कलणा-लोमस-कलुसेहिं कम्पमुप्पेसि ।  
 वेयालेहिं पडियगियाइरा वाउ-दण्डेहिं ॥ ३१७ ॥  
 गम्भीर-गब्भ-मन्द-प्पहाओ तुह देवि दीव-मालाओ ।  
 उवहार-मुण्ड-केसन्धयार-मूढाओव खलन्ति ॥ ३१८ ॥  
 विसासेज्जन्त-महा-पसु दंसण संभम-परोप्परारूढा ।  
 गयणेच्चिय गन्ध-उडि कुणान्ति तुह कउल-णारीओ ॥ ३१९ ॥

३ शोभसे अमर्षेण आताम्रा<sup>१</sup> । कोडिकोडीए इति पाठे कोटिः संख्या  
 तस्याः कोटौ प्रान्त इति योजनीयम् ॥ ३० ॥

॥ ३१७ ॥ जनैर्दत्ता ये केशास्तेषां कलनया स्वीकारेणो-  
 ड्युजनेन लोमशत्वेन कलुषैर्द्रुहमर्पयसि<sup>२</sup> करोषि वैतालैश्च प्रतिजा-  
 ३ गरिताजिरा वातैर्दण्डैर्दण्डाकारैर्वतैः ॥ देवी भक्तशिरांसि<sup>३</sup> मुण्डयति ।  
 अजिरमङ्गनम् ॥ ३१ ॥

॥ ३१८ ॥ गम्भीरगर्भगृहे मन्दप्रभास्तव देवि दीपमाला उप-  
 हारार्थं दत्ता ये मुण्डा वर्करकादिशिरांसि तेषां ये केशा रोमाणि  
 ३ कृष्णानि तैरन्धकारिस्त्वान्मूढा इव स्खलन्ति मन्दप्रकाशा भवन्ति ॥  
 वितते बहलान्धतमसपटलावृते<sup>४</sup> देव्या गर्भगृहे दीपमाला गृहमाहा-  
 त्म्यादेव स्खलन्त्यः उपहारमुण्डलोममालान्यमलिनांकृता इवेत्युत्प्रे-  
 ३ क्षिताः ॥

॥ ३१९ ॥ विशस्वमानो यो<sup>५</sup> महापशुर्मनुष्यस्तद्दर्शनसंभ्रमेणेव  
 परस्परमारूढा अन्योन्योक्कलितशरीरा गगन एव आकाश एव गन्ध-  
 ३ कुटी गन्धद्रव्यगृहं कुर्वन्ति तव कौलनार्यश्चित्रन्यस्तदेवताविशेषाः ॥

<sup>१</sup> MH. वाताम्रा.

<sup>२</sup> MH. दोहम्.

<sup>३</sup> MH. भक्त्या.

<sup>४</sup> MH. वृत्ते.

<sup>५</sup> MH. <sup>०</sup>पशुमनुष्यः

णह-मणि-संकमणा मडह-पणय-जण-लञ्छणोहिं चलणेहिं ।  
 सोहसि पणमिज्जन्तिव्व अम्ब तं वालिहिछेहिं ॥ ३२० ॥  
 अह परियरो अणेओवयरण-पहरण सहं कर-सहस्सं ।  
 एकस्स वरोरु वरुज्जयस्स ते पाणि-कमलस्स ॥ ३२१ ॥  
 भय-वड-धारा णिवहेहिं मन्दिरं वो णवारुणाहेहिं ।  
 तदियस पसु सिर च्छेय-पीयमामुयइ रुहिरंव ॥ ३२२ ॥

स्वभावादन्योन्योत्पीडनरूपेण मिलिताश्चित्रकौलनार्यो मनुष्यमारणभ-  
 यादिवान्योन्यरूपमनुगविष्टा इति कविकल्पना ॥

॥ ३२० ॥ नखमणिपंकमणेन नखमणिप्रतिबिम्बितत्वेन मडहा  
 अल्पपरिमाणा ये प्रणतजनास्तल्लाञ्छनैस्ताच्चिह्नैश्चरणैः शोभसे प्रण-  
 ३ म्यमानेव हे अम्ब त्वं वालिखिल्यैः<sup>१</sup> ॥

॥ ३२१ ॥ अहेति देशीपदमेष इत्यस्यार्थे<sup>२</sup> एष इत्यस्य वाप-  
 श्रंजो विषेयार्थः । एष परिकरः<sup>३</sup> परिच्छदमात्रम् । किं तत् । अनेकोप-  
 ३ करणप्रहरणसहं करसहस्रम् । एकस्य हे वरो वरदानोद्यतस्य ते तव  
 पाणिकमलस्य ॥ वरदानोद्यतेनैकेनैव करकमलेन सर्वं साध्यते । एकोन-  
 सहस्रं तु परिच्छदमात्रमित्यर्थः ॥

॥ ३२२ ॥ ध्वजपटा एव धारा इव । दैर्घ्यात् । तासां निव-  
 हैर्मन्दिरं गृहं तव नवत्वेनारुणभैर्लोहितकान्तिभिः प्रातादिवसपशुशि-  
 ३ रश्छेदपीतम् आमुञ्चते रुधिरमिव ॥ प्रत्यक्षध्वजपटधारानवहेन  
 उपहारपीतं रुधिरधारानिवहमिवोद्धृताते तव गृहमित्यर्थः ॥

<sup>१</sup> MH वालिखिलेः.<sup>२</sup> MH. इत्यस्यावैलस्य.<sup>३</sup> MH. परिकर परिकरः.

मेहायन्तं तुह तइय-णयण-सिहि-धूम-मण्डलं सहइ ।  
 वासुइ-जीहाओ लहन्ति तडि-लया-विभमंजत्थ ॥ ३२३ ॥  
 सीसम्मि कओ महिसस्स देवि मरणाय जोहि संपण्णो ।  
 सोच्चिय जणस्स जा ओ तुह चलणो मङ्गल-द्वाणं ॥ ३२४ ॥  
 कोमारम्मि हराराहणाय हिययम्मि मयण-पज्जलिण् ।  
 तइ विहिओ मुद्ध-थणुलएहिं मालूर-होमोव्व ॥ ३२५ ॥  
 अङ्गमवलम्बियालम्बि सरस-नर-वयण-पायडं वहसि ।  
 अज्जवि कंस-प्फोडण-ललन्त-निययट्ठि-सिद्धिलं ॥ ३२६ ॥  
 मूएन्ति वीर-विक्रय-विक्रममिह जामिणी मसाणेसु ।  
 अवलम्बिय-कुणव-च्छेय-पाडला साहि-साहाओ ॥ ३२७ ॥

॥ ३२३ ॥ मेघायमानं तव तृतीयनयनशिखि [ धूम ] मण्डलं  
 शोभते । वासुकिजिह्वा लभन्ते तडिलताविभ्रमं यत्र ॥ हरार्धदेहाया  
 ३ वर्णनमेतत् ॥

॥ ३२४ ॥ शिरसि कृतो महिषासुरस्य हे देवि मरणाय य  
 एवं संपन्नः स एव जनस्य भक्तस्य जातस्तव चरणो मङ्गलस्थानम् ॥  
 ३ स्मृतस्य शुभहेतुत्वादर्थितस्य च ॥

॥ ३२५ ॥ कौमारे हराराधनाय हृदये मदनप्रज्वलिते स्वया  
 विहितो मुग्धपैयोधरैर्मालूरहोम इव ॥ मालूरं बिल्वम् ॥

॥ ३२६ ॥ अङ्गमालम्बितैरालम्बनशीलैश्च सरसनरवदनैः प्रकटं  
 सुपरिज्ञातं<sup>१</sup> वहसि धारयसे अद्यापि कंसास्फोटनचैलन्निजकास्थिशिथिल-  
 ३ मिव ॥ देव्याः कंसनिपातनिमित्तत्वं वर्णितम् ॥

॥ ३२७ ॥ सूचयन्ति वीरविक्रयविक्रममिह देवीवने<sup>२</sup> यामिनी-

<sup>१</sup> MH. ०ज्ञातं.

<sup>२</sup> MH. देवीवने.

सरसाद्विदण्ड-लोहेण चण्डि अहर-प्पहारुणे तुज्झ ।  
 जीहाणिय-दसण-मऊह-मण्डलेच्चेय-संवलिइ ॥ ३२८ ॥  
 पयइ-परिसुक्क-काया पुरओ संचरइ रेवई तुज्झ ।  
 इह सइ संणिहिय-महा-परेय-भय-मुक्क-मासव्व ॥ ३२९ ॥  
 पूइज्जासि भिण्ण-भुया-विइण्ण रुहिरं व पायवेहिं पि ।  
 परसु-प्पहार-वियलिय-कसाय रस-सोण-साहेहिं ॥ ३३० ॥  
 अण्णोण-कलह-विअलिय-केसर-कीलाल-कललिय-दारा ।  
 कयवाउणोवि तुह देवि सासणं अणुसरान्तिव्व ॥ ३३१ ॥

श्मशानेषु अवलम्बितकुणपच्छेदपाटलाः शाखिशाखाः ॥ देवीश्मशाने  
 ३ वीराः सिद्धये महामांसविक्रयं कुर्वन्तीति कौलागमादिषु प्रसिद्धम् ॥

॥ ३२८ ॥ सरसास्थिदण्डलोभेन हे चण्डि अधरप्रभारुणे तव  
 जिह्वा निजदशनमयूखमण्डल एव संवलति ॥ भयानकरसपोषक-  
 ३ मेतत् ॥

॥ ३२९ ॥ हे भैगवति परिशुण्ककाया पुरतः संचरति रेवती  
 चामुण्डा तव इह सदा संनिहितमहाप्रेतभयमुक्तमांसेव ॥ महाप्रेत-  
 ३ दर्शनजभयादिव दुर्बलेत्यर्थः । पयइपरिसुक्केति पाठे प्रकृत्या स्वभा-  
 वेन कुशशरीरा ॥

॥ ३३० ॥ पूज्यसे भिन्नभुजावितीर्णरुधिरमिव कृत्वा पादपैरपि  
 परशुप्रहारप्रसृतकषायरसशोणशाखैः ॥ भिन्नेभ्यो विदारितेभ्यो भुजेभ्यः  
 ३ औंसमन्ताद्वितीर्णरुधिरं कृत्वेति भङ्गः ॥

॥ ३३१ ॥ अन्योन्यकलहेन युद्धेन विलुलितानि अपसृतानि  
 केसराणि लोमानि कीलालं च मज्जारुधिरादिकं तैः कललितं कर्द-

उवहारुछूरिय-मास-मण्डलाडम्बरुभडेहिंव ।

डिम्भं जावय-पड-मण्डणेहिं खम्भेहिं विविहेसि ॥ ३३२ ॥

कुणवत्तण-सुलहूसास-काय-निव्वडिय-गारवो अप्पा ।

तुह धारण-क्खमो कीरइव्व णणु वाहण-सवेण ॥ ३३३ ॥

सोहसि मुह-मुक्कासरिस-रुहिर-धाराहिं रयणि-रूपसु ।

भत्ति-विइज्जन्तारुण-धयव्व तं भवण-माईहिं ॥ ३३४ ॥

३ मितं द्वारं यैस्ते कृकवाकवोपि नाम विवेकविहीनास्तव देवि शास-  
नमनुसरन्ति ॥ वीराः किलान्योन्योपघातेन देवीमाराधयन्ति । तद्व-  
त्कृकवाकवोपीत्यर्थः ॥

॥ ३३२ ॥ उपहारार्थविदारितमांसमण्डलाडम्बरोद्भूतैरिव भयं  
यावत्करुणपटमण्डनैः स्तम्भैरिव जनयसि ॥ इवशब्दोऽप्यर्थे । स्तम्भै-  
३ रपि जनयसि ॥

॥ ३३३ ॥ कुणपः शवम् । तद्रूपत्वेपि सुलभोच्छ्वासकायत्वा-  
निर्वृत्तगौरव आत्मा तव धारणक्षमः क्रियत इव ननु निश्चितं कृत्वा  
३ वाहनभूतेन शवेन ॥ शववाहना देवीत्यागमः ॥

॥ ३३४ ॥ शोभसे मुखेभ्यो मुक्ता य आतपा ज्वालानिच-  
यास्त एव कुसुमधाराः पुष्पप्रकरास्ताभी<sup>१</sup> रजनीरूपेषु भक्तिविकीर्य-  
३ माणारुणवर्णध्वजेव<sup>२</sup> त्वं भवनमातृभिर्योगीश्वरीभिः ॥ रजनीरूपा देवी-  
त्युक्तम् । रात्र्यश्च बह्वयः । ताभ्यो<sup>३</sup> योगीश्वरीभिश्च रात्रीणां मुखे  
सशब्दज्वालाभिः प्रणामाः<sup>४</sup> क्रियन्त इति प्रसिद्धिः ॥

<sup>१</sup> MH. प्रकरा<sup>०</sup>. <sup>२</sup> MH. ध्वजा इव. <sup>३</sup> MH. ताश्च. Perhaps  
MH. leaves out some words which followed ताश्च. <sup>४</sup> MH. प्रणामाः.

बहुल-पओसा बद्धङ्कुरव्व तुह देवि महिस-सिञ्जेहिं ।  
 पारोहिणोव्व लम्बिर-मऊर-कण्ठेहिं रेहन्ति ॥ ३३५ ॥  
 तुह लोह-दग्गणावलि-संकमणालद्ध-कसण-भावव्व ।  
 सोहन्ति सबर-जुअला मेयय-काया पणामेसु ॥ ३३६ ॥  
 रूअंचिय णवर कराल-दारुणं काल-रत्ति-लीलाए ।  
 हिययं पुण ते करुणा-रसेण सह वच्छलं चेअ ॥ ३३७ ॥  
 इय विज्झ-गुहा-णिलयाएँ तम्मि-दल-सबर-सिद्ध-मग्गाए ।  
 पहुणा सपरियरं भयवईणं विहिओ णमक्कारो ॥ ३३८ ॥

अवि य । ७

इह अज्जवि किं णु पुराण-भाव-कविसीकयट्ठि-बन्धम्मि ।  
 हियउदेसे रोसगि-पिड्ढिमच्चेय विप्फुरइ ॥ ३३९ ॥

॥ ३३५ ॥ बहुलप्रदोषा बद्धकला इव [ तव ] देवि महिषशृङ्गैः  
 प्रारोहिण इव अङ्कुरवन्त इव लम्बनशीलमयूरकण्ठे रेहन्ति शोभन्ते ॥

॥ ३३६ ॥ तव लोहमयदर्पणावलिसंकमणलब्धकृष्णभावा इव  
 शोभन्ते शबरडिम्भा मेचककायाः प्रणामेषु ॥ लोहः कंसः । संक्रमणं  
 ३ प्रतिबिम्बनम् । शबरा व्याधाः । मेचकः कृष्णवर्णः ॥

॥ ३३७ ॥ रूपमेव केवलं करालदारुणं कालरात्रिलीलायाः का-  
 लरात्रिरूपायाः । हृदयं पुनः करुणारसेन तव वत्सलं देवि \* ॥

॥ ३३८ ॥ इति विन्ध्यगुहानिलयायाः पत्रवसनशबरसृष्टमार्गायाः  
 प्रभुणा सपरिकरं कृत्वा भगवत्या विहितो नमस्कारः ॥ सृष्टः कथितः ।  
 ३ परिकरः पुष्पनैवेद्यादिको मन्त्रादिकश्च । तेन सपरिकरमिति तन्त्रेण  
 कर्तृकर्मविषयं क्रियाद्वारेण ॥ कुलकम् ॥

॥ ३३९ ॥ इदानीं देव्याय तनगतकलेवरदर्शनजहृदयनिर्वेदोद्भ-



तम्मिच्चिय संधि-पसूय-कीड-मालाविले णडालम्मि ।  
 हासाय भिउडि-भङ्गोव्व विलिहिओ अह कयन्तेण ॥ ३४० ॥  
 वुब्भइ ओलिम्भाभाव-कुडिल-वल्लिएण वयण-विम्बम्मि ।  
 मयणाहिमलय-विच्छित्ति-विब्भमं संपइ रएण ॥ ३४१ ॥  
 हा हा तंचेय करिल्ल-पिययमा-बाहु-सयण-दुल्लियं ।  
 उवहाणीकय-वम्पीय-मेहलं लुलइ सिर-कमलं ॥ ३४२ ॥

वकरुणापरनरपतिः सविमर्शं सप्तकोपनिबद्धेन कुलकेनाह ॥ इहा-  
 ३ द्यापि किं नु<sup>१</sup> पुराणभावेन कपिशीकृतास्थिबन्धे हृदयोद्देशे रोषाग्नि-  
 पिङ्गिमैव क्रोधवह्निलोहितस्वमिव स्फुरति ॥ मृतमपि<sup>२</sup> जीवदिव  
 कोपाद्याविष्टं विगर्हितशरीरकम् । अतोर्थरागद्वेषादिकमाचरतीति ता-  
 द् स्प्यर्थः ॥

॥ ३४० ॥ तस्मिन्नेव संधिप्रदेशप्रसूतकीटमालाभिराविले व्या-  
 कुले ललाटे हासाय भ्रुकुटिभङ्ग इव विलेखित एष कृतान्तेनोज्जीवित  
 ३ इव ॥ मृतललाटकीटमाला भ्रुकुटेर्विशेषभाव इत्युपहासार्थः । अहे-  
 त्येष इत्यस्यार्थः ॥

[ ॥ ३४१ ॥ उद्यते उद्देहिकाभावकुटिलवलितेन वदनाविम्बे  
 मदनाधिमलयविक्षिप्तिविभ्रमः संप्रति रजसा ॥ ]

[ ॥ ३४२ ॥ हा हा तदेव वंशाङ्कुरसदृशप्रियतमाबाहुशयन-  
 दुर्ललितम् उपधानीकृतवल्मीकमेखलं लुलति शिरःकमलम् ॥ ]



पङ्क-भरिओयरुभिभण-विरस-तण-जडिलिए कवालम्भि ।  
 जाओ अहो सिणिद्धो कवरी-बन्धस्स परिणाहो ॥ ३४३ ॥  
 हा हा कम्पावे इव हरिय-मलालम्बिणी दसण-माला ।  
 अज्जवि विणिहट्टाणे अ-वीडिया-रसमिव वमन्ती ॥ ३४४ ॥  
 ठिय-भमर-पक्ख-भावा निव्वाडिय-पत्तणा इव सेवेयं ।  
 कामेण इमम्मिवि णूण पेसिया मञ्जरी-बाणा ॥ ३४५ ॥

॥ ३४३ ॥ पङ्केन कर्दमेन मृतोदरे परिपूर्णमध्ये उद्भिन्नानि  
 जातानि विरसानि विष्टारसयुक्तानि यानि तृणानि तैर्जटिले कपाले  
 जातः अहो आश्चर्यं स्निग्धः कवरीबन्धस्य परिणामः ॥ यो जीवतः<sup>१</sup>  
 केशपाशस्तस्यैव तृणरूपेण मृतक [ क ] पालेऽभिव्यक्ते<sup>२</sup> सत्कार्यवादाल-  
 म्बनेन कविना कल्प्यते । वरं कवरीबन्धात्तृणनिचयः । अतः केशपा-  
 ६ शसंस्कारादरो मूढानामित्यविद्यावत उपहसति ॥

॥ ३४४ ॥ कष्टं कष्टं कम्पयतीव हरितमलावलम्बिनी दश-  
 नमाला अद्यापि विनिवृष्टा या अनेकाः पर्णादिर्वटिकास्तासां संब-  
 ३ न्धनं रसमिव वमन्ती ॥ ताम्बूलदिना जीवतः मृतस्य मलविशेषैः  
 रक्ताया दशनास्थिपङ्केर्विशेषाभावेपि वासनाकृतौ भयानुरागावि-  
 त्यर्थः ॥

॥ ३४५ ॥ स्थितकृष्ण [ अमर ] पक्षभावा<sup>३</sup> निर्वर्तितपत्रा इव  
 सवेगं कामेनास्मिन्नपि मृतककलेबरेपि नूनं निश्चितं प्रेषिताः प्रस्थापिता  
 ३ मञ्जरीरूपाः सायकाः ॥ कथमन्यथा संनिहितअमरपक्षतिसद्भावः  
 स्यात् ॥

उद्दिणयरमिन्दु-सहं द्वियाणलं सरयण-प्पहमिमस्स ।  
 एकवएच्चिय जायं अखण्ड-तम-बन्धणं भुयणं ॥ ३४६ ॥  
 इय तम्मि णर-कलेवर-दंसण-मउइय-मणेण णर-वइणा ।  
 पडिवण्ण विवेय-वियप्प-सरसमणुसोइयं सुइरं ॥ ३४७ ॥  
 अवि य । २२

बहुसो बहुत्त-विसहर-मणि-प्पहा-रञ्जियव्व ते जाण ।  
 अन्तोच्चिय णिन्ति णिवेसिय-प्पहा पिञ्छ-पभारा ॥ ३४८ ॥  
 बरहीण ताण रसियं पुलिन्द-केयार-पविरल-दुमेषु ।  
 णन्देइ तस्स तड-णिज्झरेसु गिरि-धूम-कलुसेसु ॥ ३४९ ॥ युग्मम्

॥ ३४६ ॥ उद्गतदिनकरमपि इन्दुयुक्तमपि विद्यमानानलमपि स-  
 रत्नप्रभमपि भुवनम् अस्य मृतककलेवरस्य एकपद एव समकाल एव  
 ३ अखण्डतमसा निरन्तरध्वान्तेन निर्भरमतिशयेन पूरितं जातम् ॥  
 अयमाशयः । दिनकरेन्दुपावकरत्नैर्भास्वरद्रव्यप्रारब्धैस्तमःसंदोहो विहन्यते ।  
 अस्य तु दीर्घनिद्राप्रपन्नत्वात्तदवस्थमेव संजातमित्यर्थः ॥

[ ॥ ३४७ ॥ इति तस्मिन् नरकलेवरदर्शनमृदुलितमनसा नरप-  
 तिना प्रतिपन्नविवेकविकल्पसरसम् अनुशोचितं सुचिरम्<sup>१</sup> ]

[ ॥ ३४८ ॥ बहुशः उपभुक्तविषघरमणिप्रभारञ्जिता इव ते  
 येषाम् अन्तरेव निर्यान्ति निवेशितप्रभाः पिच्छप्राग्भाराः<sup>२</sup> ॥ ]

[ ॥ ३४९ ॥ बहिणां तेषां रसितं पुलिन्दकेदारप्रविरलदुमेषु नन्द-  
 यति तस्य तटनिर्क्षरेषु गिरिधूमकलुषेषु ॥ ]

<sup>१</sup> MH. has no Chhâyâ on this stanza which, however, is found in J, P, Dc, K.

<sup>२</sup> MH. omits the twenty-two couplets beginning with बहुसो, which are found in Dc, K, P, and on which the Chhâyâ given here is my own.

उअउत्त-सलई-कण्ड-पाडलुचार-केसरिलीओ ।  
 पेच्छइ मायङ्ग-वण-स्थलीसु सो जूह-पयवीओ ॥ ३५० ॥  
 कीरइव तस्स ताली-फल-पिण्डामोडणुम्मुह-करेहिं ।  
 रिउ-सिर-कवलण-जोग्गा-परिगहो जय-गइन्देहिं ॥ ३५१ ॥  
 भय-लोल-पुलिन्द-वहू-विरिक-गुञ्जावली-कण-कराला ।  
 जाया से रोसाणल-फुलिङ्ग-भरियव्व-गिरिमग्गा ॥ ३५२ ॥  
 कण्ण-ट्टिय-सिहि-पिञ्छ-च्छलेण कय-पत्तणा इव सलीलं ।  
 मुच्चन्ति सबर-रमणीहिं णयण-वाणा णरिन्दम्मि ॥ ३५३ ॥  
 अह से भएण गय-दाण-वडल-कलुसिय-दिसा-अडाहोओ ।  
 माया-णिम्मविय-तमी-मुहोव्व चलिओ मगह-णाहो ॥ ३५४ ॥

[ ॥ ३५० ॥ ॥ उपभुक्तशल्लकीकाण्डपाटलोद्धारकेसरवतीः प्रेक्षते  
मातङ्गवनस्थलीषु स यूथपदवीः ॥ ]

[ ॥ ३५१ ॥ क्रियत इव तस्य तालीफलपिण्डामोढनोन्मुखकैः  
रिपुशिरःकवलनाभ्यासपरिग्रहो जयगजेन्द्रैः ॥ ]

[ ॥ ३५२ ॥ भयलोलपुलिन्दवधूस्यक्तगुञ्जावलीकणकरालाः जाता  
अस्य रोषानलस्फुलिङ्गभृता इव गिरिमार्गाः ॥ ]

[ ॥ ३५३ ॥ कर्णस्थितशिखिपिच्छच्छलेन कृतपत्रणा इव सलीलं  
मुच्यन्ते शबररमणीभिर्नयनबाणा नरेन्द्रे ॥ ]

[ ॥ ३५४ ॥ अथ तस्य भयेन गजदानपटलकलुषितदिक्ताभोगः  
मायानिर्मिततमीमुख इव चलितो मगधनाथः ॥ ]

किं च जायं ।

किंपि विकम्पिय-गिम्हा अवरण्डुकण्ठ-सालस-मऊरा ।  
 हरिय-वण-राइ सुहया उद्देशा देन्ति उक्कण्ठं ॥ ३५५ ॥  
 उम्हाइ गिम्ह-विहुरा बहुल-बुसासार-लङ्घिय-विमुक्ता ।  
 मइलिय-तलाय-मूला किलन्त-विरलङ्कुरा वसुहा ॥ ३५६ ॥  
 णव-रोह-च्छेय-सुयन्ध-विसम-वसुहा-विलम्बिअ-प्रवाहा ।  
 घोलन्ति हिम-रसोयार-सिसिर-सलिला गिरि-णईओ ॥ ३५७ ॥  
 अर्घन्ति णील-वण-राइ-परियरुम्मिलमाण-सोहग्गा ।  
 आहिणव-पडळ-परिग्गह गोर-ग्गामा दिसाहोआ ॥ ३५८ ॥  
 सायं समारुयासार-सेय-सहलिय-काणणा होन्ति ।  
 गिम्हेच्चिय जलयारम्भ-कोमला महिहर-णियम्बा ॥ ३५९ ॥

[ किं च जातम् ॥ ]

[ ॥ ३५५ ॥ किमपि विकम्पितग्रीष्मा अपराह्णोत्कण्ठसालसमयूरा  
 हरितवनराजिसुभगा उद्देशा ददत्युत्कण्ठाम् ॥ ]

[ ॥ ३५६ ॥ ऊष्मायते ग्रीष्मविधुरा बहुलबुसासारलङ्घितविमुक्ता  
 मलिनीकृततडागमूला क्लान्तविरलङ्कुरा वसुधा ॥ ]

[ ॥ ३५७ ॥ नवरोहच्छेदसुगन्धविषमवसुधाविलम्बितप्रवाहा धूर्णन्ते  
 हिमरसावतारशिशिरसलिला गिरिनद्यः ॥ ]

[ ॥ ३५८ ॥ अर्घन्ति नीलवनराजिपरिकरोन्मील्यमानसौभाग्या  
 अभिनवपटलपरिग्रहगौरग्रामा दिगाभोगाः ॥ ]

[ ॥ ३५९ ॥ सायं समारुतासारसेकशाद्वलितकानना भवन्ति  
 ग्रीष्म एव ललटागम्भकोमला महिहरणियम्बा ॥ ]

सोत्त-कलुसा णईओ पज्जत्त-कलम्ब-गन्धिणो पवणा ।  
घण-ढम्बरं विणा पाउसस्स तारुण्यं गलइ ॥ ३६० ॥  
बोलिन्ति गिम्ह-णिदं पहिया लिङ्गाहिसेय-सिसिरेसु ।  
ऊढ-कलम्बज्जुण-परिमलेसु सुर-मन्दिरन्तेसु ॥ ३६१ ॥  
तह तत्त णयर-रच्छा सहन्ति मेहावलम्बि-रवि-विम्बा ।  
धरणि-परिट्ठिय-गिम्हा णह-घोलिर-पाउसा दियसा ॥ ३६२ ॥  
णवरि अ वसुहाहिव-जय-गइन्द-सीयर-कयाहिसे अव्व ।  
जाया णिआह-परिणाम-धूसरा दिणयर-मउहा ॥ ३६३ ॥

किं च जायं ।

अन्तो-धर-चिर-णिग्गमण-णसहियालोय-कूणिया वलइ ।  
णिदा-विमद-परिलुलिय-सालसायम्बिरा दिट्ठी ॥ ३६४ ॥

[ ॥ ३६० ॥ स्रोतः कलुषा नद्यः पर्याप्तकदम्बगन्धिनः पवनाः  
घनढम्बरं विना पर्जन्यस्य तारुण्यं गलति ॥ ]

[ ॥ ३६१ ॥ अतिक्रामन्ति ग्रीष्मनिद्रां पथिका लिङ्गाभिषेकशिशिरेषु  
ऊढकदम्बार्जुनपरिमलेषु सुरमन्दिरान्तेषु ॥ ]

[ ॥ ३६२ ॥ तथा तप्तनगररथ्याः शोभन्ते मेघावलम्बिरावेविम्बाः  
धरणीपरिष्ठितग्रीष्मा नभोघूर्णनशीलपर्जन्या दिवसाः ॥ ]

[ ॥ ३६३ ॥ अनन्तरं च वसुधाधिपजयगजेन्द्रसीकरकृताभिषेका  
इव जाता निदाघपरिणामधूसरा दिनकरमयूखाः ॥ ]

[ किं च जातम् । ]

[ ॥ ३६४ ॥ अन्तर्गृहचिरनिर्गमनासोढालोककूणिता वलति  
निद्राविमर्दपरिलुलितसालसाताम्रा दृष्टिः ॥ ]

पीलिय-तमाल-पल्लव-सयणिज्ज-रसोल्ल-गह-वयं हरइ ।  
 नव-केसर-माला-सुरहि मेहलालङ्कियं जहणं ॥ ३६५ ॥  
 तक्खण-विच्छद-मुणाल-वल्ल-सीयल-पउद-परिमासा ।  
 सोहान्ति जलदा मलिय-चन्दणा बाहु-लइयाओ ॥ ३६६ ॥  
 नव-कणय-किङ्किणी-णिह-चम्पय-कुसुमावणद्ध-मञ्जीरं ।  
 हरइ परिकोमलुवूढ-वेस-लडहं परिब्भमियं ॥ ३६७ ॥  
 पिय-परिरम्भुम्मूलिय-गह-वय-परिसेस-चन्दण-सुयन्धो ।  
 अगघइ दल-सबल-कलम्ब-दाम-हारो थणुच्छज्जो ॥ ३६८ ॥  
 थोय-सुरा-मय-सांभिण्ण-सरस-पाडल कवोल-पडिलगं ।  
 उम्भिल्लइ केयइ-गब्भ-वत्त ताडक्क-लायणं ॥ ३६९ ॥

[ ॥ ३६५ ॥ पीडिततमालपल्लवशयनीयरसार्द्रनखपदं हरति नव  
 केसरमालासुरभिमेखलालङ्कृतं जघनम् ॥ हरतीत्यत्र मन इति कर्मपद  
 ३ मध्याहार्यम् ॥ ]

[ ॥ ३६६ ॥ तत्क्षणोत्क्षिप्तमृणालवल्लयशोतलपकोष्ठपरिमर्शो  
 शोभन्ते जलाद्रा मर्दितचन्दना बाहुलतिकाः ॥ ]

[ ॥ ३६७ ॥ नवकनककिङ्किणीनिभचम्पककुसुमावनद्धमञ्जी  
 हरति परिकोमलोदूढवेषमधुरं परिभ्रमितम् ॥ ]

[ ॥ ३६८ ॥ प्रियपरिरम्भोन्मूलितनखपदपरिशेषचन्दनसुगन्ध  
 अर्घाति शबलदलकदम्बदामहारः स्तनोत्सङ्गः ॥ ]

[ ॥ ३६९ ॥ स्तोकसुरामदसंभिन्नसरसपाटलकपोलपनिलग्नम् उन्म  
 लति केतकीगर्भपत्रताडक्कलावण्यम् ॥ ]

इय भमइ भवण-सिहरोसु गिम्ह-परिणाम-थोअ-सत्थामो ।  
विरल-जल-बिन्दु-णिव्वविय-गण्ड-वासो पिया-सत्थो ॥ ३७० ॥  
किं च । १०

इह तेय-मेह-संवलण-सिसिर-विच्छाय-कविस-रवि-विम्बा ।  
अग्घन्ति भग्ग-पवणा अरेणु-परिधूसरा दियहा ॥ ३७१ ॥  
उक्कण्ठ-वरहि-चूडा-विडवन्दोलण-तरङ्गिओ वहइ ।  
आविरल-जम्बु-फलासार-वडण-मुहलो इह समीरो ॥ ३७२ ॥  
इह उव्वेल्लइ दर-पीय-सलिल-परिसामलोअरद्धन्ता ।  
पेरन्त-धवल-गय-कण्ण-कब्बुरा मेह-पत्थारी ॥ ३७३ ॥  
इह अहिमुह-मज्जरिअज्जुणासु अवयाढ-कुडय-गन्धासु ।  
वास-मुहआसु मुणिणो गमेन्ति दियहे गिरि-अडीसु ॥ ३७४ ॥

॥ ३७० ॥ इति भ्रमति भवनशिखरेषु ग्रीष्मपरिणामेन स्तोकबलो  
विरलजलबिन्दुनिर्वृतीकृतगण्डपार्श्वः प्रियासार्थः ॥ कुलकम् ॥

॥ ३७१ ॥ इत ऊर्ध्वं दशभिः कुलकम् । इहानुभागे तेजोमेघसंवलन-  
शिशिरविच्छायकपिशरविबिम्बाः अर्घन्ति भग्गपवना वृष्टिदानेन <sup>१</sup>खिलवा-  
३ यव अरेणुत्वेपि परिधूसरा दिवसाः ॥

॥ ३७२ ॥ उद्भटकण्ठमयूरविटषचूडान्दोलनतरङ्गितो वहति आविरल-  
जम्बुफलासारपतनमुखर इह समीरः ॥

॥ ३७३ ॥ इहोद्वेष्टमाना [ भवति ] ईषत्पीतसलिलत्वेन परिश्यामलोद-  
रैकदेशा<sup>२</sup> पर्यन्तधवलत्वेन गजकर्णवत्कबुरा मेघसंहतिः<sup>३</sup> ॥

[ दि ॥ ३७४ ॥ इहाभिमुखमज्जरीकार्जुनासु अवगाढकुटजगन्धासु वर्षासुख-  
मम मुनयो गमयन्ति दिवसान् गिरितटीषु ॥



वृद्धोअय-कय-रव-चुण्ण-कलुस-पालास-फल-कसव्वाओ ।  
 इह सोहन्ति दरोव्वुट्ठ-सामला रण्ण-भूमीओ ॥ ३७५ ॥  
 अण्णेसिअव्व-पवणा आसारन्तेसु समाहिउम्हाला । ३ ॥  
 एए ते चूय वणाण होन्ति परिणामया दियहा ॥ ३७६  
 उम्हाल-कुमूल-मुहुच्चरन्त-रय-फरुस-मेय-गन्धाइं । ॥  
 आसार-जडे दियह णन्दन्ति कुडुम्बि-गेहाइं ॥ ३७७ ।  
 फल-सार-णलिणि-गहणा इह दारु-च्छेय-पविरला होन्ति ॥ ८५ ॥  
 मूल-ट्टिय-वाय-कलम्ब-कविस-वसुहा वणुहेसा ॥ ३७८ ।  
 ३ ॥

॥ ३७५ ॥ व्यूढोदकाः परिवृत्तजलास्तथा कृतरवाः कृतशुष्यति  
 ईश्वर्णेन च वालुकादिधूल्या कलुषायितपलाशास्तेषां फलैः कस संप-  
 ३ कर्कशा इह शोभन्ते ईषदुदृष्टश्यामला अरण्यभूमयः ॥ वर्षो वृ

॥ ३७६ ॥ अन्वेषितव्यपवना आसारान्तेषु समधिकोप्फराणि  
 एते ते चूतवनानां भवन्ति परिणामकाः पाचका दिवसाः ॥

॥ ३७७ ॥ ऊष्मयुक्तकुसुलमुखेभ्य उद्धरणक्रियायुक्तं निःसर-  
 द्रजस्तेन परुषस्य मेदसो गन्धा येषु तानि आसारेण जडे शीते दि-  
 ३ नन्दयन्ति कुडुम्बिगृहाणि कुडुम्बिनः अर्थात् । मांसादिभक्ष्यविना  
 समृद्धत्वाद्गृहानिःसरतां कुडुम्बिनां भोज्यविशेषभोगयोग्यतया प्रीतिकरा  
 दयन्तीत्यर्थः ॥

॥ ३७८ ॥ फलैः शाराः शबला या नलिन्यस्तामि-  
 इह दारुच्छेदेन ग्रीष्मकृतेन प्रविरला भवन्ति मूलस्थितशु-  
 लुक्की



णव-केयइ-वासिय-केस-संजमा दक्खिणाओ<sup>१</sup> णारीओ ।  
 इह ता अणायरुज्जल-हलिदि-राया विरायन्ति ॥ ३७९ ॥  
 इह कोसुमेण चावेण जो जयइ साहुणा विसम-बाणो ।  
 लहिऊण पाग-सासण-सरासणं कह ण विप्फुरइ ॥ ३८० ॥  
 इय उक्कण्ठा-पडिवण्ण-हियय-परिकोमला पवट्टन्ति ।  
 संलावा काल-सहाअ-संसिणो कडय-लोयस्स ॥ ३८१ ॥  
 कण्ठ-णिहुयं च गीयं अलद्ध-णिहं च णिज्जण-पमुत्तं ।  
 सरसो उक्कण्ठा-णिब्भरस्स हिययस्स वीसामो ॥ ३८२ ॥

किं त्वेन कपिशवसुधा वनोद्देशा विपिनप्रदेशाः । वायं शुष्कम् ।  
 ।लकअम्बेति पाठे बालकदम्बेत्यर्थः ॥

॥ ३७९ ॥ नवकेतकीवासितकेशसंयमा दाक्षिणात्या नार्यः  
 ह ता अनादरेण<sup>१</sup> अग्रयत्नेन स्वभावेनोज्ज्वलया हरिद्रया रक्ता  
 बेराजन्ते ॥

॥ [ ३८० ॥ इह कौसुमेन चापेन यो जयति साधुना विषमबाणः  
 लब्ध्वा पाकशासनशरासनं कथं न विस्फुरति ॥ ]

॥ ३८१ ॥ इति उक्तप्रकारेण उत्कण्ठाप्रतिपन्नहृदयपरिकोमलाः  
 प्रवर्धन्ते संलापाः कालस्वभावशंसिनः कटकलोकस्य ॥ कोमलाः शृङ्गारा-  
 दिविलासोल्लाससमाजः । कुलकम् ॥

॥ ३८२ ॥ कण्ठनिभृतं कण्ठमधुरं च गीतं तथा अलब्धनिद्रत्वे  
 र्वं सति पश्चान्निर्जनदेशे प्रसुप्तं द्वयमेवोत्कण्ठया कोमलस्य विरहकृतदुः-  
 मिदुरस्य हृदयस्य सरसो विश्रामः ॥ कटकनिवासिनां विरहिणां  
 [ निर्वृतावयमुपाय इति प्रसङ्गादुच्यते ॥

किं च जायं ।

उम्हाअन्त-गिरि-यडं सीमा-णिव्वडिय-कन्दलुब्भेयं ।  
 णिव्वाइ विरल-धारा-बन्धुरिय-रयं धरणि-वेहं ॥ ३८३ ॥  
 आसार-ताडियाइं वलाय-लुप्पन्त-चलिय-सहराइं ।  
 सरिया वहन्ति संपइ अपेअ-पण्डूईं सलिलाइं ॥ ३८४ ॥  
 आवण्डु-सलिल-लङ्घिय-वसुआआ मलिण-सेवल-सिहाओ ।  
 जल-रङ्कु-दुक्ख-लक्खिय-सहरा घोलन्ति सरियाओ ॥ ३८५ ॥  
 विलुलिय-पिसङ्ग-वल्ली-वियाण-उद्देस-कोमल-फलाण ।  
 पविरल-रक्खाण सिरी वियलइ वालुङ्कि-वाढाण ॥ ३८६ ॥

किं च जातम् ।

॥ ३८३ ॥ ऊष्मायमाणगिरितटं सीमनिर्वृत्तकन्दलोद्भेदं शुष्यति  
 विरलधाराबन्धुरितरजस्कं धरणीपीठम् । सीमा संधिः । <sup>१</sup>निर्वृत्तं संप-  
 न्नमभिव्यक्तम् । निव्वाइ शुष्यति । बन्धुरितं पिण्डीकृतम् ॥

॥ ३८४ ॥ आसारताडितानि वलाकालुप्यमानचलितशफराणि  
 सरितो वहन्ति संप्रत्यधौतैपाण्डूनि सलिलानि ॥ अधौतत्वं जलस्यानि-  
 ३ र्मलीभूतत्वम् । आसारताडनेन गिर्यादिकर्दमस्वीकारः कालुप्यहेतु-  
 रुक्तः ॥

॥ ३८५ ॥ आपाण्डुना सलिलेन लङ्घितत्वाद्बसुधाया परिस्नाना  
 अत एव मलिनाः शैवालशिखा यत्र ता जलरङ्कुदुःखलक्षितशफरा  
 ३ घूर्णन्ते सरितः ॥ जलरङ्कुः देङ्कुः । शफराः सूक्ष्ममत्स्याः ॥

॥ ३८६ ॥ विलुलितपिशङ्गवल्लीवितानप्रदेशकोमलफलानां प्रवि-  
 रलरक्षाणां श्रीः शोभा विलसति वालुङ्कीवाटानाम् ॥ वालुङ्की  
 ३ चिर्भटिका ॥

न चलइ नवम्बु-धोयंपि पल्लले विरल-मुह-कऊसासं ।  
 मीण-उलं सहरन्तर-परिसंगय-पङ्क-गरुयङ्गं ॥ ३८७ ॥  
 विअरइ सदल-रेहाअमाण-सुर-धणु-णिवेस-सुहयाम्मि ।  
 गयण-त्थलाम्मि गो-मण्डलं वलयं वलायाण ॥ ३८८ ॥  
 दीसइ णिरन्तरुभिण्ण-हरिय-हरि-चाव-कन्दल-करालं ।  
 परिओसुप्पइअ-मऊर-जाल-सवलं व गयणद्धं ॥ ३८९ ॥  
 पयडाअइ गिम्हाणिल-वेया-मूलुक्खयाम्मि रय-पडले ।  
 सदल-परिणीलमहो कमढ-कवालं व महि-वेढं ॥ ३९० ॥

॥ ३८७ ॥ न चलति नवाम्बुधौतेपि पल्लले विरलकृतमुखोङ्कासं  
 मीनकुलं शैलान्तरात्परिसंगतेनागतेन संबद्धेन पङ्केनाङ्कितत्वादवलित-  
 ३ शरीरत्वात् ॥

॥ ३८८ ॥ विचरति शाद्वललेखायमानसुरधनुर्निवेशसुभगे गगन-  
 स्थले गोमण्डलमिव वलयं वलयाकारत्वाद्वलाकानाम् ॥ बलाकाशब्दोऽ-  
 ३ जहल्लिङ्को बकवार्चा ॥

॥ ३८९ ॥ दृश्यते निरन्तरोद्भिन्न [ हरित ] हरिचापकन्दलकरालं  
 परितोषोत्पातितमयूरजालशबलमिव गगनतलम् ॥ कन्दला इन्द्रचापरेखाः  
 ३ कन्दलाकारत्वात् । हरिरिन्द्रः ॥

॥ ३९० ॥ प्रकटायते ग्रीष्मानिलवेगमूलोत्खाते रजःपटले शाद्व-  
 लपरिनालमहौकमठकपाटमिव महीपीठम् ॥ महाकमठो महाकूर्मो  
 ३ भूमेर्धर्ता तस्य कपाटः कोशः ॥

विसहन्ति णिय-विसाणल-पयविज्जन्तङ्क- मग्गिअ-प्फंसं ।  
 धारा-दूमिय-फण-मण्डलावि फणिणो नवासारं ॥ ३९० ॥  
 पडिसन्त-रयासण्णा-अमाण-गिरि-मण्डला विरायन्ति ।  
 कामं सामीकय-गय-उलाओ आसार-लेहाओ ॥ ३९१ ॥  
 छाया एकासारेवि फुरइ णिद्धेय-रेणु-णीलाण ।  
 गिम्हाहय-विरलुदेस-पिङ्ग-विडवाण उच्छूण ॥ ३९२ ॥  
 घडिय-फुडियन्तराओ गहिय-विस-ट्ठाण-पण्डुर-जलाओ ।  
 अहिरायन्ति धुयारुण-कसेरु-मूलाओ सरसीणो ॥ ३९३ ॥

॥ ३९० ॥ विषहन्ते निजविषानलप्रतप्यमानाङ्गमार्गितशीतिस्पश  
 धारादूनफणमण्डला अपि फणिनो नवासारम् ॥ दूमियं ॥ दुदु उपतपे  
 ३ उपतप्तं बाधितम् ॥

॥ ३९१ ॥ परिशान्तरजस्तेवनासन्नायमानानि गिरिमण्डलानि  
 यासां [ ता ] विराजन्ते कामं पर्याप्तं कृत्वा निरन्तरमज्जनाखिलमलवि-  
 ३ ल्याच्छयाभीकृतगजकुलाः कासारलेखाः ॥ <sup>१</sup>स्तुतिप्रबद्धप्रवहजलाधार-  
 दीर्घिकात्मिकाः कासारलेखा उच्यन्ते ॥

॥ ३९२ ॥ छाया कान्तिः । एकासारेपि प्रावृषेण्यप्रथमजलभारेपि स्फुरात  
 शोभते निर्धौतरेणुतया नीलानां ग्रीष्मवशेनागताः प्राप्ता विरलप्रदेशेषु  
 ३ पिङ्गाः पीतच्छायाः शोषवशाद्विट्पा येषां तेषामिक्षूणाम् ॥

॥ ३९३ ॥ घटितस्फुटितान्तरा गृहीतविसस्य स्थाने पाण्डुरजला  
 अभिराजन्ते नवारुणकसेरुमूलाः सरस्यः ॥ पूर्वघटितान्यन्तरालान्याति-  
 ३ प्रबन्धात् स्फुटन्ति नवविसजनिवस्थायाः <sup>२</sup>प्रतिविम्बेनैव तत्प्रदेशे जलस्य  
 पाण्डुरता भाति । कसेरुस्तृणविशेषो जलजः <sup>३</sup> ॥

<sup>१</sup> MH. स्तुतिप्रबद्ध प्रवहजलाधारदीर्घगतात्मिकाः कासारलेखा उच्यन्ते । The  
 nendation is conjectural. <sup>२</sup> So MH. <sup>३</sup> MH. <sup>०</sup> जम्.

जलयागिल-रङ्गोलिय-हारियङ्कुर-सिसिर-पायव-तलाइं ।  
 सलिलाहय-विरसोउम्बराइं जायाइं रण्णाइं ॥ ३९४ ॥  
 सिसिर-च्छाएसु चिरं उयसिन्धु-तरङ्ग-पुलिण-सुहएसु ।  
 पहिएहिं वीसमिज्जइ विङ्ग-मुहलेसु वच्छेसु ॥ ३९५ ॥  
 णव-वरणय-गोरन्तर-हिंसी-वण-मत्त-लावय-कुलाओ ।  
 जाया भवणग-णियच्छियव्व-सोहाओ समिओ ॥ ३९६ ॥  
 आयव-कहमाण-णवम्बु-सिण्ण-दर-गोर-सालिणो होन्ति ।  
 सीमन्ता कच्छव-पोय-पट्टि-परिधूसरुहेसा ॥ ३९७ ॥  
 मसिणुण्णय-पेरन्तं वावीण जलागमोणयं होइ ।  
 णिद्धोय-कहमाणोल-ककरुहन्तुरं वरणं ॥ ३९८ ॥

॥ ३९४ ॥ जलदानिलकम्पितहरिताङ्कुरशिशिरपादपतलानि सलिला-  
 हतत्वेन विरसोदुम्बरफलानि जातान्यरण्यानि ॥

[ ॥ ३९५ ॥ शिशिरच्छायेषु चिरम् उदक्सिन्धुतरङ्गपुलिनसुभगेषु  
 पथिकैर्विश्राम्येत विहङ्गमुखरेषु वृक्षेषु ॥ ]

॥ ३९६ ॥ नवचरणकैर्बालतृणविशेषैर्निरन्तराणि यानि हिंसीनां  
 रूताविशेषाणां वनानि तत्र मत्तानि लावकानां तित्तिरीणां कुलानि  
 ३ यत्र ते [sic] जाता भवनाग्रप्रेक्षितव्यत्वयोग्याः सीमान उपवनविशेषाः ॥

॥ ३९७ ॥ आतपक्वथ्यमाननवाम्बुस्विन्नेषद्वौरशालयो<sup>१</sup> भवन्ति  
 सीमान्ताः कच्छपपोतकपृष्ठवत्परिधूसरप्रदेशाः ॥

॥ ३९८ ॥ मसृणोन्नतपर्यन्तं वापीनां संबन्धि जलागमेनावनतं  
 भवति निर्वैतकर्दमत्वेनानीलैः कर्करैरुहन्तुरं वरणं तटम् ॥

<sup>१</sup> MH. नताम्बुस्विरल्यो for नवाम्बु &c. Probably the passage is corrupt.

वारिच्छेअ-दरावीय-सलिल-वोसट्टमाण- कलमाओ ।

जायाओ सीर-खण्डिय-मुत्थ-सुयन्धाओ भूमीओ ॥ ३९९ ॥

आरम्भिणोव्व संपइ दूरुगगय-दिणयरावि णज्जन्ति ।

दूरुगगयावि परिलङ्घिणव्व दियहा णवब्भेहिं ॥ ४०० ॥

कावि सिरी गय-गाहण-परिलक्खिज्जन्त-वियड-भावाण ।

ऊससिय-तण-गहरी-अमाण-मग्गाण कच्छाण ॥ ४०१ ॥

स्विन्नत्वेन पर्यन्तानां मसृणत्वम् । उन्नतप्रदेशजलरयानीतकदर्म-  
कूटत्वेन चोन्नतत्वम् । जलागमनेन च वार्पानां पूर्णत्वादवनतानि  
५ तटानि लक्ष्यन्ते ॥

॥ ३९९ ॥ वारिच्छेदे प्रान्ते ईषत्पीतसलिलत्वेन वोसट्टमाणा  
सुगन्धामोदायमानाः कलमाः शालिविशेषा यासु जाताः सीरैर्हलैः  
३ खण्डितानि यानि मुस्तानि तैः सुगन्धा भूमयः ॥

॥ ४०० ॥ आरम्भिण इव उपक्रमयुक्ता इव संप्रति दूरोद्गतदि-  
नकरा अपि सन्तो ज्ञायन्ते दूरोद्गता अपि बहुशेषा अपि पारिलङ्घि-  
३ इव निकटास्तमया इव ज्ञायन्ते नवाश्रैः ॥ अथवा जलधरपूरिते गगने  
सति दूरोद्गता अप्युन्नता अपि लम्बिन इव ज्ञायन्ते दिवसा इत्यर्थः ॥

॥ ४०१ ॥ कापि श्रांः शोभा गतगोधनत्वे परिलक्ष्यमाणवि-  
३ कटभावानाम् उच्छ्वसिततृणत्वेन गभीरायमाणमार्गाणां कच्छानामुपवना-  
नाम् ॥

समहिय-संज्ञा-राया विउणुच्चरमाण-गिरि-णइ-रवाओ ।  
 जाया संताण-पयत्त कीड-विरुयाओ रयणीओ ॥ ४०२ ॥  
 उगन्ध-मइल-वसुहा सहन्ति णिव्वडिय-रगय-च्छाया ।  
 दुदिण-विसद-दूरायमाण-तूराओ णयरीओ ॥ ४०३ ॥  
 जायाओ सलिल-धारा-विराम-णिव्वडिय-पह-जलुगारा ।  
 विज्जुज्जो आलक्खय-मेह-विहङ्गाओ रयणीओ ॥ ४०४ ॥

॥ ४०२ ॥ समधिकसंध्यारागाः । मेघेषु प्रतिबिम्बितानां रवि-  
 किरणानां रागातिरेकेण स्फुरणात् । दूरोच्चरद्गिरिर्नदीरवाभोगाः । दूर-  
 ३ च्चरमाणगिरि[ ण ] इरयाउ इति पाठे दूरवर्धमानगिरिर्नदीवेगाभोगा  
 इत्यर्थः । जाताः संतानप्रवृत्तकीटविभवा रजन्यः ॥ कीटा मण्डुका-  
 दयः । संताणपओत्तकीडविरुआओ इति पाठे संतानरूपप्रवृत्तकीट-  
 ६ विरुताः ॥

॥ ४०३ ॥ <sup>१</sup>उद्धतस्कन्धमहाशकुनीः सहन्ते वर्षाकालस्वभाव-  
 परिपोषे समर्था भवन्ति । निवृत्तरागच्छाया विद्युद्विलसितैः । दुर्दि-  
 ३ नविमददूरायमाण<sup>२</sup>तूर्यशब्दा रजन्यः ॥ महाशकुन उल्लकः । सोन्ध-  
 कारातिशययुक्तासु रजनीषूद्धतरकन्धरो भवतीति कश्चित् । तत्त्वेन  
 तु अल्पशकुना न बाहिरवस्थातुं शक्ता महान्त इव तद्गतग्रीवागार्जि-  
 ६ तासारवेगाद्याहताः सन्तो भवन्तीत्यनुभवसिद्धम् । दुर्दिने गर्जितम् ।  
 तेनाभिभूतत्वात्कूररवो न श्रयते ॥

॥ ४०४ ॥ जाताः सलिलधाराविरामनिवृ<sup>३</sup>त्तपथजलोद्धाराः विद्युद्द्वयो-  
 ताक्षितमेघ [ वि ] भागा रात्रयः ॥ नीरधारासारावसाने<sup>४</sup> सत्यपि  
 ३ विद्युदालोके<sup>५</sup> मारुतजलोद्धारा नालोक्यन्ते । धारासारेण दृष्टिप्रसरनि-

<sup>१</sup> The commentator's text as given in J is उद्धत-महासज्जणा सहन्ति निव्व-  
 डिय रायअ-छाया । दुदिण-विमद-दूरायमाण-भूराओ रयणीओ, <sup>२</sup> MH. <sup>०</sup>त्तर<sup>०</sup> for <sup>०</sup>तूर्य<sup>०</sup>  
 perhaps <sup>०</sup>तूर<sup>०</sup> is intended. But what may that mean? <sup>३</sup> MH. <sup>०</sup>निव्वत्त<sup>०</sup>,  
<sup>४</sup> So MH. Have we not to read <sup>०</sup>वसरे? <sup>५</sup> So MH.



कीडाविलङ्कुर-सिहा धारा-कदमिय-कच्छ-कासारा ।

छेत्त-णिसम्मन्त-सराडि-मण्डला होन्ति सीमन्ता ॥ ४०५ ॥

गयणं च मत्त-मेहं धारा-लुलियज्जुणाई अ वणाई ।

निरहंकार-मियङ्का हरन्ति नीलाओ अ णिसाओ ॥ ४०६ ॥

जलआगमम्मि मज्जइ जलम्मि सीयन्त-णइ-अड-णिवेसं ।

महु-मह-तलिमत्तण-घडिय-सेस-मुक्कंव महि-वेढं ॥ ४०७ ॥

रोधात् । धाराविरामे तु विद्युदालोकेन स्फुटाः प्रतीयन्ते । ते मेघाश्च-  
५ विभक्ता इत्यर्थः ॥

॥ ४०५ ॥ कीटाविलङ्कुरशिखा धाराकदमितकच्छकासाराः  
क्षेत्रनिषीदच्छरा<sup>१</sup>टिमण्डला भवन्ति <sup>२</sup>सीमांन्ताः ॥ कच्छा उपान्ताः ।  
३ कासाराः प्रदेशाः । <sup>४</sup>सराडयः सेधाः ॥

॥ ४०६ ॥ गगनं च मत्तमेघम् । धारालुलितार्जुनानिच वनानि ।  
निरहंकारमृगाङ्का हरन्ति स्वर्कुर्वन्ति विरहितानां मदनोद्दीपनेन  
३[ नीलाश्च निशाः ] ॥

॥ ४०७ ॥ जलदागमे [ मज्जति जले ] मज्जन्नदीतटनिवेशं  
कृत्वा मधुमथनप्रेरिततलिमे\* घटितशेषमुक्तमिव महीपीठम् ॥ पृष्ठपूर्ण-  
३ स्वेन निमग्नतटनदीत्वात् प्लावितोपरान्तत्वाच्च<sup>४</sup> पृथिवी तावदुत्प्रेक्ष्यते<sup>५</sup> ।  
जलधिम<sup>६</sup>ध्यशायिना हरिणा प्रेरितं<sup>७</sup> यत्तलं शय्या तेन घटितेन संबद्धेन

<sup>१</sup> MH, <sup>०</sup>सरारि.<sup>०</sup> <sup>२</sup> MH, सीमन्ताः <sup>३</sup> MH, सरारयः <sup>४</sup> MH very corruptly  
पावितोपरन्तत्वाश्च The emendation is conjectural, <sup>५</sup> MH तायादयं वक्ष्यते. The  
emendation is mine, <sup>६</sup> MH, <sup>०</sup> मध्ये शा<sup>०</sup>. <sup>७</sup> MH मत्तलं.



तण्डुल-तरु-यलाणं असेव्व कलुसुण्ह-पल्ल-जलाण ।  
 दूरालोकेच्चिय पाउसम्मि लच्छा वणन्ताणं ॥ ४०८ ॥  
 ऊससिय-रण्ण-सीमावरोह-सिहराहिलक्ख-तरु-सण्डा ।  
 दीसन्ति णिवुड्डा इव वलन्त-धूमोच्छआ गामा ॥ ४०९ ॥  
 धारा-किलिण्ण-वत्तं आसुरहि-कसाय-केसरद्धन्तं ।  
 परिणमइ बन्धणेच्चिय परिसिद्धिलं जूहिया-कुसमं ॥ ४१० ॥  
 णन्दन्ति णान्दिअ-दुमा आसार-च्छेय-सीयल-समीरा ।  
 हिययं थल-मग-वलन्त-गो-हणा रण्ण-पेरन्ता ॥ ४११ ॥

महाभारमसहमानेन शेषेण त्यक्ता सतीव कुडितेति ॥ महुमहतलमेलिअ  
 ६ इति पाठः क्वचित् । क्वचित्तु महुमहतलिमत्तणेति । मधुमथतलिमत्वा-  
 द्घटितेन संवेद्धेन शेषेण त्यक्तेवेति तत्रार्थः ॥

॥ ४०८ ॥ तृणवत्तरु [ त ] लानामसेव्यकलुषोष्णपल्लवलजलानां  
 दूरालोक एव प्रावृषि लक्ष्मीः शोभा वनान्तानामुपवनानाम् ॥ इच्छेति  
 ३ मत्वर्थीयः । हेतुगर्भे च वनान्तविशेषणे । हेतुतया दूरादेवोपवनानि  
 सुन्दराणि दृश्यन्ते न तु सेव्यानीत्यर्थः ॥

॥ ४०९ ॥ उक्कसिता <sup>१</sup>अरण्यसीमसु ये अवरोहास्तृणादयस्तैः<sup>२</sup>  
 शिखरमात्रेण दृश्यमानेनाभिलक्ष्या अनुमेयास्तरुषण्डा येषां ते दृश्यन्ते  
 ३ निःकुडिता इव मग्ना इव वलता धूमेनास्तृता आच्छादिता ग्रामाः ॥

॥ ४१० ॥ धाराभिः क्लिन्नपत्रम् ईषत्सुरभिकषायकेसरैर्वातं परि-  
 णमति विलीयते बन्धन एव वृन्त एव परिशिथिलं यूथिकाकुसुमम् ॥  
 ३ क्लिन्नत्वात्कषायत्वं केसरभागानाम् । यूथिका जातिः । सुमनः-  
 शब्दाभिमाना<sup>४</sup> मालती । यूथरूपेण कदम्बगोलकवत्तत्र कुसुमोद्भवात् ॥

॥ ४११ ॥ नन्दन्ति आनन्दयन्ति नन्दितदुमाः आसारच्छेदशी-  
 तलसमीरा हृदयं स्थलमार्गवलद्गोधनाः अरण्यपर्यन्ताः ॥

<sup>१</sup> MH. <sup>०</sup>मानानि for वनानि. <sup>२</sup> MH. उक्कसितारण.<sup>०</sup>  
 for <sup>०</sup>स्तैः शिखर<sup>०</sup> which is a conjectural emendation,  
<sup>३</sup>शब्दाभिधाना ?

<sup>३</sup> MH. <sup>०</sup>स्तेषुत्राशिखर<sup>०</sup>  
<sup>४</sup> So MH.

णिबिड-दुम-मण्डलाइं गिरन्तरूसासिय-सदल-सिहाइं ।  
 वचन्ति बहल- भावं पुञ्जिज्जन्ताइं व वणाइं ॥ ४१२ ॥  
 णवरि अ पयाण-समुहस्स पाउसोच्चिय किणावि णर-वइणो ।  
 णीराइज्जन्तिव वलिय-विज्जु-वलया दिसाहोया ॥ ४१३ ॥  
 सोहइ विमुह-पयत्तस्स झत्ति मगहाहिबस्स विणियत्तो ।  
 उक्का-दण्डस्सव सिहि-कणाण णिवहो णरेन्द्राण ॥ ४१४ ॥  
 अगघइ तत्थ रणारम्भ-भिण्ण-भड सोणि अ-च्छडायम्बं ।  
 धारायट्ठिय-पलहत्य-विज्जु-वलयंब महि-वेढं ॥ ४१५ ॥

॥ ४१२ ॥ निबिडदुममण्डलानि । प्रवृद्धशाखत्वात् । निरन्तरोद्-  
 सितशाद्वलशिखानि व्रजन्ति बहलभावं पुञ्जीक्रियमाणानीव वनानि ॥

॥ ४२३ ॥ अनन्तरं च प्रयाणसंमुखस्य प्रावृष्येव केनापि नरप-  
 तेर्नीराज्यन्त इव ज्वलितविद्युद्वलयत्वाद्दिगाभोगाः ॥ किल नृपतियात्रा-  
 ३ रम्भे प्रास्थानिकं कर्म चोदितं शरदि । यत्र नीराजनसंज्ञके चतुर्दिक्षु  
 तृणकाष्ठादिकं प्रज्वाल्यते । तदिहापि प्रावृषि चतुर्दिक्षु प्रज्वलितत-  
 ढिल्लतया केनापि क्रियमाणमुत्प्रेक्ष्यते । नीराज्यन्ते नीराजनयुक्ता इव  
 ६ क्रियन्त इत्यर्थः ॥

॥ ४१४ ॥ शोभते विमुखप्रवृत्तस्य पलायितस्य 'झटिति' मग-  
 धाधिपस्य विनिवृत्तः संमुखीभूतो लज्जापरलोकभयपरामर्शात्  
 ३ उल्कादण्डस्येव शिखिकणानां निवहो नरेन्द्राणाम् ॥ उल्कादण्डो  
 वज्रः ॥

॥ ४१५ ॥ अर्घति शोभते तत्र संग्रामे रणारम्भे भिन्नभटशो-  
 णितच्छटायात्रं धाराकृष्टपर्यस्तविद्युद्वलयमिव महीपीठम् ॥ महत्यः

तियस-रह-पेल्लिय-घणो णह-दुन्दुहि-बहल-गज्जिउग्गारो ।  
जाओ पडन्त-मन्दार-णिबिड-धारो णहाहोओ ॥ ४१६ ॥  
अहवि बलअन्तं कवल्लिऊण मगहाहिवं मही-णाहो ।  
जाओ एला-सुरहिम्मि जलहि-वेला-वणन्तम्मि ॥ ४१७ ॥  
रयण-कविलासु सोहइ वेला-पुञ्जिय-सिलासु से भमियं ।  
फल-भङ्ग-महुर-गन्धासु णालियेरी-वणालीसु ॥ ४१८ ॥

३ शोणितच्छटा वेगवर्षेण मेघेभ्य आकृष्टा रणभूमौ क्षिप्ता विद्युलता  
इवोत्प्रेक्षिताः ॥

॥ ४१६ ॥ त्रिदशरथप्रेरितघनो नभोदुन्दुभिनादेनाहतेन रणप-  
टहेन बहलो गर्जितोद्गारो यत्र स जातः प्रवृत्तमन्दारनिबिडधारो  
३ नभआभोगः ॥ सुभटचरितपरितोषितसुरवरविमुक्तत्वमत्र मन्दारकु-  
सुमानाम् ॥

॥ ४१७ ॥ अथापि पलायमानं कवल्यित्वा मगधाधिपं मही-  
नाथो यातः प्राप्तः एलासुरभौ जलधिवेलावनान्ते ॥ यद्यपि च वंशवी-  
३ र्यश्रुतादीनि ख्यापयित्वा रिपोरपि । तज्जयात्रायकोत्कर्षवर्णनं च  
धिनोति नः इत्यलंकारेषु दिष्टम् तथापि प्रथमविजयविषयं तत् ।  
अपरिमितविजयभाजस्तु यशोवर्मणः प्रतापसिद्धरिपुवर्णनमेवमप्यु-  
६ त्कर्षमावहतीति भद्रम् ॥

॥ ४१८ ॥ रत्नशबलासु शोभते वेलापुञ्जितशिलासु से अस्य  
राज्ञो भ्रान्तं फलभङ्गमधुरगन्धासु नालिकेरीवनालीषु<sup>१</sup>

<sup>१</sup> MH, फलसंगमधुर<sup>०</sup>, <sup>२</sup> MH, adds the word आल्यः after <sup>०</sup>वनालीषु,

किं च । ३

जय-गय-कुम्भफालण-फुरन्त-सिन्दूर-रावि ओ जाण ।  
 दूरुगओवि नो मुयइ रयणि-विरम-च्छविं सूरौ ॥ ४१९ ॥  
 चलण-णह-च्छवि-विच्छोलियाई काऊण ताण वङ्गाण ।  
 अहिणव-पणाम-वेलक्ख-पण्डुराईपिव मुहाई ॥ ४२० ॥  
 चलिओ कुम्भी-फल-दन्तुरासु दिट्ठि वसुंधरा-णाहो ।  
 रण-स्थलीसु-दन्तो णिरुसुआसीण-हरिणासु ॥ ४२१ ॥

अवि य । २

बल-भर-पीडा-खुप्पन्त-सेस-सिर-रयण-मण्डला जस्स ।  
 गम्भ-परिसण्ठियारव्व चलइ विहुरोअरं वसुहा ॥ ४२२ ॥

॥ ४१९ ॥ अथ तिसृभिर्वङ्गराजपराजयवर्णनम् । जयगजकु-  
 म्भास्फालनस्फुरत्सिन्दूररञ्जितो येषां दूरोद्गतोपि मध्याह्नस्थोपि नो  
 ३ मुञ्चति रजनीविरमे छविं प्रभातकालकान्तिं सूर्यः ॥ <sup>१</sup>एतस्यामगाणितम-  
 दगजसमर्थत्वं वङ्गानामुक्तम् ।

॥ ४२० ॥ चरणनख[च्छवि]प्रक्षालितानि कृत्वा तेषामपि गज-  
<sup>२</sup>श्रीगणपतीनां <sup>३</sup>वङ्गनाम् अभिनवप्रणामवैलक्ष्यपाण्डुराणीव मुखानि ।

॥ ४२१ ॥ चलितः कूष्माण्डीफलदन्तुरासु दृष्टिं वसुंधरा-  
 नाथः अरण्यस्थलीषु ददन्निरुत्सुकासीनहरिणासु ॥ विशेषकम् ॥

॥ ४२२ ॥ <sup>४</sup>बलभरपीडाक्रुद्धच्छेषशिरोरत्नमण्डला यस्य गर्भ-  
 परिसंस्थिताङ्गारकेव चलति विधुरोदरं कृत्वा वसुधा । विह्वलोअ-  
 ३ रमिति पाठे विधूतोदरमित्यर्थः । आर अङ्गारको भौमः ।

<sup>१</sup> MH. पठेयामगाणित<sup>०</sup>. <sup>२</sup> MH. <sup>०</sup>शिरि<sup>०</sup>. <sup>३</sup> MH. पतीनामङ्गनाम्.

<sup>४</sup> MH. <sup>०</sup>पीडाक्रुद्ध<sup>०</sup>.

दक्षिण-दिसा-णरिन्देण तेण पायाडिय-पेसल-पणामो ।  
जाओ पहेण मलयावलम्बिणा मेइणी-णाहो ॥ ४२३ ॥

किं च । ७

रहस-च्छेयाअर-कय-कय-ग्गहुत्ताण-विवलियच्छेण ।  
जेण पसायाहिमुहं मुहमसम-सरारिणो दिट्ठं ॥ ४२४ ॥  
कण्ठाहोएसु कया ससंभमं जस्स वसह-इन्देण ।  
मउलि-मियङ्कामय-सेय-भग्ग-वियणा वणच्छेया ॥ ४२५ ॥  
दिट्ठाओ<sup>१</sup> णव-णवाणण-सोहाओ<sup>२</sup> पुणो वराहि संपुण्णा ।  
सायर-वामद्ध-पणामियम्मि माणि-दप्पणे जेण ॥ ४२६ ॥

॥ ४२३ ॥ <sup>१</sup>दक्षिणादिग्ररेन्द्रेण तेन प्रकटितपेशलप्रणामः सन्  
यातः पथा मलयावलम्बिना मेदिनीनाथः ॥ युगलकम् ॥

॥ ४२४ ॥ इत ऊर्ध्वं सप्तभिः कुलकम् । किं चेत्यर्थान्तरप्रस्ता-  
वनायाम् । रभसच्छेदादरकृतकचग्रहोत्तानविवलिताक्षे<sup>३</sup>ण येन दशाननेन  
३ प्रसादाभिमुखं मुखम् असंशरारेर्दृष्टम् । हराराधनप्रवृत्तेन रावणेन  
स्वशिरश्छेदेन पूजां चिकीर्षता प्रसन्नमुखो मदनरिपुरवलोकित इति  
प्रसिद्धिः ।

॥ ४२५ ॥ कण्ठाभोगेषु कृताः ससंभ्रमं कृत्वा यस्य वृषभचि-  
ह्नेन शंकरेण मौलिस्थितमृगाङ्गामृतसेकभग्नवेदना व्रणच्छेदाः । यस्य  
३ छिन्नकण्ठव्रणस्य<sup>४</sup> हरेण कृपया चन्द्रादमृतमादाय सेकं कृत्वा पीडा  
निवारिता ।

॥ ४२६ ॥ दृष्टा नवसंख्याकानाम् अभिनवानाम् आननानां शोभाः  
पुनर्भवात् हरप्रसादात्संपन्नाः । क दृष्टाः । सादरेण वामार्धेन गौरीभा-

<sup>१</sup> MH. adds किं च before. <sup>०</sup>दक्षिण. <sup>२</sup> MH. <sup>०</sup>वलिताक्षण.

<sup>३</sup> MH. <sup>०</sup>वन<sup>०</sup> for <sup>०</sup>व्रण<sup>०</sup>.

परितुष्टे साण-णिरुसुएण सा जेण चन्द-हासस्स ।  
 परिमुट्ठा णिय-कण्ठाटि-चुण्णपुञ्जाङ्किया धारा ॥ ४२७ ॥  
 मलिआ पंसुलिअ-करेण जस्स विम्हय-रसा ति-णयणेण ॥  
 तुलिओआरि अ-केलास-मूल-पङ्काङ्किया बाहू ॥ ४२८ ॥  
 सङ्का-मन्थर-संचार-दूमिओ जस्स भवण-कच्छासु ।  
 संचरइ तिअस-बन्दी-ससिएहिं णिरग्गलं पवणो ॥ ४२९ ॥  
 तंपि दस-कन्धरं हरि-सुएण कक्खन्तरम्मि काऊण ।  
 जम्मि समुद्देसे भमिअं पत्तो पट्टं तम्मि ॥ ४३० ॥

३ गेन प्रणामिते समर्पिते मणिदर्पणे येन । असकृत्खङ्गप्रहारो दशम  
 शिरच्छेदे न पर्याप्त इति नवैव च्छिन्नानि तान्येव नवानि निर्मितानि  
 हरप्रसादेन ।

॥ ४२७ ॥ परितुष्टे शा<sup>१</sup>तत्त्वानिरुत्सुकेन सा येन चन्द्रहासस्य  
 खङ्गस्य परामृष्टा निजकण्ठास्थिचूर्णपुञ्जाङ्का धारा । <sup>२</sup>दशमं शिरच्छे-  
 ३ तुमेनेन शङ्कितमिति स्पृशतोभिप्रायः ।

॥ ४२८ ॥ मलिताः कृपया मर्दिताः पांसुलितेन पांसुयुक्तेन  
 करेण । कर्दमाविलितत्वेन पिच्छिलत्वाद्भूलिं विना मर्दनायोग्यत्वात् ।  
 ३ यस्य<sup>१</sup> विस्मयवशात् त्रिनयनेन तुलितावतारितकैलासमूलपङ्काङ्किता  
 बाहवः ।

॥ ४२९ ॥ [ <sup>४</sup>शङ्कामन्थरसंचारदुःखितो यस्य भवनकक्षासु  
 संचरति त्रिदशबन्दिश्वसितैर्निरगलं पवनः ] ।

॥ ४३० ॥ तमपि दशकन्धरं रावणं हरिसुतेन वासवपुत्रेण  
 बालिना कक्षान्तरे कृत्वा यस्मिन्समुद्रेदेशे भ्रान्तं प्राप्तः प्रभुस्तस्मिन् ॥

<sup>१</sup> MH. नचैव ! <sup>२</sup> MH. शोतत्वाद. <sup>३</sup> MH. दशमाशिर<sup>०</sup>. <sup>४</sup> MH. omits to  
 give any commentary on this Stanza which is found in J. De. K.P.

अवि य । ९

रोसारूढो परिपाडलेसु मुह-मण्डलेसु सुहडाण ।  
 पहर-समंचिय णिव्वडइ सामलो सोणिउप्पीलो ॥ ४३१ ॥  
 बल-संखोहुक्खय-रेणु-णिवह-णिट्ठिय-वसुंधरा-पयडो ।  
 दीसइ सेस-फणा-माणे-राओ इव रुहिर-विच्छड्डा ॥ ४३२ ॥  
 परिणइ-कुण्डलिअ-कराववीडणा मडह-गण्ड-विवरेहिं ।  
 उद्धं णिवद्ध-वेआ गएहिं मुच्चन्ति मय-धारा ॥ ४३३ ॥  
 परिरुज्झइ अमरिस-दसण-कट्टिआहर-णिरुद्ध-वयणेहिं ।  
 असमाणि अ-पहु-कज्जत्तणेण-जी-अंपिव भडेहिं ॥ ४३४ ॥

॥ ४३१ ॥ अधुना पारसीकसंज्ञकजनपदपातिना सह जयान्तं युद्धं  
 नवकुलकेन प्रस्तुतनरपतेराह । रोषवशादारूढः परिपाटलेषु मुखम-  
 ३ ण्डलेषु सुभटानां प्रहारसममेव <sup>१</sup>निर्वर्तते प्रकटीभवति श्यामलः  
 शोणितसंधातः ॥ उप्पीलो<sup>२</sup> संधातः । उपमागर्भं चैतत् । शोणित इव ।  
 कोसौ । यो रोषवशादारूढो वर्णविशेषो मुखमण्डलेषु । खज्जच्छायाछु-  
 ६ रितत्वाच्च श्यामलत्वम् । अथवा मुखमण्डलेषु यः स्वाभाविकः  
 श्यामल आकारः स रोषेणारूढः आक्रान्तः । स शोणितसमूह इव  
 प्रकाशत इत्यर्थः ॥

॥ ४३२ ॥ बलभरसंक्षोभितरेणुनिवहनिष्ठितवसुंधरतया प्रकटो  
 दृश्यते शेषफणामणिराग इव रुधिरराशिः ॥

॥ ४३३ ॥ परिणतिकुण्डलितकरावपीडनसंकटगण्डविवरैः ऊर्ध्वं  
 निवद्धवेगा गजैर्मुच्यन्ते मदधाराः ॥

॥ ४३४ ॥ प्रतिरुध्यते अमर्षवशेन दशनैराकृष्टो योधरस्तेन  
 निरुद्धवदनैः असमापितैः प्रभुकार्यत्वेनैव<sup>३</sup> जीवितमिव भटैः ॥

<sup>१</sup> MH. निवर्तते.<sup>२</sup> MH.<sup>०</sup>लः for <sup>०</sup>लो.<sup>३</sup> So MH.



धावन्ति ससल्ल-भटङ्ग-कवलणा अर-दुहावि अ-मुहीओ ।  
 विरसा सिवाओ सोणिय-कणुल-पविरेल्लिअ-रवाओ ॥ ४३५ ॥  
 पडिहाइ वृद्ध-जोहोवि पढम-णिबिडोव्व संगरुहसो ।  
 उस्सुण-भाव-संसत्त-तुरय-णर-रुण्ड-कय-डिम्बो ॥ ४३६ ॥  
 आरक्ख-वण-मुहुग्गिण-भूरि-भङ्ग-ट्टियङ्कुस-क्खण्डं ।  
 रहसा विहडिय-भमरं व धुणइ वयणं जय-गइन्दो ॥ ४३७ ॥  
 अव-जीव-भाव-गरुयायमाण-पल्लहत्थ-काय-णिवहाइ ।  
 जायाइ दुव्वहाइव फणिणो ताइंचिय बलाइ ॥ ४३८ ॥

॥ ४३५ ॥ धावन्ति सशल्यभटाङ्गकवलनादरदुःखितमुखा वि-  
 रसाः शिवाः शोणितकल्लोलविरेल्लितरवा<sup>१</sup> ॥ शोणितकल्लोलरवेण  
 विरेल्लितोभिभूतो रवो यासां ताः शोणितविरेल्लितरवाः ॥

॥ ४३६ ॥ प्रतिभाति व्यूढयोधोपि क्षीणभटोपि प्रथमनिबिड  
 इव संग्रामप्रारम्भानिचित इव संगरोद्देशः उच्छूनभावासंसक्ता<sup>२</sup> अ-  
 ३ न्योन्यं संबद्धा ये तुरगनरास्तेषां रुण्डैः कलेवरैः कृतहिम्बः संपादि-  
 ताटोपः ॥ हिम्ब एकार्पणीभाव<sup>३</sup> ॥

॥ ४३७ ॥ आरक्षव्रणमुखोद्गीर्णभूरिभङ्गास्थिताङ्कुशखण्डं र-  
 भसा विघटितभ्रमर इव धुनाति वदनं जयगजेन्द्रः ॥ आरक्षं शि-  
 ३ रसि गजस्य मदस्थानं यत्राङ्कुशचञ्चुर्निमज्जति । भूविभङ्गेति पाठे  
 भूविभङ्गेति योज्यम् । उद्धताङ्कुशकाणिकासु सादृश्यादुद्धीनभ्रमरभ्रमः ॥

॥ ४३८ ॥ अपगतजीवभावत्वाद्वारुण्यमाणो गुरुर्भवन् पर्यस्तो वि-  
 वशीभूतः कायानिवहो येषु तानि जातानि दुर्वहानीव फणिनः शेषस्य  
 तान्येव बलानि ॥



इय से जय-पेरन्तो पुहई-वइणो परिक्रय-पहाणो ।  
 तुमुलो महाहवो आसि चिरयरं पारसीएहिं ॥ ४३९ ॥

किं च । १७

उहओअहि-पडिलग्गा धणु-पेळिय-कोडि-चलिय-वीयद्धा ।  
 णिज्जन्ति जोत्तियं एन्ति तेत्तियंचेय धराणि-हरा ॥ ४४० ॥  
 एकस्मिच्चिय सेले पूरिय-भुवण-वलण समोसरिण ।  
 आलोइउं पयत्ता सयलव्व परिट्ठिया वसुहा ॥ ४४१ ॥  
 इह-हुत्तं णिवडन्ता णोल्लेन्ति पणोल्लिया धरा-वलय ।  
 णज्जइ एत्तो-हुत्तं परओ- हुत्तं व धराणि-हरा ॥ ४४२ ॥

॥ ४३९ ॥ इति तस्य जयपर्यन्तः पृथिवीपतेः परिक्षयप्र-  
 धानस्तुमुलो महाहव आसीच्चिरतरं पारसीकैः सह ॥ कुलकम् ॥

॥ ४४० ॥ अथ सप्तदशभिः कुलकम् । उभयोदधिप्रतिलम्भाः  
 पूर्वापरतोयनिधिसंबद्धा धनुष्प्रेरितकोटिचलितद्वितीयाद्याः । धनुष्को-  
 ३ टिचलितद्वितीयाद्या इत्यर्थः । निर्यान्ति नीयन्ते वा यावत्तः आग-  
 च्छन्ति तावत् एव धरणीधराः ॥ पृथुराजेन<sup>१</sup> सागरद्वयावस्थिता पृथिवी  
 मानदण्डस्थानीयेन धनुषा परिच्छेत्तुमारब्धा । तत्रातिद्राक्षीयस्त्वाद्वधुषः  
 ६ पर्वतैरुभयसागरतटवर्तिभिरवकाशेवरुद्धे यावदेकेन प्रान्तेन प्रेर्य परतो  
 गिरयो नीयन्ते तावदपरेण प्रान्तेन धनुषाऽप्रेर्यमाणेनार्वाग्भवता पृथिवी  
 व्याप्यत इति दिग्द्वयव्यवस्थितगिरिस्वीकरणनिराकरणव्यग्रत्वात्क्षि-  
 ९ त्तिपरिच्छेदो न संपन्न इति कथा ॥

[ ॥ ४४१ ॥ एकस्मिन्नेव शैले पूरितभुवनवलये समपसृते आ-  
 लोकयितुं प्रवृत्ता सकलेव परिष्ठिता वसुधा ॥ ]

॥ ४४२ ॥ इह क्षेपयितुः पृथोः संबन्धिवानि देशे हुत्तं<sup>२</sup> संमुखं

एकेणंचिय चावग्ग-भिण्ण-लग्गेण पेळ्ळिओ गिरिणा ।  
 णिज्जइ पुञ्जिय-रय-पूरियन्तरो सेल-संघाओ ॥ ४४३ ॥  
 सेलाण चाव-पेळ्ळिय-तड-मेह-पडन्त-विज्जु-वलयाण ।  
 पक्ख-च्छेय-द्विय-कुलिस-सल्ल-सयलाइव गलन्ति ॥ ४४४ ॥  
 णिज्जन्ति मुहल-मूला चल पायव-णिज्जरा खलन्त-सिला ।  
 सम-विसम-भूमि-लङ्घण-तरङ्गिणो सेल-संघाया ॥ ४४५ ॥

कृत्वा निपतन्तो निष्पपन्तो णोल्लेन्ति प्रेरयन्ति पणोल्लिया प्रणुन्नाः  
 ३ पातिता<sup>१</sup> सन्तो धनुषा धरावलयम् वलयाकारत्वाद्वलयम् समापचतु-  
 दिग्भूमिकटकं विष्टभ्य मज्जन्ति । ततश्च गिर्यवष्टब्धप्रदेशे मज्जति सति  
 भागान्तरमुन्मज्जति तुलान्तवत् । ततश्च<sup>२</sup> प्रतिपत्त्रा णज्जइ ज्ञायते इत्तो-  
 ६ हुत्तं इहाभिमुखं पतन्त्येते धरणीधराः पुरँओहुत्तं<sup>३</sup> न पुनः पराभिमुखं  
 पतन्तीति ज्ञायन्ते पराङ्मुखेषु पतत्स्वपि ॥ कचित्तु परओहुत्तं वेति  
 पाठः । तत्रेहाभिमुखं वा पतन्तीति संशयरूपेण ज्ञायते परभूभाग-  
 ९ स्याप्युन्मज्जनादित्यर्थः ॥

॥ ४४३ ॥ एकेनैव चापाग्रभिन्नलग्नेन प्रेरितो गिरिणा [ णिज्जइ  
 नीयते ] पुञ्जितरजसा पूरितान्तरः शैलसंघातः ॥ इति धनुषस्तस्य च  
 ३ प्रेरयितुः पृथोर्महाप्रभावस्त्ववर्णनम् ॥ पङ्क्तिव्यवस्थिता एकप्रेरणयैव  
 रज्जुकीलकवद्बहवः प्रेर्यन्त इत्यर्थः । चापाटनाद्वयेन वैकस्य  
 रिसंवस्य संमुखं पतनमपरस्य पराङ्मुखम् ॥

॥ ४४४ ॥ शैलानां चापप्रेरिततटमेघपताद्विद्युद्वलयानां पक्षच्छेद-  
 स्थितकुलिशशल्यशकलानीव गलन्ति पतन्ति ॥

॥ ४४५ ॥ नीयन्ते मुखराणि शब्दायमानानि मूलानि येषां ते

आसा-गएहिं सरहस-चावग-पणोल्लणा-पयत्तन्ता ।

धाविय-पडिगय-सङ्कालुएहिं भिज्जन्ति कुल-सेला ॥४४६॥

दीसन्ति गमण-णिवाडिअ-सिहर-सिला-भरिय-मूल-वित्थारा ।

सुत्त-धणु-मगं-णिगम-पयत्त-पढमुज्झरा गिरिणो ॥ ४४७ ॥

पाआल-भरिय-मूला पेळिय-णिकस्वन्त-धणु-समोलइया ।

मुच्चन्ति थोय-तुलिया भू-भङ्ग-भएणधरणि हरा ॥ ४४८ ॥

जे आसि गिरीण पुरा संचय-वियडा महा-णई-पवहा ।

ओसायाण तेच्चिय थलीहिं पिज्जन्ति जल-सोत्ता ॥४४९॥

चैलाः पादपा निर्झराश्च येषां ते समाविषमभूमिलङ्घनेन तरङ्गितौः  
स्खलिताः शैलसंघाताः ॥ धनुषा नोद्यमानानामेषा वर्णना ॥

॥ ४४६ ॥ आशागजैः सरभसचापाग्रप्रणोदनप्रवर्तमाना धा-  
वित[प्रति]गजशङ्कावाद्भिर्घन्ते कुलशैलाः प्रधानपर्वताः ॥

॥ ४४७ ॥ दृश्यन्ते गमननिपतितशिखरशिलामूलमृतविस्ताराः  
१ कृडितधनुर्मागिर्निर्गमप्रवृत्तप्रथमनिर्झरा गिरयः ॥ धनुषान्तः २ प्रोतगिरि-  
३ मार्गेण नवा निर्झराः प्रवृत्ता इत्यर्थः ॥

॥ ४४८ ॥ आपातालं मूलैर्मृताः स्थापिताः प्रेरितनिष्क्रान्तेन<sup>४</sup>  
द्वितीयपार्श्वे निर्गतेन धनुषा समोलइया समुत्क्षिप्ताः मुच्यन्ते त्यज्यन्ते  
३ स्तोक्तुलिता भूमङ्गभयेन भूम्युत्पाटनसाध्वसेन रज्जुकीलकवत्पाता-  
लतलनिलीनमूलत्वेनाचलानां भूम्युत्पाटनशङ्कया [ धरणीधराः ] ॥

॥ ४४९ ॥ येभूवन् गिरीणां संबन्धिनः<sup>५</sup> पुरा पूर्व<sup>६</sup> संचयेन गिरीणां  
परस्परसंलग्नत्वेन विकटा दुर्गमा महानदीप्रवाहा अपसारितगिरीणां

<sup>१</sup>MH. चपलाः. <sup>२</sup>MH. कृडित<sup>०</sup>. <sup>३</sup>MH. न्तप्रोत<sup>०</sup>. <sup>४</sup>MH. निकांन्तेन<sup>०</sup>

<sup>५</sup>MH. संबन्धेन. <sup>६</sup>MH. पूर्वसंचयेन.

जेसु गिरी अवणीया जेसुं च णिवेसिया णरिन्देण ।  
 दोण्णिवि भिण्ण-सरूया जाया अण्णव्व उदेसा ॥ ४५० ॥  
 मज्झ-समोसरियम्मि य पेरन्त-परिट्ठि ए य गिरि-जाले ।  
 ओअरइ महिं वण्हं आरुहइ महिं व्व गयण-यलं ॥ ४५१ ॥  
 चाव-पणोल्लण-णिवडिअ-सेल-भरन्तेक्कावास-पुञ्जइओ ।  
 बहु-जलयरोव्व दीसइ सोच्चिय मडह-ट्ठिओ जलही ॥ ४५२ ॥  
 पढम-विमूढ-च्छाओ ओसारिय-सेल-जाल-णिव्वडिओ ।  
 मज्झम्मिव पुञ्जइओ धराएँ बहलायवो दियहो ॥ ४५३ ॥

त एव स्थलीभिरुत्खातगिरिभूभागैः पीयन्ते निजेगिल्यन्ते जलस्रा  
 वरूपाः ॥

॥ ४५० ॥ येषु प्रदेशेषु गिरी गिरयोपनीताः । येभ्यः प्रदेशेभ्यः  
 पर्वता अपसारिता इत्यर्थः । येषु च निवेशिता उत्पादय स्थापिता  
 ३ इत्यर्थः । केन । नरन्द्रेण प्रजापतिना पृथुना । ते द्वयेऽपि भिन्नस्वरूपा  
 जाता अन्य इवात्यन्तभिन्ना इवोद्देशाः प्रदेशाः ॥

॥ ४५१ ॥ मध्यास्सम्यगपसृते च [ पर्यन्तपरिष्ठिते च ] गिरि-  
 जाले अवतरति महीमिव नभः । मध्यमही शून्येव प्रतिभातीत्यर्थः ।  
 ३ आरोहाति महीव गगनम् ॥ महीयमिव भातीत्यर्थः ॥

॥ ४५२ ॥ चापप्रेरितं निपातित[शैल] त्रियमाणैकपाश्वेन पुञ्जी-  
 कृतः संकोचितो बहुजलचरो दृश्यते । सर्वजलचराणामेकत्र स्थाने  
 ३ संघटनात् । स एव मडहस्थित उदाधिः ॥

॥ ४५३ ॥ प्रथमं पर्वतोत्पाटनसमये पर्वतैर्व्याप्तगगनत्वाद्दिनक-  
 रकरप्रवेशाभावे विमूढच्छायः अस्फुटकान्तिर्धूलिपटलेन<sup>१</sup> चलद्विरि-  
 ३ निचयेन च आकुलीकृतत्वात् ततोपसारितशैलजालत्वेन<sup>२</sup> निर्वृत्तः  
 प्रकटीभूतः अतश्च मध्ये प्रान्तस्थितगिरिसंबन्धानि पुञ्जीकृत इव  
 धरायां समस्तायां बहलातपो दिवसः ॥

<sup>१</sup> MH. <sup>२</sup> कान्तिधूलि<sup>०</sup>.

<sup>३</sup> MH. निवृत्तः

उक्खय-गिरि-गहिर-ट्ठाण-भाव-दूरुणयन्तर-क्खण्डं ।  
 दीसइ तह-संद्दिय-सेल-जाल-विसमंव महि-वेढं ॥ ४५४ ॥  
 उम्मिल्लन्ति मही-हर-गमणुव्वेल्लिय-धरा-समक्कन्ता ।  
 उल्लन्त-रेणु-मइला सु-इरेण महा-णई-मग्गा ॥ ४५५ ॥  
 थिइ-लम्भ-निव्वुयाणं कालेण विरूढ-काणण-तणाणं ।  
 पक्ख-च्छेयाहिवि महि-इराण चलिण्हिं अवरद्धं ॥ ४५६ ॥  
 पेयन्ती-कअ-उत्तुङ्ग-गरुअ-गिरि-वल्लय-वद्ध-परिवेसं ।  
 मज्झोणयंव दीसइ पासोणमिअंपि महि-वेढं ॥ ४५७ ॥

॥ ४५४ ॥ उस्खातगिरित्वाद्गम्भीरस्थानत्वेन दूरोन्नतान्तरखण्डं  
 संदृश्यते तथासंस्थितशैलजालविषममिव महीपृष्ठम्<sup>१</sup> ॥

॥ ४५५ ॥ उन्मील्यन्ते<sup>२</sup> प्रकटीभवन्ति महीधरगमनोद्वेष्टितया धरया  
 समाक्रान्ताः सन्तः आर्द्रीभवद्रेणुमलिनाः सुचिरेण महानदीमार्गाः ॥

॥ ४५६ ॥ स्थितिलाभेन निवृत्तानां कालेन विरूढकाननवृणानां प-  
 क्षच्छेदादपि महीधराणां चलितैरपराद्धम् ॥ छिन्नपक्षैर्यथातथा स्थिति-  
 ररासादिता । समासीनधनुष्कोटिविघटनचलितैः पुनर्नगैर्न कथंचित्प-  
 दबन्धो लब्ध इति वज्रादप्याधिक्यं पृथुधनुषो वर्णितमनेन । कालेण  
 विरूढकाणण-तलाण इति पाठे विरूढकाननानि तलानि येषामिति ॥

[ ॥ ४५७ ॥ पर्यन्तीकृतोत्तुङ्गगुरुगिरिवल्लयवद्धपरिवेसं मध्याव-  
 नतमिव दृश्यते पार्श्वानतमपि महीपृष्ठम् ॥ ]

ओसारिअ-गिरि-गारव-विणमिअ-पेरन्त-पुञ्जइज्जन्तं ।  
 विथारित्थं तंचिअ जायं मडहंव महि-वेढं ॥ ४५८ ॥  
 इय पिहुणो धणु-पेल्लण-णिबिडीकय-सेल-जाल-दुल्लङ्घा ।  
 भू-पेरन्ता जे इर तेसुवि गाहिओ करो पहुणा ॥ ४५९ ॥

अवि य । ६

अरइ-परिसक्कणा रणिर-णेउराराव-संगलन्तीसु ।  
 ठिय-परियासु दिट्ठी लग्गइ कल-हंस-मालासु ॥ ४६० ॥  
 विविणेह-मज्जण-ट्टिय-थोउब्भिज्जन्त-दाण-रायंव ।  
 दीसइ सामायन्तं सइ सुह-भज्जेसु लायणं ॥ ४६१ ॥

[ ॥ ४५८ ॥ अपसारितगिरिगौरवविनमितपर्यन्तपुञ्जीक्रियमाणं  
 विस्तारितं तदेव जातमल्पमिव महीपृष्ठम् ॥ ]

॥ ४५९ ॥ इति उक्तप्रकारेण पृथोः संबन्धना धनुषा यत्प्रेरणं  
 तेन निबिडीकृतं यत् शैलजातं तेन दुर्लङ्घ्या भूमेरन्ता ये किल  
 ३तेष्वपि गृहीतः करो दण्डः प्रभुणा यशोवर्मणा ॥ कुलकम् ॥

॥ ४६० ॥ अधुना नर्मदारुनदीनिवासं <sup>१</sup>षट्कुलकेनाह ।

अरत्या यत्परिष्वक्कणं तस्माद्रणरणनशीलानां नूपुराणां य आ-  
 ३रावः ईषच्छब्दस्तत्र <sup>२</sup>संगलन्तीषु संघटमानासु स्थिरैरपरिचयासु लगाति  
 दृष्टिः कलहंसमालासु ॥ महानदीनां देवतारूपत्वात्नर्मदा नाम  
 नायिका कार्तवीर्यार्जुने बद्धानुरागा सती राजर्षिं तमनुससार । अय-  
 ३मपि च राजर्षिस्तां प्रत्यनुपजाताभिलाष इति तदलाभे संजातरणरणका ॥

॥ ४६१ ॥ विपिनेभमज्जनस्थितस्तोकोद्विद्यमानदानरागमिव  
 दृश्यते विरहजदुःखेन श्यामायमानं सदा स्वाङ्गेषु लावण्यम् ॥  
 ३सौन्दर्यातिशयं विरहवेदनाकृतां <sup>३</sup> च श्यामिकां धत्त इत्यर्थः ।

<sup>१</sup>MH. षट्कुलकेनाह

<sup>२</sup>MH. संगलत्सु

<sup>३</sup>MH. <sup>०</sup>कृता

संतापायासोपिय-चन्दण-पङ्क-प्पएस-पण्डूई ।

दोब्बल्ल-समुम्मीलिअ-पुलिणाईव होन्ति अङ्गाई ॥ ४६२ ॥

बहुसो घडन्त-विहडन्त-सइ-सुहासाय-संगमुल्लोले ।

हियए च्चेय समप्पन्ति चञ्चला वीइ-वावारा ॥ ४६३ ॥

कुसुम-सयणिज्ज-मलणा सौरह-घोणन्त-महुअरं हरइ ।

उद्देस-पहुत्त-जणाहिलक्ख-सीसंपिव सरीरं ॥ ४६४ ॥

अत्र नर्मदानद्या सह तदधिष्ठायकाया देवताया अभेदाध्यवसाये  
विविणेभमज्जणाड्डिअ इत्युत्प्रेक्षा ॥

॥ ४६२ ॥ संतापायासार्पितचन्दनपङ्कप्रदेशपाण्डूनि दौर्बल्यस-  
मुन्मीलितपुलिनानीव भवन्त्यङ्गानि ॥ नदी परिशुष्कोभयपुलिनत्वा-  
३च्छुष्ककर्दमतटा सैवमुत्प्रेक्ष्यते विरहजसंतापदुर्बला संतापनिवृत्त्यर्थ-  
लागितशुष्कचन्दनपाण्डुरपुलिनेवेति ॥

॥ ४६३ ॥ वारंवारं संयुज्यमानो वियुज्यमानश्च यः स्मृति-  
सुखास्वादसंगमः स्मरणेन हृदयप्रत्यक्षीभूले यः प्रियतमस्तस्माद्यः  
३सुखानुभवसंगमस्तत्रोल्लोले उत्सुके हृदय एव समाप्यन्ते चञ्चला  
वीचिव्यापाराः ॥ बहुशो घटमाने सति सुखास्वादसंगमोल्लोले हृदय  
एव समाप्यन्ते चञ्चला वीचिव्यापाराः । सती साध्वी यदा विरहिणी  
६भवति तदा हृदय एवाशाकल्पितप्रियसंगमकल्लोलाः समाप्यन्ते न तु  
बहिःप्रयोगयोगमधिरोहन्ति नियतनरनियतचित्तत्वात् ॥

॥ ४६४ ॥ कुसुममयशयनीयमलनसौरभघूर्णमानमधुकरं हर-  
ति हृदयम् । उद्देशपर्याप्तजनाभिलक्ष्यशिरस्कमिव शरीरम् ॥ तत्र  
३हि नद्यां संनिहितबहुकुसुमविपिनतया कचित्कचित्प्रदेशे शैत्यमाश्रित्य

इय जम्मि पएसे णम्मयाएँ राएसि-वद्ध-भावाए ।  
 भमियं संभरिअ-कहेण तत्थ वसिअं णरिन्देण ॥ ४६५ ॥  
 मुह-विणिमिय-नव-मङ्गल-किसल-कलाव-च्छलेण गन्तूण ।  
 पिज्जन्तंपिव अहि-दीह-दीह-जीहा-सहस्सेहिं ॥ ४६६ ॥  
 अणुणिज्जन्तं रक्खा-परिअर-धुअ-धवल-चामर-णिहेण ।  
 बन्दीक्यामर-जरा-बन्धूहिंव बहु-पणामेहिं ॥ ४६७ ॥  
 मरण-भएणव चिन्ता-सामाअन्तेहिं जीव-जालेहिं ।  
 अवलम्बिज्जन्तं सोरहायरा महुअर-कुलेहिं ॥ ४६८ ॥  
 हरि-चक्र-विरिक्क-ट्ठिअ-पाणागय-राहु-सीस-वलयंव ।  
 नियअ-च्छाआ-मण्डल-निहेण पासे पयासन्तं ॥ ४६९ ॥

परिभ्रमन्ति भ्रमरपङ्क्तयः कामाक्रान्ताकुसुमशय्याविश्रान्तक्रुडितग-  
 लक्क्रान्तकेशकलापत्वेन कल्पिताः ॥

॥ ४६५ ॥ इति यत्र प्रदेशे नर्मदाया<sup>१</sup> राजर्षिवद्धभावया भ्रान्तं  
 नर्मदासहस्रार्जुनयोः संस्मृतकथेन तत्राप्युषितं नरेन्द्रेण ॥ कुलकम् ॥

[ ॥ ४६६ ॥ मुखवैनिर्मितनवमङ्गलकिसलयकलापच्छलेन गत्वा  
 पीयमानमिव आहिदीर्घदीर्घजिह्वासहस्रैः ]

[ ॥ ४६७ ॥ अनुनयमानं रक्षापरिचरधुतधवलचामरनिभेन  
 बन्दीकृतामरजराबन्धुभिरिव बहुप्रणामैः ]

[ ॥ ४६८ ॥ मरणभयेनेव चिन्ताश्यामायमानैर्जीवजालैः अव-  
 लम्ब्यमानं सौरभादरात् मधुरकुलैः ]

[ ॥ ४६९ ॥ हरिचक्रविरिक्तस्थितप्राणागतराहुशीर्षवलयमिव  
 निजकच्छायामण्डलनिभेन पार्श्वे प्रकाशमानम् ]

<sup>१</sup>MH. <sup>०</sup>क्रान्तास्कुसुमः<sup>०</sup>

<sup>२</sup>MH. <sup>०</sup>क्रुडित<sup>०</sup>.

<sup>३</sup>MH. <sup>०</sup>क्रान्त<sup>०</sup>,

<sup>४</sup> MH. नर्मदाया,



इय अमअ-कुम्भमुब्भिज्जमाणमुअहीओ जम्मि दट्ठुण ।

तिअसेहिं विम्भिअं तम्मि साअरन्ते ट्ठियं पहुणा ॥ ४७० ॥

मुक्का णिसासु दप्पिय-मइन्द-संपाय-विससिय-गयन्दा ।

पुञ्जिय-सेणा-कलुसीकयावडा तेण मरु-मग्गा ॥ ४७१ ॥

अवि य । १३

होन्त-रसा-यल-भय-पिसुण-कसण-घण-धूमकेउ-दण्डेहिं ।

दोसन्ति भीअ-विवलायमाण-भुअया ओव दिसाओ ॥ ४७२ ॥

तक्खण-पसरन्तुप्पाय-तरल-तारा-करम्बिओ फुरइ ।

भीओरय-सुर-दिज्जन्त-भोय-रयणोव्व णह-मग्गो ॥ ४७३ ॥

[ ॥ ४७० ॥ ] इति अमृतकुम्भम् उद्विद्यमानम् उदधेर्यस्मिन् दृष्ट्वा त्रिदशैर्विस्मितं तस्मिन् सागरान्ते स्थितं प्रभुणा ॥ ]

[ ॥ ४७१ ॥ मुक्ता लङ्घिताः । कदा । निशासु रात्रिषु शीत-  
लासु । न तु दिवा आतपेन जाज्वल्यमानत्वात् । दर्पितमृगेन्द्रसंपा-  
३तविशसितगजेन्द्रा अपि पुञ्जितसेनाकलुषीकृतावटास्तेन राज्ञा मरु-  
मार्गाः ॥ विशसिता मारिताः । अवर्टाः कूपाः । ते पिपसितैः  
पुञ्जीभूतैरहमहमिकया निपतद्भिराकृष्टामलजलत्वेन <sup>१</sup>शिष्टकर्मत्वा-  
६त्कलुषीकृताः ॥ ]

॥ ४७२ ॥ अपि चेत्यर्थान्तरसंभावनायाम् ॥ अधुना श्रीकण्ठ-  
संज्ञकजनपददेशप्राप्तिं राज्ञो वर्णयितुं जनमेजयकृतसर्पसत्त्रं वर्णयितुं  
३त्रयोदशभिः कुलकमाह । <sup>२</sup>भवद्रसातलभयपिशुनकृष्ण [ घन ] धूम  
केतुदण्डैर्दृश्यन्ते भीतविपलायमानभुजगा इव दिशः ॥

॥ ४७३ ॥ तत्क्षणं प्रथमारम्भानिष्टसूचकत्वेन प्रसरन्त्यो या

बिल-वलय-मुहुव्वेल्लन्त-सरल-भुयइन्द-जाल-कलिलाए ।  
 चलियं संभम-रहसुद्ध-केस-दण्डाएव महीए ॥ ४७४ ॥  
 सज्जस-संजाय-जराउरेहिं णिम्मोअ-पट्ट-मालाओ ।  
 भुअएहिं वेय-पज्जलण-सङ्किएहिंव मुच्चन्ति ॥ ४७५ ॥  
 अट्ठिअ-पढन्त-विसहर-संवलिअ-वलन्त-धूम-जालेण ।  
 एक्काहुईकयं-पिव णहम्मि पडिहाइ पायालं ॥ ४७६ ॥  
 संभम-पुणरुत्तारुण-फुरन्त-जीहा-कडप्प-पल्लविआ ।  
 दीसन्ति रोस-कवलिअ-हव्ववह-सिहव्व भुअइन्दा ॥ ४७७ ॥

उत्पाततरलतारास्ताभिः करम्बितः संवलितः स्फुरति भीतोरगसुर-  
 ३ दीयमानोत्कोचैरत्न इव नभोमार्गः ॥

॥ ४७४ ॥ बिलवलयमुखादुद्वेल्लत् निःसरत्<sup>१</sup> सरलभुजगेन्द्रजालं  
 तेन कलिलया समाकुलया चलितं संभ्रमरभसोर्ध्वकेशदण्डयेव<sup>२</sup> मद्या ॥

॥ ४७५ ॥ साध्वससंजातजरातुरैर्निर्मोकपट्टमाला भुजगाधिपैः  
 प्रज्वलनशङ्कितैरिव मुच्यन्ते ॥ भयातिशयेन हि प्रागेव जरा भवति ।  
 ३ निर्मोको मुक्तं सर्पचर्म । वृद्धस्य ध्रुवभावी निकटो निर्मोकत्याग इति  
 प्रज्वलनशङ्कितैरिव दाहभयादिव कविना कल्पितम् ॥

॥ ४७६ ॥ <sup>३</sup>अस्थितपतद्विषधरसंवलितवलध्दूमजालेनैकाहुतीकृ-  
 तमिव नभोपि<sup>४</sup> प्रतिभाति पातालम् ॥ उत्पतनयोग्यत्वमिहाहीनां  
 ३ कविना कल्पितम् । <sup>४</sup>धूमकेतुश्च धूमत्वेनाहवनीयाभिधूमः । अस्थि-  
 तमनवरतम् ॥

॥ ४७७ ॥ संभ्रमपुनरुत्तारुणस्फुराज्जिह्वासमूहपल्लविता दृश्यन्ते  
 रोषकवलितहव्यवाहशिखा इव भुजगेन्द्राः ॥ संभ्रमो भयम् । तेन

<sup>१</sup>MH. °सरन्.

<sup>२</sup>MH. दंडा इव.

<sup>३</sup>MH. वलधूम°.

<sup>४</sup>MH. केतश्च. It

डङ्गन्त-विसहरकर-सुङ्कारन्दोलमाण-मुहल-सिहो ।  
 णीससइव विसम-विसाणुभाव-दर-घुम्मिरो जलणो ॥ ४७८ ॥  
 अरुण-विसारि-फणा-रयण-राय-पडिअगिआओ णिवडन्ति ।  
 गहियाणुमरण-मण्डण-चिन्धाओव णाय-णारीओ ॥ ४७९ ॥  
 कुसुमिअ-हरि-अन्दग-कणय-दण्ड परिरम्भ-लालिअङ्गीओ ।  
 वलयन्ति णिव्विआरं भुअङ्ग-ललणा सिहि-सिहाओ ॥ ४८० ॥  
 लक्खिज्जइ आहारुदुमाय-परिवेळिरन्त-वलउव्व ।  
 डङ्गन्त-कुडिल-विसहर-समूह-कलिलोअरो जलणो ॥ ४८१ ॥

३ पुनरुक्तं पुनः कोपारुणाः स्फुरन्तो ये जिह्वाकलापास्तैः संजात-  
 पल्ला इवेति योजना कार्या ॥

॥ ४७८ ॥ दह्यमानविषधरोत्कर [फूत्] कारैरान्दोल्यमानमु-  
 खरशिखो निःश्वसितीव विषमविषानुभावेषधूर्णनशीलो ज्वलनः ॥

॥ ४७९ ॥ अरुणविसरणशीला ये फणारत्नरागास्तैः प्रतिजा-  
 गरिता व्याप्ता निपतन्ति गृहीतानुमरणमण्डनचिह्ना इव नागनार्यः ॥  
 ३ नार्यो हि भर्तुरुनुगमाय रक्तवाससो भवन्ति । रागौ रश्मयः ॥

॥ ४८० ॥ कुसुमितहरिचन्दनलतादण्डपरिरम्भेण ललिताङ्ग्यो  
 वलयन्ति आलिङ्गन्ति निर्विकारं कृत्वा भुजङ्गललनाः कर्त्र्यः शिखि-  
 ३ शिखाः कर्मभूताः ॥ हरिचन्दनम्<sup>१</sup> । परिरम्भ आलिङ्गनम् । ललितं  
 सुकुमारम् । निर्विकारत्वं स्त्रीत्वेन मुग्धत्वात् ॥

॥ ४८१ ॥ लक्ष्यते आहारोद्धमात्परिवेलनशीलान्त्रवलय इव

<sup>१</sup>MH. has nothing between this and परिरम्भ. Probably some words  
 have been left out.

पुरुहूआहुइ-पढमोअरन्त-सुर-चाव-गन्भिणाओव्व ।

दीसन्ति बहु-विहोरय-माण-राय-वहाओ जालाओ ॥ ४८२ ॥

वेवइ सरणागय-विस-हरिन्द-फण-वलय-कलिय-चलणग्गो ।

कुविय-णरिन्द-विसज्जिय-सुयाहिरूढोव्व सुर-णाहो ॥ ४८३ ॥

इय जम्मि पिउ-वहा पण्डवेण विहियं पुरा भुयय-सत्तं ।

चिरमुसिओ सिरि-यण्ठोवअण्ठ-मग्गे पहू तम्मि ॥ ४८४ ॥

दह्यमानकुटिलविषधरसमूहसंकुलोदरो ज्वलनः ॥ ह्यमानानां सर्पा-  
णामतिबहुलस्वामिति सूचितम् ॥

॥ ४८२ ॥ पुरुहूत इन्द्रः । स एवाहुतिस्तस्याः प्रस्तुतत्वात्  
प्रथममवतरन्सुरचापस्तेन गर्भिण्य<sup>१</sup> इव दृश्यन्ते बहुविधोरगमणिराग-  
३वहाः संत्यो ज्वालाः ॥ किल तक्षककोपेन जनमेजयेन सेन्द्राय  
तक्षकाय स्वाहेति सेन्द्रतक्षकाहुतिः प्रस्तुता ॥

॥ ४८३ ॥ वेपते शरणागतविषधेरन्द्रफणावलयकलितचरणाग्रः  
कुपितो यो नरेन्द्रो जनमेजयस्तेन विसृष्टः प्रेषितो यः पुरोहितोऽर्थात्  
३तस्य स्तुति अधिरूढ इव सुरनाथः ॥ <sup>१</sup>स्तुच्यारूढ इवास्म्यनेनापरा-  
धेनेति मन्यमानः कम्पित इत्यर्थः ॥

॥ ४८४ ॥ इति यस्मिन्पितृवश्राद्धे तोः पाण्डवेन जनमेजयेन  
विहितं पुरा भुजगसत्त्रं चिरमुषितः श्रीकण्ठोपकण्ठमार्गे प्रभुस्त-  
३स्मिन् ॥ महापुरुषनिषेधितत्वं तत्र चिरनिवासे हेतुः ॥

पण्डु-तण्ण कर-यल-पाविय-कवयञ्चलेण अक्खित्तो ।  
 जाल-ट्टिय-जल-यर-विब्भमेण सो जम्मि कुरु-णाहो ॥ ४८५ ॥  
 भाविय-भारह-कलहं भारह-कलहेण सरवरे तम्मि ।  
 कामं सकामिणीएण सलिल-कीला विरइयाओ ॥ ४८६ ॥

किं च । ५

माया-माहप्प-गुणेहिं जेण बद्धं जयंपि णीसेसं ।  
 तं संजमिउं माहवमीहन्त णरिन्द मूढोसि ॥ ४८७ ॥

॥ ४८५ ॥ पाण्डुतनयेन भीमेन करतलप्राप्तकवचाञ्चलेनाक्षितो  
<sup>१</sup>जालस्थितजलचरविभ्रमेण सो यस्मिन्कुरुनाथः ॥

॥ ४८६ ॥ भावितभारतकलहेन\* भृतकलभेन\* सरसि तस्मिन्  
 कामं सकामिनीकेन सलिलक्रीडा विरचिताः ॥ विभ्रमोत्राव्यवसायः ।  
 ३कुरुनाथो दुर्योधनः । भावितं स्मृतम् । \*कलभभरणं\* हस्तिपोतक-  
 पोषणम् ॥

॥ ४८७ ॥ यत्र प्रदेशे भीमेनापराधमुद्धोष्य दुर्योधनस्योरुभङ्गो  
 विहितस्तत्र नृपस्य करुणां वर्णयितुं पञ्चभिः कुलकमाह । माया-  
 ३माहात्म्यगुणैर्येन बद्धं जगदपि निःशेषं तं संयमितुं बद्धुं माधवं  
 वामुदेवम् ईहमान हे नरेन्द्र दुर्योधन मूढोऽसि इत्यपराधोद्धाटनम् ।  
 माया अविद्या । तस्या गुणा रागादयः । अन्योऽपि चौरादिगुणैर्बध्यत  
 इति गुणरूपणम् ॥

जा जिष्णुणा णराहिव धय-माला गो-ग्गहे परिग्गहिया ।

दुवय-सुया-सिचय-परम्पराएँ सो आसि पडिबिम्बो ॥ ४८८ ॥

मोत्तूणबाहु-सिहरं ठाणे अफ्फालिया तए ऊरू ।

एएसुंचिय जङ्घा-बलाण भीरूण आसङ्घो ॥ ४८९ ॥

॥ ४८८ ॥ या जिष्णुना जयशीलेनार्जुनेन हे नराधिप सुयोधन ध्वजमाला गोग्रहे परिगृहीता एकाकिनापि पराजित्यापहृता ३ 'द्रुपदसुताचिन्हपरंपरायाः\* स आसीत् प्रतिबिम्बोदयः' । ३ 'द्रौपद्या-श्चिन्हपरंपरा केशविमोक्तवस्त्रापहारादिका तत्प्रतिरूपकं 'तदे-काकिनापि भूयसां पत्तीनामाचरितम् । भवद्भिः पुनरबलायाः खली-दकारः कृतः । अतः प्रतिबिम्बमात्रमिदं न तु त्वदाचारसमानं मलिन-मित्यर्थः ॥

॥ ४८९ ॥ मुक्त्वा बाहुशिखरं स्थाने औचित्ये आस्फालिते त्वयोरू । यतः एतेष्वेव ऊरुषु जङ्घाबलानां पलायनैकशरणानां भीरूणां ३ भवादृशानां संभावना आस्था ॥ किल सुभटानां करास्फोटारूयं प्रसिद्धम् । तद्वदिह ये दुर्योधनेन ऊरू प्रस्फालिते तत्र<sup>५</sup> .....। थामे इति पाठे ऊर्वरेव स्थाम पलायनबलं संभवतीत्यर्थः ॥

<sup>१</sup> MH. adas istata between सुता and चिन्ह<sup>०</sup>.

<sup>२</sup> So MH.

<sup>३</sup> MH. <sup>०</sup>थाचि<sup>०</sup>.

<sup>४</sup> MH. देकल्लेनापि.

<sup>५</sup> This is doubtless a very corrupt passage. The MH. reads थामे इति पाठे ऊर्वरेव स्थाम पलायनबलं सहेतीत्यर्थः. Even with our emendations it is easy to see that some words which stood after तत्त have been left out, and that थामे इति पाठे &c., begins a note on the reading 'थामे' which has become intermixed with the previous note on the meaning of Duryodhana having beaten his thigh, when he invited Draupadi to come and sit upon it.

तइया ठिओसि जं किर पलोह-संरम्भ-सेय-विणिवुडो ।  
एसा सा तइ सलिल-प्पवेस-जोग्गा कया आसि ॥ ४९० ॥

इय ऊरु-रुयं भीमेण जम्मि संभारियावराहेण ।  
गमिओ रिऊ विहायम्मि तम्मि करुणाइयं पहुणा ॥ ४९१ ॥

कवलिय-किरीडि-चूडा-रयण-कणे इव विसाणल-फुलिङ्गे ।  
जम्मि मुयन्तो न पुणो कण्णेण सरीकओ भुयओ ॥ ४९२ ॥

॥ ४९० ॥ तदा स्थितोसि यत्किल प्रवृत्तसंरम्भस्वेदे विनिक्कु-  
डितः एषा सा त्वया सलिलप्रवेशयोग्या कृतासीत् ॥ त्वया किल  
उदासीनेष्वस्मासु प्रथमसंरम्भसमये समुद्योगविशेषमुपासता<sup>१</sup> कुपु-  
रुषेण संरम्भातिशयजस्वेदप्रवाहैरङ्किता स्वतनुरासीत् । तेन चाचरि-  
तेनेदं सूचितम् । यदुत उद्योगयोगिषु पाण्डवेषु मया पलाय्य जल-  
प्रवेश आश्रयणीय इति ॥

॥ ४९१ ॥ इति भणितप्रकारेण <sup>२</sup>ऊरुरुजं भीमेन यस्मिन्संस्मा-  
रितापराधेन<sup>३</sup> गमितः प्रापितो रिपुः सुयोधनो विभागे प्रदेशे तस्मि-  
न्करुणायितं प्रभुणा यशोवर्मणा ॥ तादृक्सहायसंपदोपि दुर्योधनस्य  
तादृशी आपत् कथं वा आपत्पयोधिमग्नोपि भीमेन महाबलपराक्रमेण  
कोपान्धतमसविलुप्तविवेकालोकैर्न न कृपास्पदीकृत इति करुणाबी-  
दजम् ॥ कुलकम् ॥

॥ ४९२ ॥ अथ तिसृभिर्विशेषकम् । कवलितं यत्किरीटिनः  
अर्जुनस्य चूडारत्नं तस्य कणानिव <sup>४</sup>विषानलस्फुलिङ्गान्यस्मिन्नुद्देशे  
रमुञ्चन्न पुनः कर्णेन शरीकृतो भुजगः ।

<sup>१</sup>So MH. <sup>२</sup>MH. is here much confused, and seems to  
read <sup>०</sup>गोभगभयं ( for गोरुभङ्गभयं ?).

<sup>३</sup>MH. संभारिताप<sup>०</sup> !

<sup>४</sup>MH. <sup>०</sup>ज्ञानस्मिन्.

उक्तं हि स्वर्ण-मेत-तह-परिट्टिय-पसाय-रोमञ्च ।

जम्मि निय-कत्ति-कवयं तेणेय पणामियं हरिणो ॥ ४९३ ॥

तम्मि महारह-राहेअ-रह-रहङ्गग-दारिय-धरम्मि ।

उद्देसे आसि णराहिवाण वियडा कहुल्लोला ॥ ४९४ ॥

खाण्डववनदाहसमये कृतवैरः कण्डपुच्छो नाम सर्पः अर्जुनेन सह युद्धोद्यतस्य कर्णस्य शरीभूय अर्जुनस्य शिरश्छेतुं प्रसृतः । तेन दच सारथीभूतवासुदेवकृतरथप्रयोगविशेषस्यार्जुनस्य शिरस्यप्रभवता शिरश्चूडामणिरव<sup>१</sup> प्राप्तः सन्कवलितः । ततः पुनस्तेन सर्पेण गत्वा कर्णोभ्यर्थितो यदुत भूय एकवारं मां शरं कुर्विति । कर्णेन तु कथ-  
९महमेकस्यैव द्वितीयं शरं क्षिपामीति दर्पान्न पुनः शरीकृतोसौ ॥

॥ ४९३ ॥ उत्कृत्तमपि खलु क्षणमात्रं तथैव परिष्ठितं विलम्बितं महतोर्थिनो मम च दातुरल्पकमेतदिति धिया प्रसादवशोऽप-  
३न्नरोमाञ्चं कृत्वा यस्मिन्प्रदेशे निजकृत्तिभूतं स्वशरीरधर्मत्वापन्नं कवचं  
हसित्वा प्रणामितमर्पितं हरेरिन्द्रस्य । तद्योगाद्बुर्जयं कर्णं बुध्दत्वा  
स्वतनयार्जुनस्नेहादिन्द्रेण ब्राह्मणरूपेण कर्णः कवचं प्रार्थितस्तेन  
दचासावुत्कृत्य दत्त इति प्रसिद्धिः ॥

॥ ४९४ ॥ तस्मिन्महारथराधेय [रथ] रथाङ्गाग्रेण दारितधरे  
उद्देशेभूवन्नराधिपानां विकटा वितताः कथोल्लोलाः कथाप्रबन्धाः  
३कर्णादिगुणदोषोद्ग्राहणिकात्मकाः । किल भार्गवरामेण कर्णस्य<sup>३</sup> शापो  
दत्तो भुवि ते रथचक्रं गमिष्यतीति कथा ॥ विशेषकम् ॥

<sup>१</sup>MH. खंडग<sup>०</sup> for खाण्डव<sup>०</sup>. <sup>२</sup>MH. adds शिरःस्थानं after <sup>०</sup>मणिरव.

<sup>३</sup>MH. has स्थाने यशोवर्मणैकैव दिनेन between <sup>०</sup>शा and पो<sup>०</sup> दत्तो, doubtless transferred by the copyist from the following comment.



अवि य । १४

गोउर-मेत्त-विणिग्गय-ससङ्क-जण-दीसमाण-वोच्छेयं ।  
जायं णीसामण्णं परिहा-वल्लयं णहंचेय ॥ ४९५ ॥

ओयरणा दिट्ठ-च्छेय-पयड-णह-मग्ग पडिनियत्तेहिं ।  
बिल-मज्झेच्चिय भय-पुञ्जिएहिं भुयएहिं वीसमियं ॥ ४९६ ॥

कहवि समुप्पयण-वसा तह-लद्ध-च्छेय-विहडियद्धाओ ।  
दीसन्ति अहिणवाओव ठिएयरद्धाओ वडहीओ ॥ ४९७ ॥

॥ ४९५ ॥ अपि च । अधुना यत्र हरिश्चन्द्रनगरी स्वमाहात्म्ये-  
नैव स्वर्गमुत्पतिता तत्र स्थाने यशोवर्मणा एकेनैव दिनेन 'सुरप्रसादं  
३ महदत्र विनिर्मितमिति वर्णयितुं नगर्युत्पत्तनसंनिवेशं द्वादशकुलकेन  
वर्णयितुमाह । गोपुरमात्रविनिर्गतसशङ्कजनदृश्यमानव्युच्छेदं निः-  
\*सामान्यं जातं परिखावल्लयं नभ एव ॥ परिखा वरनगररक्षार्था  
६ चतुर्दिक्का वेदिः । सा च वलयाकारत्वाद्वलयमिव । गगनोत्पतितायां  
च नगर्यां गगनमेव 'अनुलङ्घनीयम् अनन्तत्वात् परिखावल्लयमव-  
लोकितम् ॥

॥ ४९६ ॥ अवतरणाद् दृष्टच्छेदत्वेन अवलोकितभूमिनगरीवि-  
भागेन हेतुना प्रकटान्निराधारान्नभोमार्गान्निवृत्तैर्बिलमध्य एव \*संपि-  
३ ण्डितैः कुण्डलीभूतैर्भुजगैर्विश्रान्तम् ॥ अवतरन्त्यनेनेत्यवतरणं तस्मान्न-  
भोमार्गादधोमुखान्निवृत्तैरित्यन्वयः कार्यः । आधारभूमिखण्डोत्पाटनेनो-  
त्पतितायां नगर्यां भूतलबिलेभ्यो निर्जिगमिषूणां भुजगानां चरितमेतत् ॥

॥ ४९७ ॥ कथमपि समुत्पत्तनवशात्तथा तेन प्रकारेण लब्ध-  
च्छेदत्वाद्विघटितमर्थं यासां ता दृश्यन्ते अभिनवा इव स्थितेतरार्था

छिन्न-धरा-यल-पूडिवन्ध-खुडिय-सोत्तुगमेहिं पडिवण्णं ।  
 तुच्छतणमुम्मिल्लन्त-गाहिर भावेहिं अवडेहिं ॥ ४९८ ॥  
 परिलम्बिज्जइ घोलन्त-सङ्गल-च्छेय-पायडद्धेहिं ।  
 मूलम्मि मुहल-घण्टा-लीलाएँ णिहाण-कलसेहिं ॥ ४९९ ॥  
 उव्वेयन्तिव अहिणव-निमेष-वोछेय-णिच्च-पिहुलाइं ।  
 अविलासाइव दंसण-रसेवि मिहुणाण अच्छीइं ॥ ५०० ॥

३वलभ्यः काकिण्यः <sup>१</sup>प्रासादायतनपुराणि ॥ दूरत्वान्नवनिर्मिता  
 इव भान्तीत्यर्थः ॥

॥ ४९८ ॥ छिन्नधरातलमेव प्रतिबन्धः प्रतिबध्नातीति कृत्वा  
 तेन [ <sup>२</sup>खण्डिताः स्रोतउद्गमा येषां तैः उन्मील्यमानाः प्रकटीभवन्तो  
 ३गभीरभावा येषां तैरवटैः कूपैस्तुच्छत्वं प्रतिपन्नं प्राप्तम् ॥ ]

॥ ४९९ ॥ [ परिलम्ब्यते घूर्णमानः ] <sup>३</sup>शृङ्खलाच्छेदप्रकटाधैर्मूले नगर्या  
 मुखरघण्टालीलया निधानकलशैः ॥ शृङ्खला एव च रणरणायमान-  
 ३त्वाद्धण्टात्वेन कविना कल्पिताः । दूरीकृतानिखातानि <sup>४</sup>निधानानि न-  
 गरीपीठोत्पाटनोत्पाटितानि शब्दायमानशृङ्खलानि प्रलम्बन्त इत्यर्थः ॥

॥ ५०० ॥ उद्वेजयन्तीव अभिनवनिमेषव्युच्छेदनित्यपृथूनि अ-  
 विलासानीव दर्शनरसेपि मिथुनानामक्षीणि ॥ देवत्वमापन्नानां स्वर्ग  
 ३गतानां नागराणामनिमेषदृष्टित्वम् । निमेषाभावादन्त्योन्यदर्शनावि-  
 च्छेदेन सविलासत्वे सत्यपि अनारतदृष्टित्वं तरुणानां निर्लज्जत्वमेव  
 बोधयति । लज्जैव भूषणं योषितामित्यविलासानीवेत्युक्तम् ॥

<sup>१</sup>MH. प्रसादा.

<sup>२</sup>MH. omits complet 499 and mixes up into one the comment-  
 ary which belongs to the two couplets 498 and 499. My attempt  
 to restore the ohhaya is given within brackets.

<sup>३</sup>MH. प्रकटाधै. <sup>४</sup>MH. निधनानि.

मारुअ-संचरण-वसा कम-भिज्जन्तम्मि भूमि-पडिबन्धे ।  
 तद्वियस-पलहुओच्चेअ होइ णयरिंए विणिवेशो ॥ ५०१ ॥  
 पउराण जामिणीसुवि अभिण्ण-णिहालसाण निव्वडइ ।  
 णयरि-परिसक्कणकन्त-दियस-सीमाण पडिबोहो ॥ ५०२ ॥  
 पावन्ति कुलाल-उलाई भूमि-दुलहत्तणेण तद्वियसं ।  
 कह-कहवि पङ्क-पिण्डं परिरक्खा-परिमियंचेय ॥ ५०३ ॥  
 हेहाअव-वसुआइज्जमाण-मूल-क्कमूससन्त-रसं ।  
 जायमहो-रय-सिढिलं अग्ग-सिणिद्धं धरा-वेढं ॥ ५०४ ॥

[ ॥ ५०१ ॥ मारुतसंचरणवशात् क्रमभिद्यमाने भूमिप्रतिबन्धे  
 प्रतिदिवसप्रलघुक एव भवति नगर्या विनिवेशः ॥ ]

॥ ५०२ ॥ पौराणां यामिनीष्वपि अभिन्ननिद्रात्वेन अलसानां  
 निर्वर्तते<sup>१</sup> संपद्यते नगरीसंबन्धिना<sup>२</sup> परिष्वक्कणेन गमनेन आक्रान्तः  
 ३प्राप्तो दिवससीमा नित्यदिवसावाधिः स्वर्गो<sup>३</sup> यैस्तेषां प्रतिबोधः ॥ स्वर्गे  
 किल सदा दिवसः । आदित्यस्य अनावरणात् अस्ताचलादिना ।  
 अतश्च नगर्योत्पतितया मध्यरात्रे स्वर्गे प्रापितानां पौराणामादित्या-  
 ६लोकं पश्यतां निद्रालसानामेव प्रबोधो जातः ॥

॥ ५०३ ॥ प्राप्नुवन्ति कुलालकुलानि भूमिदुर्लभत्वेन प्रति-  
 दिवसं [ कथं ] कथमपि पङ्कपिण्डं परिरक्षापरिमितमेव । राजाज्ञये-  
 ३त्यर्थः ॥

॥ ५०४ ॥ अधस्तनातपशोष्यमाणमूलक्रमोच्छ्वसद्रसं जातम्  
 अधोरजःशिथिलम् अग्रस्निग्धं<sup>४</sup> धरापृष्ठम् ॥ आदित्यस्योपरि स्थित-  
 ३त्वान्नगरीभूषीठम् अधः शुष्कं प्रान्ते तु आर्द्रमित्यर्थः ॥

दिव्य-विडवाहिरामेवि उपवणे सरस-मञ्जरि-फलम्भि ।  
 लालिज्जन्तिच्चिय पढम-णेह-बन्धेण भू-तरुणो ॥ ५०५ ॥  
 सामायन्तेवि मही-यलम्भि रयणी-तमाणुबन्धेण ।  
 उप्पइय-दिणयरायव-वसेण दियसोच्चिय पुरम्भि ॥ ५०६ ॥  
 इय जम्भि पएसे पहु-पहाव-पडिबण्ण-परियर-सहाए ।  
 उप्पइयं स-तरु-सुरालयाएँ हरियन्द-णयरीए ॥ ५०७ ॥  
 तम्भि जहागम-पडिबण्ण-वियड-भू-वाल-कित्ति-सरसम्भि ।  
 सुर-पासाओ पहुणा एकेण दिणेण निम्मविओ ॥ ५०८ ॥

॥ ५०५ ॥ दिव्यविटपाभिरामेऽपि उपवने \*सुराभिमञ्जरीफले  
 १लाल्यन्त एव प्रथमखेहबन्धेन भूतरवः ॥ स्वर्गोपवने पारिजातफादि-  
 ३दिव्यतरुमुन्दरतरेऽपि पूर्वपरिचितस्त्ववशेन क्षितिबृक्षा रक्ष्यन्त एव  
 नोपेक्ष्यन्ते पौरैः । आश्रितवत्सलत्वादित्यर्थः ॥

[ ॥ ५०६ ॥ श्यामायमानेऽपि महीतले रजनीतमोनुबन्धेन  
 उत्पतितदिनकरातपवशेन दिवस एव पुरे ॥ ]

॥ ५०७ ॥ इति उक्तप्रकारेण यस्मिन्प्रदेशे प्रभुप्रभावप्रतिपन्न-  
 परिकरसहितया उत्पतितं \*सरससुरालयया प्रत्यग्रदेवागारप्रयुक्तया  
 ३हरिश्चन्द्रनगर्या ।

परिकरो नरकरितुरगादिरनुचरः ॥

॥ ५०८ ॥ तस्मिन्प्रदेशे प्रतिपन्नयथागमविकटभूपालकीर्तिसरसे  
 १सुरप्रासादः प्रभुणा एकेन दिनेन निर्मापितः ॥ उत्तमं स्थानं मया  
 ३दृष्टं कथं नाम शून्यमास्तामिति मत्वा देवप्रतिष्ठा तत्र कृता । प्रभु-  
 शक्तियोगश्चैकदिननिर्माणेन सूचितः । कुलकम् ॥

जस्स कडय-ट्टियाओ केसव-केऊर-कणय-रेहाओ ।  
 अज्जवि कुणइ णडालं सिला-णिहट्टङ्गुली लोओ ॥ ५०९ ॥  
 णीलं सिहर-च्छायं पेच्छन्तो तस्स मन्दर-गिरिस्स ।  
 पडिवज्जइ तम्मि समिद्ध-जणवओवायणे देओ ॥ ५१० ॥  
 अहिहेन्तस्स कमेणय जक्खाहिव-लक्खियं दिसं तस्स ।  
 जाओ विसेस-दुसहो पयण्ड-किरणस्सव पयाओ ॥ ५११ ॥  
 अगघन्ति सरस-सुर-दारु-भङ्ग-णीसन्द-सुरहिणो तस्स ।  
 णिम्माहिय-णव-सुरामोय-सीयला तम्मि उद्देसा ॥ ५१२ ॥

॥ ५०९ ॥ अथ युगलकम् । यस्य कटकस्थिताः केशवकेयूर-  
 कनकरेखा अद्यापि करोति ललाटे शिलानिघृष्टाङ्गुलिलोकः ।

क्षीरोदधिमथनसमये हि हरिकराकर्षणं मन्दरस्य बभूव । तद्वशा-  
 त्केशवबाहुकेयूरनिघर्षणेन निकषपाषाणवत् कटकशिलासु कनकरे-  
 रेखायाः संभवः । तत्र च लोकः अङ्गुलिनिघर्षं कृत्वा वन्दनार्थं  
 ललाटतलं स्पृशति ॥

॥ ५१० ॥ नीलां शिखरच्छायां प्रेक्षमाणस्तस्य महेन्द्रगिरेः  
 प्रतिपद्यते प्राप्नोति तस्मिन्स्निग्धजनपदानां सखेहलोकानामुपायनानि  
 ३ कौशलिकानि देवः ॥ नीलमणियोगात्रीलाः शिखरच्छायाः । स्निग्ध-  
 जनाः पराजित्य संमुखत्वमापादिता नृपाः । युगलकम् ॥

॥ ५११ ॥ अभिलातः आभिमुख्येन गृह्यतः अभिलीयमानस्य  
 वा क्रमेणैव यक्षाधिपलक्षिताम् उत्तरां दिशं तस्य जातो विशेषदुः-  
 ३ सहः प्रचण्डकिरणस्यैव प्रतापः ॥

॥ ५१२ ॥ अर्घन्ति शोभन्ते सरससुरदारुभङ्गानिष्यन्दसुरभ-

किं जायं । १४६

एस सरो जस्स इमा हरन्ति उब्बुद्ध जल-कलम्बाओ ।  
 णल-कुञ्ज-मुहल-जल-रङ्कु-संकुला कूल-लेहाओ ॥ ५१३ ॥  
 अह कमल-काणण-ट्टिय-सिरि-दंसण-मिलिय-जल-णिहि च्छायं ।  
 उव्वहइ मलिय-पायाल-पल्लं सलिल-संघायं ॥ ५१४ ॥  
 एए विहय-वहुव्वेल्ल-णलिणि-दल-सण्ड-पण्डुरद्धन्ता ।  
 विरल दल-जज्जरुहण्ड-जरढ-कमला सरुद्देसा ॥ ५१५ ॥  
 सुरहिमिह गन्धमासिसिर-बाल-मउलुग्गमाण जम्बूण ।  
 मयरन्दमारविन्दं च इह समीरो पसारेइ ॥ ५१६ ॥

यस्तस्य संबन्धित्वेन निर्माथितनवसुरामोदशीतलास्तस्मिन्दिग्भागे  
 ३प्रदेशाः ॥ सुराया निर्मथनं कर्पूरादिवासः ॥

॥ ५१३ ॥ अष्टात्रिंशदधिकेन शतेन महाकुलकम् । एतत्सरो  
 यस्येमा हरन्ति उब्बुद्धजलकदम्बा नडकुञ्जमुखरजलरङ्कुसंकुलाः  
 ३कूलरेखाः ॥ जले स्थले च कदम्बसंभव इति विशेषणमर्थवत् ।  
 जलरङ्गवष्टिदिभाः ॥

॥ ५१४ ॥ अथेति निपातस्तथार्थे । तथा कमलकाननस्थित-  
 श्रीदर्शनमिलितजलनिधिच्छायमुद्वहति <sup>१</sup>मर्दितपाता [ लपल्व ] लं  
 ३सलिलसंघातम् ॥

॥ ५१५ ॥ एते विहगवधूमिश्वश्रुकोटिप्रहतिवशादुद्वेल्लानि परि-  
 वृत्तान्युच्छलितानि नलिनीदलषण्डानि तैः पाण्डुरार्धान्ताः पाण्डुर-  
 ३पर्यन्ता विरलदलजर्जरोद्दण्डजरठकमलाः सरुद्देसा सरःप्रदेशाः ॥  
 शरदि हि <sup>२</sup>पद्मपर्णानां पातो भवतीति विरलादित्वम् ॥

॥ ५१६ ॥ सुरभिमिह गन्धम् ईषच्छिशिरबालमुकुलोद्गमाना

इह ते मय-कल-कायम्ब-कण्ठ-कन्दलिअ-सारसकन्दा ।  
 सोहन्ति बलायालीढ-णील-णिउला तडुद्देसा ॥ ५१७ ॥  
 सुसिरोसरिय-सकदम-जड-जल-लव-भिण्ण-भङ्ग-रस-सारो ।  
 इह सो परिदलिय-कसाय-गण्ठि-गन्धो मुणालाण ॥ ५१८ ॥  
 अण्णुण्ण-णिग्गमुक्खित्त-विसम-दल-संणिवेस-णिबिडाओ ।  
 इह ता संचार-क्खलिय-कुक्कुहा रण्ण-णलिणीओ ॥ ५१९ ॥

जम्बूनां मकरन्दमारविन्दं चेह समीरः <sup>१</sup>प्रसारयति ॥ सुरहिनवग-  
 ३न्धमिति पाठान्तरम् । सुरभिनवगन्धमिति तत्रार्थः ॥

॥ ५१७ ॥ <sup>२</sup>इह ते मदकलकादम्बकण्ठसंचलितसारसाकन्दाः  
 शोमन्ते बलाकालीढनीलनिचुलास्तटोद्देशास्तटप्रदेशाः ॥ कादम्बाः  
 ३पक्षिविशेषास्तत्कण्ठशब्देन च शब्दो लक्षितः । निचुलो वेतसः ।  
 बलाका बकाः ॥

॥ ५१८ ॥ सुषिरापसृतसकर्मजललवसंभिन्नभङ्गरससारः इह  
 परिगलितकषायो\* ग्रन्थिगन्धो मृणालानां विसानाम् ॥ <sup>३</sup>अत्रोपलभ्यत  
 ३इति शेषः ॥

॥ ५१९ ॥ अन्योन्यनिर्गमनोत्क्षिप्तविषमदलसंनिवेशनिबिडाः  
 इह ताः संचारस्खलितकुक्कुहा अरण्यनलिन्यः ॥ <sup>४</sup>कुक्कुहाः पक्षि-  
 विशेषाः । सर्वनामानि सर्वत्र ते लोचने<sup>५</sup> इतिवत् ॥

<sup>१</sup>MH. adds गन्धम् after प्रसारयति.

<sup>२</sup>MH. is wanting in all this couplet except the first words इह ते मय and the words इह ते मद of the obhāyā. The text given above is restored from Do. P. K.

\* MH. <sup>०</sup>लभत इति.

<sup>४</sup>So MH.

<sup>५</sup>MH. लोचन ३०.

मोह-रसियाई इह णिव्वडन्ति गह-घोलिराण कुरराण ।  
 उव्वत्त-मीण-ताडिय-घण-णलिणि-दलासु सरसीसु ॥ ५२० ॥  
 इह वायस-सेविअ-कीडइल्ल-वसुआय-चिचिड-सालूरा ।  
 जालिय-कड्डिय-सम्भूय-सेवला तीर-पेरन्ता ॥ ५२१ ॥  
 उव्वेलेइ समीरो कलह-करग्गावसोण-मूलाई ।  
 संखाय-फेण-फुड-पिच्छिलाई इह नलिणि-वत्ताई ॥ ५२२ ॥  
 पेरन्त-लूण-कमला थोय-जलुव्वत्त-तुङ्ग-णालाओ ।  
 इह रोह-सइलाबद्ध-मडह-वत्ताओ णलिणीओ ॥ ५२३ ॥

॥ ५२० ॥ 'मोघरसितानीह' निर्वर्तन्ते घनघूर्णितानां कुरराणा-  
 मुद्वृत्तमीनताडितधननलिनीदलासु सरसीषु ॥ मोघं निष्फलम् । घनं  
 ३निचिडम् । कुररा 'ढेङ्काः' । घननलिनीदलच्छन्नत्वेन मस्त्यान्प्राप्तु-  
 मशक्नुवन्त इति मत्वा रोदनप्रायरसिताः संपद्यन्ते कुररा इत्यर्थः ॥

॥ ५२१ ॥ इह \*वायससंकुलकीटयुक्तशुष्कचिपिटमण्डूका जा-  
 \*लकाकृष्टशम्बूकशैवलास्तीरपर्यन्ताः ॥ इल्लो मत्स्वर्थायः । वसुआयं  
 ३शुष्कम् । चिपिटं पिण्डितदुर्बलम् । सालूरो मण्डूकः । शम्बूकाः सू-  
 क्ष्मशङ्खाकृतयः कृमिकलेवरप्राया अस्थिशेषाः शङ्खोडा इति प्रसिद्धाः ।

[ ॥ ५२२ ॥ उद्वेलयति समीरः कलभकराप्रापशोणमूलानि  
 संस्त्यानफेनस्फुटपिच्छिलानि इह नलिनीपत्राणि ॥ ]

॥ ५२३ ॥ पर्यन्तलूनकमलाः स्तोकजलत्वेनोद्वृत्ततुङ्गनाला इह  
 'रोधः'शाद्वलाबद्धालपत्रा नलिन्यः ॥ रोधस्तटम् । बद्धत्वं शेवा-  
 ३लेन । मडहं अल्पम् ॥



णिव्यावेन्तिव हियं एष घण-मलिय-तल-वणा गिरिणो ।

मुहल-विहङ्गा अ सरा सुण्ण-पसण्णाई अ वणाई ॥ ५२४ ॥

सरिआण तरङ्गिय-पङ्क-वडल-पडिबद्ध-वालुया मसिणा ।

एष ते पविरल-कास-पल्लवा पुल्लिण-वित्थारा ॥ ५२५ ॥

इह मत्ताणेय-विहङ्ग-मुहल-कल्लोल-कलयलुप्पित्था ।

विरलं सुअन्ति सरसी-परिसर-परिवेसिणो गामा ॥ ५२६ ॥

एष पूरालुङ्खण-विराय-पङ्कोल्ल-पढम-वित्थारा ।

जाया अहिणव-णिग्गम-हरिय-सिहा सइलुहेसा ॥ ५२७ ॥

॥ ५२४ ॥ 'निर्वृतं कुर्वन्तीव हृदयमेते' घनमार्दिततलवना गिरयः ।  
मुखरविहङ्गानि च सरांसि शून्यप्रसन्नानि च वनानि ॥ घना मेघास्ते<sup>१</sup>  
३ निर्वृतं कुर्वन्त इव हृदयं गिरितल एव तिष्ठन्ति । शून्यानि निर्जनानि ॥

॥ ५२५ ॥ सरितां तरङ्गितपङ्कपटलप्रतिबद्धवालुका मसृणाः  
एते ते 'प्रविरलकाशपल्लवाः पुलिनविस्ताराः ॥

॥ ५२६ ॥ इह मत्तानेकविहङ्गमुखरकल्लोलकलकलत्रस्ताः सन्तो  
विरलं स्वपन्ति परिसरसरसीपरिवेशिनो महासरः समीपनिवेशिनो  
३ ग्रामाः ॥ परितः सर्वदिक् समन्तात्सरन्तीति परिसरास्ताश्च ता  
महान्ति सरांसि सरस्यः ॥

॥ ५२७ ॥ एते पूरस्पृष्टत्वेन विरतः आच्छादितः 'पङ्काद्रः प्रथ-  
मविस्तारो येषां ते तथा जाता अभिनवविनिर्गमहरितशिक्षाः शाद्व-

<sup>१</sup>MH. निर्वृतं कुर्वती for निर्वृतं कुर्वन्तीव. <sup>२</sup>MH. 'मलिन'. <sup>३</sup>MH. घना  
मेघाः स्ते सरणाई निर्वृतं कुर्वन्त च हृदयदि गिरितल एव &c. The emendation is con-  
jectural. <sup>४</sup>MH. 'कास'. <sup>५</sup>MH. पङ्कदा प्रथम<sup>०</sup>.

कमल-वण-विणिगगय-मुहल-कुकुहा सायमिह सुहावेन्ति ।  
 थोउम्हाअन्तुम्मस अ-सदला कच्छ-वोच्छेया ॥ ५२८ ॥  
 सम्बूअ-चुण्ण-सबला इह णिहसण-मसिण-वामलूराओ ।  
 विडिमाण पयन्तर-णिन्त-विसम-हरियाओ पयवीओ ॥ ५२९ ॥  
 तड-णिउल-मज्जरी-णिम्महन्त-जल-गन्ध-सीयला एए ।  
 तणु-सुत्ति-सार-पेरन्त-वालुया सदलुदेसा ॥ ५३० ॥

३ लोदेशाः ॥ आलुङ्घियमिति देशीपदं स्पर्शार्थम् । उल्लियमिति देशी-  
 धातुराद्रीभावे ॥

॥ ५२८ ॥ कमलवनविनिर्गतमुखरकुकुहाः सायमिह सुखयन्ति  
 स्तोकोष्मायमाणोद्गतमशकशाद्वला<sup>१</sup> कच्छविच्छेदाः ॥ निवासार्थि-  
 रेतया कुकुहानां पक्षिविशेषाणां कमलवनात्सायं विनिर्गमनम् ॥

॥ ५२९ ॥ शम्बूकानां कीटास्थिविशेषाणां चूर्णेन शबला इह  
 निघर्षेण पांसुकृतेन मसृणबल्मीकाः । वामलूरो बल्मीकः ॥ अन्यथा-  
 रप्यत्र पाठो दृश्यते । 'संपुञ्चचुञ्चसबला इह णिहसणमसिणवामलू-  
 राओ । विहयाण पयन्तरणिन्तविसमहरियाउ पयवीओ ॥ संपूर्णेन  
 रजसा शबला विहगानां पदान्तरेभ्यः पदबिम्बमध्येभ्यो निर्यन्तो  
 दनिर्गच्छन्तो विषमं कृत्वा हरिता अङ्कुरा यत्र ता इत्यर्थस्तत्र पाठे ॥

॥ ५३० ॥ \*नड्वलतलेषु ये निचुला वेतसास्तेषां या मज्जर्यस्ताभि-  
 निर्महतः 'आमोदयतो जलस्य गन्धेन शीतलाः सुन्दरा एते तनुशु-  
 रक्तिशैबलपीठवालुसंस्त्यायाः<sup>५</sup> । शुक्तयो जलप्राणिविशेषास्थीनि ।

<sup>१</sup>MH. <sup>०</sup>द्वलाः. <sup>२</sup>MH. <sup>०</sup>बंदन<sup>०</sup> for <sup>०</sup>चुञ्च<sup>०</sup>. <sup>३</sup>MH. <sup>०</sup>त<sup>०</sup> <sup>४</sup>MH. आमोदयते. <sup>५</sup>MH.  
<sup>६</sup>स्त्यायाः for <sup>०</sup>संस्त्यायाः.

सहरी-पसत्त-कुररा अन्तो-सदल-सिंहं परिवहन्ति ।  
 अहि-गन्ध-कमलमाबद्ध-घग्घरा वारि-लेहाओ ॥ ५३१ ॥  
 सोहन्ति बाल-सरयम्मि नील-भू-सदला तहव्वेय ।  
 पासायग-सिलन्तर-पढम-किलन्तङ्कुरा दियहा ॥ ५३२ ॥  
 एयाओ पख्खारुण-फल-भर-बन्धुरिय-भूमि-खब्जूरा ।  
 कण्ठीओ निव्ववन्तिव अमन्द-करमन्द आमोया ॥ ५३३ ॥

ताभिः शबलवालुकं पीठं यत्र ते शाङ्खलोद्देशाः ॥ क्वचित्तु पाठः । त-  
 गुसुत्तिसारपेरन्तवालुआ । तनुशुक्तिसारपर्यन्तवालुका इति तत्रार्थः ॥

॥ ५३१ ॥ शफरीभक्षणप्रसक्ताः कुररा यासु ता अन्तर्मध्ये  
 शाङ्खलशिखां परिवहन्ति । अहिगन्धकलमं कलमवदधिकगन्धम्  
 ३आबद्धघर्घरा वारिलेखाः ॥ घर्घरं शाङ्खलं शैवालादिजालम् ॥

॥ ५३२ ॥ शोभन्ते बालायां प्रथमायां शरदि नीलभूशाङ्खला-  
 स्तथैव पार्श्वालमशिलान्तरप्रथमकलान्ताङ्कुरा दिवंसाः ॥ आकलान्त-  
 ३शिलान्तरपार्श्वलमाङ्कुरा इत्यर्थः । प्राकृते पूर्वनिपातनियमाभावात् ।  
 यान्यादित्यसामुख्ये वर्तन्ते तेषामेव शिलान्तराणां पार्श्ववर्तिनो नवा-  
 ङ्कुरा म्लायन्ति । न तु च्छायावर्तिनामित्यन्तरग्रहणम् ॥

॥ ५३३ ॥ एताः <sup>१</sup>प्रख्खारुणफलभरबन्धुरितखज्जूराः कण्ठयः  
 पर्वतकण्ठे भवा उपकण्ठशब्दवाच्याः कण्ठिका इति लोके ख्याता  
 ३निर्वापयन्तीव निर्वृतिं जनयन्तीव <sup>२</sup>अमन्दकरमन्दकामोदाः ॥ प्रख-  
 ढानि पक्वानि पक्करसयोगाच्च अरुणानि फलानि । करमन्दः फल-  
 वृक्षविशेषः ॥

इह सा स-केसरोव्वत्त-कुसुम-कविला करीर-वण-राई ।

रेहइ निहस-ट्टिय-करभ-केसर-च्छेय-जडिलव्व ॥ ५३४ ॥

इह वीसमइव हियं फुल्लक-समीर-सुरहि-गन्धेसु ।

आवाय-घडिय-कमलामोएसु वणन्त-मग्गेसु ॥ ५३५ ॥

बाढं लीदूस-घणत्तणेण गामेइआओ णोच्चैन्ति ।

इह अहुआसेय-विवण्ण-गोमआ रण्ण-भूमीओ ॥ ५३६ ॥

एए ते वण-सेरिह-परिमलण-पइण्ण-गोमयामोया ।

धोऊस-रेणु-परिकविस-वारिणो पल्लुच्छङ्गा ॥ ५३७ ॥

॥ ५३४ ॥ इह सा सकेसरोद्वृत्तकुसुमकपिला करीरवनराजिः  
रेहइ शोभते निहसद्वियकरभकेसरच्छेयजडिलव्व । करभ उष्ट्रपोतकः  
३ करीरपल्लवभक्षकः । तस्य निघर्षेण छिन्नास्त्वङ्मात्रेण स्थिता ये  
केसरास्तैः संजातजटेव ॥

॥ ५३५ ॥ इह विश्राम्यतीव हृदयं फुल्लार्किसमीरसुरभिगन्धेषु  
आपातघटितकमलामोदेषु वनान्तमार्गेषु ॥

॥ ५३६ ॥ इह ग्रामसमीपवर्तिन्योऽरण्यसीमनः अरण्यप्रदेशा  
ग्रामेयिका ग्राम्याः स्त्रियो नोच्चिन्वन्ति आरण्यकाः शुष्कगोमयपिण्ड-  
३ का न गृह्णन्ति यतोऽहुताशेयविवण्णगोमया हुताशनायोग्यविरुद्धवर्ण-  
गोमयपिण्डकाः । वह्नयज्वलने कारणमाह । बाढं लीदूसघनत्वेन बा-  
ढमत्यर्थं लीढः प्राप्तो य ऊषः क्षारस्तस्य घनत्वेन प्राचुर्येण शुष्कगो-  
६ मयपिण्डानामूषेण वेष्टितत्वाद्वह्नेरप्रवेश इति नोच्चिन्वन्ति स्त्रियः ॥

॥ ५३७ ॥ एते ते <sup>१</sup>वनमहिषपरिमर्दनप्रकीर्णगोमयामोदाः अव-  
श्यायधौतरेणुत्वे परिकपिशवारयः पल्वलोत्सङ्गाः ॥ सेरिभो महिषः ॥

एयाओं वाय-धूसर-करीस-कविस-धरणी-सुअन्धाओ ।  
 रण-स्थलीओं उव्वुत्थ-गोउला देन्ति उक्कण्ठं ॥ ५३८ ॥  
 सोहन्ति सरस-सूर्इ-णिग्गम-हरियायमाण-मूलाओ ।  
 इह चिण्ण-विसह-वड्डिय-रूढ-तणा रण-सीमाओ ॥ ५३९ ॥  
 इह धाउ-लिहिय-देव-स्थलाओं रण-स्थलीओं सूएन्ति ।  
 आलीयमाण-भासा परिवुत्थं महिस-सत्थाण ॥ ५४० ॥  
 संतत्थ-विरल-कङ्कन्तरेसु गोमाउणो इह उवेन्ति ।  
 भय-चलियण्ण-दिसा-घडिय-वायसं महिस-कङ्कालं ॥ ५४१ ॥

॥ ५३८ ॥ एताः शुष्कधूसरकरीषकपिशधरणीसुगन्धाः अरण्य-  
 स्थल्यः उदुषितगोकुलाः प्रोषितगोधना ददस्युत्कण्ठां गोकुलस्मृति-  
 समुपजनयन्त्यः ॥ वायं शुष्कम् ॥

॥ ५३९ ॥ शोभन्ते सरससूचीनिर्गमहरितायमानमूलाः इह  
 वृषभमक्षित [वर्धित] रूढतृणा अरण्यसीमानः ॥ चिन्नं चरितं  
 मक्षितम् । चिन्नविसिहेति पाठे चरितविशिखेत्यादिरर्थः ॥

॥ ५४० ॥ इह धातुलिखितदेवस्थलत्वादरण्यस्थल्यः सूचयन्ति  
 आलीयमानभासत्वाच्च पर्युषितं परिवासं महिषसार्थानाम् ॥ भासाः  
 मक्षिविशेषा महिषपुरीषोपजीविनः ॥

॥ ५४१ ॥ संत्रस्तविरलस्थितकङ्कान्तरेषु<sup>१</sup> गोमायवः शृगाला  
 इह वसन्ति भयचलितान्यदिकसंघटितवायसं महिषकङ्कालं महिषक-  
 ण्णलेवरम् ॥ कङ्का गृध्राः । कङ्कालं इति सप्तम्यर्थे द्वितीया । महि-

<sup>१</sup>MH. उदुषिता<sup>०</sup>.

<sup>२</sup>MH. कंकांतरासु.

<sup>३</sup>MH. कंकाल इति.

इह रविणो मय-तण्हा-णिहेण णीहार-पण्डुरा होन्ति ।

सरसीसु तुलिय-तरलम्बु-वलण-विसमा इव मऊहा ॥ ५४२ ॥

कल्लोल-सिसिर-पवणा सलिलुद्देसे दिसाओ सूपन्ति ।

इह उड्डन्त-विहङ्गम-धुयम्बु-कण-चुण्ण-मइलाओ ॥ ५४३ ॥

इह कय-फुकार-पडन्त-वालुया-दूसियग्ग-तोयाओ ।

पडिण्हिं कहवि पिज्जन्ति वाउ-वेण्हिं सरियाओ ॥ ५४४ ॥

उम्हाल-तरु-च्छाया गो-रेणु-विइण्ण-मारुय-णिरोहा ।

सायमिह समहिउण्हा वलन्त-भट्टाणला गामा ॥ ५४५ ॥

षकलेवराभ्यन्तरे वसन्तीत्यर्थः । संतुष्टविरलमम्मन्तरेष्विति कचि-  
त्पाठः । सम्यक्नुटितत्वेन विरलानि यानि मर्मान्तराणि तेषु । संतु-  
ष्टेत्यपि पाठे संतुष्टास्तृप्ताः सन्त इति योजना ॥

॥ ५४२ ॥ इह रवेर्मृगतृष्णानिभेन नीहारपाण्डुरा भवन्ति  
सरसीषु<sup>१</sup> तुलिततरलाम्बुवलनविषमा इव मयूखाः ॥

॥ ५४३ ॥ कल्लोलशिशिरपवनाः सलिलोद्देशान्दिशश्च शीतलाः  
सूचयन्ति इह उड्डीयमानविहङ्गमधूताम्बुकणचूर्णमलिना इति दिशां  
३विशेषणम् ॥ दिशः पवनाश्च जलग्रदेशान्निकटान्सूचयन्तीत्यर्थः ॥

॥ ५४४ ॥ इह कृतफूत्कारपतद्वालुकारूषिताग्रतोयाः पथिकैः  
कथमपि पीयन्ते वायुवेगैः सह सरितः ॥

॥ ५४५ ॥ ऊष्मयुक्ततरुच्छाया गोरेणुवित्तीर्णमारुतनिरोधाः  
सायमिह समधिकोष्णाः बलद्वाष्पानला<sup>२</sup> ग्रामाः ॥

<sup>१</sup>MH. सरसीष्विति तुलित<sup>०</sup>.

<sup>२</sup>MH. om. नला.

करि-कर-दण्डामोडण-विसाह-सुसन्त-सरल-तरु-जालं ।  
 एयं तं धूसर-विरल-सल्लई-मेहलं रण्णं ॥ ५४६ ॥  
 वोलेइ लया-संकलिय-मुहल-कलहं णियत्त-करिणीयं ।  
 इह कुञ्जराण मुह-मेत्त-वलिय-जूहाहिवं जूहं ॥ ५४७ ॥  
 इह दिण्ण-भूमि-महा परिलूणासण्ण-विडवि-साहग्गा ।  
 सुएन्ति महा-तरुणो गइन्द-जूहाण वीसमिअं ॥ ५४८ ॥  
 इह अजवोरु-वराहा अबरोप्पर-सत्तु-सावय-वहाओ ।  
 भमियव्वाओ पविरलं रुरु-सिङ्गवईओ भूमीओ ॥ ५४९ ॥  
 इह मूल-पविरलेसुं संवगिय-मुणि-जणावसेसेसु ।  
 संवज्जान्ति विहङ्गा फलेसु नीवार-विडवाण ॥ ५५० ॥

॥ ५४६ ॥ [ <sup>१</sup>करिकरदण्डामोडनविशाखशुष्यसरलतरुजालम् ]  
 एतत्तद्धूसरविरलसल्लकामेखलमरण्यम् ॥ <sup>२</sup>सरलतरवो देवदारवः ।  
 ३सल्लकी कदली ॥

॥ ५४७ ॥ वेत्रलतासंकलितत्वेन मुखरो यः कलभस्तस्माँनि-  
 वृत्तकरिणीकम् इह कुञ्जराणां मुखमात्रवलितयूथाधिपं यूथम् ॥  
 ३करिणी स्त्रीस्वभावाद्भयान्निवर्तते । यूथाधिपस्तु धैर्यादेव हेलया  
 वलितवदनमात्रेण वीक्षत इति स्वभावः ॥

॥ ५४८ ॥ इह दत्तभूमिमर्दाः परिलूनासन्नविटपिशाखाः  
 सूचयन्ति महातरवो गजेन्द्रयूथानां विश्रान्तम् ॥

॥ ५४९ ॥ इह अजवोरुवराहाः परस्परशत्रुश्चापदवधाः भ्रमणी-  
 याः प्रविरलं कृत्वा रुरुशृङ्गवन्धो भूमयः ॥

[ ॥ ५५० ॥ इह मूलप्रविरलेषु संवर्गितमुनिजनावशेषेषु संप-  
 वन्ते विहङ्गाः फलेषु नीवारविटपानाम् ॥ ]

निबिड-लया-जाल-पिण्ड-सिहर-तरुसण्ड-पडिहउप्पयणा ।  
 इह तंसं उड्डेऊण खं विहङ्गा विलगन्ति ॥ ५५१ ॥  
 इह केसरिणो विहुणन्ति ताडणुड्डीण-छप्पय-कडप्पं ।  
 रहस-दलिण्ह-मय-सलिल-गरुइयं केसरुण्णं ॥ ५५२ ॥  
 मुहल-मऊराइं हरन्ति किंपि इह णव-पलास-कविसाइं ।  
 उन्वाय-पल्लुप्पण-पण्डु-भावाइं रण्णाइं ॥ ५५३ ॥  
 झिल्ली-जल-कण-सीयल-पलास-परिवेसिणो इह हरन्ति ।  
 असलिल-मज्झागय-विरल-किंसुआ पल्लुच्छङ्गा ॥ ५५४ ॥  
 तदियसाणिल-णिव्वूढ-रेणु-णिव्वडिय-कठिण-पह-दण्डा ।  
 वाओलीसुवि जाया इह विरल-रयाओ भूमीओ ॥ ५५५ ॥

॥ ५५१ ॥ निबिडलताजालपिनद्धशिखरतरुसण्डप्रतिहतोत्पतना  
 इह तिर्यगुड्डीय खं विहङ्गा विलगन्ति ॥

॥ ५५२ ॥ इह केसरिणो विधुन्वन्ति ताडनोड्डीनषट्पदकलापं  
 सँसदलितेभमदसलिलगुरुकृतं केसरकलापम् ॥

॥ ५५३ ॥ सुखरमयूराणि हरन्ति किमपीह नवपलाशकपिशानि  
 आशुष्कपल्वलत्वादाँपन्नपाण्डुरूपाण्यरण्यानि ॥

॥ ५५४ ॥ <sup>१</sup>लहरीजलकणशतपलाशपरिवेशिनः इह हरन्ति  
 हृदयम् असलिलं यत्पल्वलतटं तन्मध्यगता विरलाः किंसुका यत्र ते  
 ३पल्वलोत्सङ्गाः ॥ <sup>२</sup>झिल्ली लहरी । परिवेशिनः समीपवासिनः ॥

॥ ५५५ ॥ प्रतिदिवसानिलनिर्व्यूढरेणुप्रकटितकठिनपथदण्डाः  
 वातालीष्वपि वात्यास्वपि सतीषु [ जाता ] इह विरलरजस्का भूमयः ॥  
 ३तदियसं प्रतिदिवसम् । निर्व्यूढमपसारितम् । पन्थान एव दण्डास्त-  
 दाकृतित्वात् ॥



इह उपसरं वराहाण गलिय-जल-बिन्दु-बद्ध-हरियाओ ।  
 संक्रान्त-पङ्क-गारव-बन्धुरिय-तणाओ पयवीओ ॥ ५५६ ॥  
 एयाओ गाढ-फुडणा पुञ्जइऊससिय-भू-दल-कवाला ।  
 संपीड-विरस-दीहरिय-तलिण-मुत्थाओ भूमीओ ॥ ५५७ ॥  
 इह हि गय-जूह-णिहं सुएइ अमारुए वणन्तम्मि ।  
 कर-णीसासुगाहिय-महि-रय-कविसो णहुदेसो ॥ ५५८ ॥  
 उक्किण-रय-भरोणय-तल-जज्जर-भू-धिसट्ट-बिल-धिसमा ।  
 थोउज्जडक-विडवा इमाओ ता उन्दर-थलीओ ॥ ५५९ ॥  
 इह भूइ-दण्ड-सेसावि णियय-दीहत्तणेण णज्जन्ति ।  
 पासल्ल-भाव-पज्जत्त-हुयवहा पायव-णिवेसा ॥ ५६० ॥

॥ ५५६ ॥ इह उपसरः सरःसमीपे वराहाणां गलितजलबि-  
 न्दुबन्धैहरिताः संक्रान्तपङ्कगौरवबन्धुरिततृणाः पदव्यः ॥ बन्धुरितं  
 ३नग्रीभूतम् ॥

॥ ५५७ ॥ एता गाढं कृत्वा यत्स्फुटनं तेन पुञ्जितान्युच्छ्वसि-  
 तानि च भू[तल]कपालानि यत्र ताः संपीडनेन विरसानि दीर्घकृतानि  
 ३[तलिनानि] मुस्तानि यत्र ता भूमयः ॥ तलिनं सूक्ष्मम् ॥

॥ ५५८ ॥ इह हि गजयूथनिद्रां सूचयति अमारुते वनान्ते करनिः-  
 श्वासैरुद्धाहितेन उत्क्षिप्तेन महीरजसा कपिशो नभउद्देशो गगनप्रदेशः ॥

॥ ५५९ ॥ उत्कीर्णरजोभरावनता अत एव तलजर्जरा या  
 भूस्तद्भावेन विशीर्णानि बिलानि तैर्विषमाः स्तोकोज्जटार्कविटपा  
 ३इमास्ता उन्दुरस्थलयः ॥ उन्दुरा मूषकास्तैश्छिन्नमूलत्वादन्तरान्त-  
 रार्कविटपा उज्जटिताः ॥

॥ ५६० ॥ इह <sup>१</sup>भूतिदण्डशेषा अपि निजकदीर्घत्वेन ज्ञायन्ते

इह काला रुग्ग-तरुत्तणेण थलइल्लमन्तरा हरइ ।

भाएसु उववणाअन्त-बाल-तरु-मण्डलं रण्णं ॥ ५६१ ॥

वल्ली-वियाण-बहलत्तणेण छाया-णिवेस-सिसिराई ।

इह अणह-हल्लिदी-सइलाई गिरि-कच्छ-रण्णाई ॥ ५६२ ॥

तदियह-णिहस-संपीय-सयल-सीरा असाओव सहन्ति ।

परिकटिण-कसिण-दल-बन्धणाओ इहकच्छ-भूमीओ ॥ ५६३ ॥

इह दीसइ कणय-सिला-मऊह-पुञ्जाहिरञ्जियं रविणो ।

णिच्छल्लिय-परिणय-ताल-पिञ्जरं पडिय-पडिबिम्बं ॥ ५६४ ॥

पार्श्वीकृतावस्थानभावेन पर्याप्तहुतवहाः पादपनिवेशाः ॥ हुतवहोऽत्र  
३दावाग्निः ॥

॥ ५६१ ॥ इह कालवशाद्गुणतरुत्वेन हेतुना स्थलयुक्तं सत्  
अन्तरान्तरा हरति भागेषु च उपवनायमान [बाल] तरुमण्डलम् अ-  
रण्यम् ॥ रुग्णं भग्नम् । इल्लः प्राकृते मत्वर्थीयः ॥

॥ ५६२ ॥ वल्लीवितानवहलत्वेन छाया निवेशशिशिराणीह  
अनघहरिद्रापिञ्जराणि गिरिकच्छारण्यानि ॥

॥ ५६३ ॥ प्रतिदिवसनिर्घर्षणात्संपीतसकलसीरायसा इव शो-  
भन्ते परिकठिनकृष्णदलबन्धना इह कच्छभूमयः ॥ सीरं हलं तस्या-  
३'यसः प्रान्तलग्नः फालो लोहमयः । १सोऽन्तः किल प्रतिदिनं विलि-  
ख्यमानायां भुवि क्रमेण विगलितः । तत्र स्वभावकृष्णापि भूमिरे-  
वमुत्प्रेक्ष्यते पीतविगलितफाललोहचूर्णत्वेनेव कृष्णेति ॥

[॥ ५६४ ॥ इह दृश्यते कनकशिलामयूखपुञ्जाभिरञ्जितं रवे-  
च्छिन्नपरिणततालपिञ्जरं पतितप्रतिबिम्बम् ॥]

इह वाउधदुय-धूली-गरुय-कणावडण-छिदिय रयाओ ।  
 दीसन्ति विरल-जल-विन्दु-मुदियाओव्व रत्थाओ ॥ ५६५ ॥  
 इह ता तरु-मूल-किलिण्ण-कुसुम-दल-दारु-सयल-कलिलाओ ।  
 आणील-कविस-फरुसा करीस-सिडिलाओ भूमीओ ॥ ५६६ ॥  
 इह होन्ति मुहल-सिडिणो पुराण-फल-सबल-कुसुमिय-कलम्बा ।  
 फल-कोस-विउण-पत्तल-पलास-सिसिरा वणुदेसा ॥ ५६७ ॥  
 एए वण-वारण-गण्ड-निहस-मय-गन्धिणो भयं देन्ति ।  
 रोसुद्ध-सीह-णह-दलिय-वक्कला पायव-क्खन्धा ॥ ५६८ ॥  
 रय-पुञ्ज-रुद्ध-गयणा सहन्ति इह सायमणवसाआओ ।  
 पच्छद्ध-पसण्ण-मियङ्क-मण्डला मिम्ह-रयणीओ ॥ ५६९ ॥

॥ ५६५ ॥ इह वातोद्धूतधूलीगुरुककणावैपतनच्छिद्रितरजस्काः  
 सत्यो दृश्यन्ते विरलजल[विन्दु]मुद्रिता इव रथाः ॥ प्रशिथिलरजोरा-  
 शौ<sup>१</sup> गुरौ धूलिकणे प्रविष्टे सति जलकणाहतत्वमिव भातीत्यर्थः ॥

॥ ५६६ ॥ इहेतास्तरुमूलक्लिन्नकुसुमफलदारुशकलकलिलाः  
 व्याप्ता आनीलकपेशपरुषाः करीषवच्छिथिला भूमयः ॥

॥ ५६७ ॥ इह भवन्ति सुखरशिखिनः पुराणफलशबलकुसु-  
 मितकदम्बाः पुराणफलैरतिक्रान्तवर्षसंजातैः फलैः शबला व्याप्ता  
 एकस्मिन्प्रदेशे कुसुमिताश्च द्वितीयप्रदेशे फलकोशद्विगुणपत्रलपला-  
 शशिशिरा वनोद्देशाः ॥

[ ॥ ५६८ ॥ एते वनवारणगण्डनिघर्षमदगन्धा भयं ददति  
 रोषोर्ध्वसिंहनखदलितवल्कलाः पादपस्कन्धाः ॥ ]

॥ ५६९ ॥ रजःपिङ्गैरीक्रियमाणगगनाः शोभन्ते इह साय-

गय-जूहोयरण-विभिण्ण-नलिणि-णिव्वडिय-सलिल-दण्डाओ ।  
 इह ता वसुयाय-परिप्पवन्त-कमलाओ सरसीओ ॥ ५७० ॥  
 इह पायव-ल्लगडिय-णलिणि-दल-च्छेय-कविल-कूलाओ ।  
 लूयाविल-फुडिय-दलन्तराओ कासार-भूमीओ ॥ ५७१ ॥  
 इह मारुय-तंसीकय-दाव-सिहा-सिहर-संबलन्ताइ ।  
 दिप्पन्ति पढमग्गेण तअणु मूलेण रण्णाइ ॥ ५७२ ॥  
 अग्घन्ति ता णव-ट्टिय-सिहि-वाय-पिस<sup>१</sup>-वामलूरग्गा ।  
 इह हेहुव्वाअ-दुमा थलीओ णव-दाव-गन्धाओ ॥ ५७३ ॥

मनवश्याया अवश्यायरहिता गवादिसंचरणोत्थितमहीरजःप्रशमत्वेन  
 ३ पश्चार्धप्रसन्नमृगाङ्गमण्डला ग्रीष्मरजन्यः ॥

॥ ५७० ॥ गजयूथावतरणविभिन्ननलिनीनिर्वृत्तसलिलदण्डाः इह  
 ताः शुष्कपरिप्लवमानकमलाः सरस्यः ॥

॥ ५७१ ॥ इह पादपलमस्थितनलिनीदलच्छेदकपिशमूलाः ।  
 कलिलकूला इति पाठान्तरम् । लूताविलस्फुटितदलान्तराः जलाभावे  
 ३ स्फुटितमृत्तिकाया दलविवरेषु कौलिका जालकान्कुर्वन्ति । कासार-  
 भूमयो नितम्बप्रदेशाः ॥ वर्षासमयजलरयापहतलमचिह्नवर्णनमेतत् ॥

॥ ५७२ ॥ इह मारुतव्यश्रीकृतदावशिखाशिखरैः सह संबलमा-  
 नानि संबध्यमानानि दीप्यन्ते प्रथमम् अग्रभागैस्तदनु <sup>२</sup>मूलैरैरण्यानि ॥

॥ ५७३ ॥ अर्घन्ति शोभन्ते ता नवस्थितशिखिशुष्कपिशङ्गव-  
 ल्मीकाग्राः इहाधस्ताच्छुष्कद्रुमाः स्थल्यो नवदावगन्धाः ॥ शिखी  
 ३ वहिः । <sup>३</sup>वायं वानं शुष्कम् । पै ओवै शोषण इत्यस्य ओदितश्चेति निष्ठा-

<sup>१</sup>MH. <sup>०</sup>जलरवापहतं. The emendation is mine

<sup>२</sup>MH. om अरण्यानि.

<sup>३</sup>MH. वायवानां शुष्कम्.

इह तोअ-लङ्घणुम्मुक-रेणु-दल-सुण्ण-भाव-लहुईओ ।  
 तुरिअयरं समहिसरन्ति मारुआ वत्त-वल्लीओ ॥ ५७४ ॥  
 दीसन्ति तह-परिट्ठिअ-तण-मण्डल-पण्डुरन्तरालाओ ।  
 इच्छा-वीसन्त-दवाणलाओ इह रण्ण-भूमीओ ॥ ५७५ ॥  
 इह पङ्क-लोलणाविल-पुड-मन्दुम्मिल्ल-लोअणद्धन्तं ।  
 सायं विअडयरङ्गं वणीइ जूहं वराहाण ॥ ५७६ ॥

नत्वे कृते वानमिति रूपम् । तस्य अंशो वायमिति । एवम् उब्वायमिति  
 उद्धानप्रकृतिकम् । वामल्लो वल्मीकः । यद्यपि स्थलीशब्दः 'कृत्रि-  
 दमायामेव साधुस्तथापि इह 'उपचारादकृत्रिमास्वपि प्रयुक्तः ॥

॥ ५७४ ॥ इह तोयेन यल्लङ्घनं वर्षासु प्रक्षालनं तेन मुक्तरणुदल-  
 त्वाच्छून्यमनावृतमवकाशस्थानं नभोग्रं यासां तास्त्वारिततरं समभि-  
 रसरन्ति सम्यगभिसारयन्ति मारुताः कर्तारः पर्णवल्लीः पलाशलताः  
 कर्मभूताः ॥ कचिदसत्यपि णिचि प्रयोजकव्यापारः प्रतीयते । दशभि-  
 र्हलैः कृषतीतिवत् । तेनेहापि समभिसरन्तित्युक्ते समभिसारयन्तीति  
 दगम्यते ॥

॥ ५७५ ॥ दृश्यन्ते तथापरिस्थिततृणमण्डलपाण्डुरान्तरालाः  
 इच्छाविश्रान्तदवानला [इह] अरण्यभूमयः ॥ तथा परिष्ठितत्वमद-  
 रग्धत्वम् । इच्छाविश्रान्तत्वमप्रयत्नोपरतत्वम् ॥

॥ ५७६ ॥ इह पङ्कलोलनाविलपुटमन्दोन्मीललोचनार्धान्तम्  
 सायं विकटतराङ्गमिव निर्याति यूथं वराहाणाम् ॥ विलोचनं मुस्त-  
 र्प्राप्त्यर्थं नोदनम्<sup>२</sup> ॥

<sup>१</sup>This is obviously a mistake of the commentator. See Pān. 4- 1- 42-

<sup>२</sup>MH. नोदनम् What does the word refer to? The word लोअण in the original means 'eye'.

इह रण्ण-गोउलेसुं उण्हाइँवि पन्थिण्हिं पिज्जन्ति ।

कामं गोरस-पारी-णिवेस-ण्णइँ सलिलाइं ॥ ५७७ ॥

इह सलिल-कास-सक्कारि-मूल-पडिलग्ग-कड्डिय-दलाओ ।

पवणो आयासिय-सारसाओ तरलेइ णलिणीओ ॥ ५७८ ॥

तंसीकय-कण्ठ-समोसरन्त-विहयावलोय-सरसाइं ।

इह किंपि पुलिण-परिसक्कियाइं सायं सुहावेन्ति ॥ ५७९ ॥

संगलण-मासलाअन्त-सीयलो विविह-वल्लि-कुसुमाण ।

आमोओ इह संचरइ कोवि सु-सुयन्ध-सुरहीण ॥ ५८० ॥

॥ ५७७ ॥ इहारण्यगोकुलेषु उण्णान्यपि पँथिकैः पीयन्ते पर्याप्तं  
गोरसपारीनिवेशपाण्डूनि [सलिलानि] ॥ पारी दोहनपात्रविशेषः ॥

॥ ५७८ ॥ [इह] सलिलेनानिलाहतेन काशैश्च तृणविशेषैर्मारु-  
ताभिहतैः शादिति शब्दं याः कुर्वन्ति तच्छीलास्ताश्च ता आकृष्ट-  
मूल [प्रति] लम्बदलाः पवनः आयासितसारसास्तरलयति नलिनीः ॥  
सारसाः पक्षिविशेषाः ॥

॥ ५७९ ॥ त्र्यश्रीकृतकण्ठसमपसरद्विहगावलोकनसरसानि इह  
किमपि पुलिनपरिष्वक्तितानि<sup>१</sup> तदगमनानि सायं सुखयन्ति ॥ तटविहा-  
रिषु मानुषेषु पक्षिणो भयात्परिवर्तितग्रीवया पश्यन्तस्त्वरन्ते पद्भिः ॥

॥ ५८० ॥ संघटनेन मांसलीभवन्धनीभवन्नत एव शीतल  
आह्लादकृत् विविधपत्रकुसुमानां संबन्धी आमोद इह संचरति कोपि  
सुसुगन्धसुरभीणाम् ॥ सुरभिश्शब्दस्य सुगन्धपर्यायस्यापि अनिश-  
यार्थः प्रयोगः । यथा । अहो रमणीया अहो रमणीयेति ॥

करह-पओअर-विसमाईं इह पहोलन्ति मालुहाणीण ।  
 उव्वत्त-धूसराईं दलाईं पेरेन्त-कविसाईं ॥ ५८१ ॥  
 इह रेहन्ति च्छाया-णिविट्ठ-पहियावलोइयग्गाओ ।  
 कक्कोल-दालि-कवि-सत्थ-संकुला रण्ण-भूमीओ ॥ ५८२ ॥  
 इह गौर-विरहिणी-गण्ड-वास-धूसर-पिसङ्ग-वट्ठाण ।  
 भमइ अवरण्ह-महुरो गन्धो करहाड-कुसुमाण ॥ ५८३ ॥  
 घोलइ उल्लिन्त-सुरा-मूल-कसाय-जरठो कलम्बाण ।  
 एस मिलाणारुण-केसराण दर-सीयलो गन्धो ॥ ५८४ ॥  
 खज्जूर-मज्जरी-पिज्जराण इह परिमलो पियङ्गूण ।  
 रुठारविन्द-मयरन्द- कण-कसाओ परिब्भमइ ॥ ५८५ ॥

॥ ५८१ ॥ करभपदोदरवद्विषमाणीह प्रधूर्णन्ते मालुधानीसंज्ञानां  
 लताविशेषाणामुद्धृतत्वेन धूसराणि दलानि पर्यन्तकपिशानि ॥

॥ ५८२ ॥ इह शोभन्ते छाया निविष्टपथिकावलोकिताग्राः कङ्को-  
 लदालिवत्कपिलैः कपिसार्थैः संकुला अरण्यभूमयः ॥ अत्रानेकपाठाः  
 ३ सन्ति । अनयैव दिशा गतार्थाः ॥

॥ ५८३ ॥ इह गौरविरहिणीगण्डपार्श्ववद्धूसरपिशङ्गपृष्ठानां  
 भ्रमति अपराह्मधुरो गन्धः [ करहाटकुसुमानाम् ] । करहाटः कोवि-  
 ३ दाराख्यस्तरुः ॥

॥ ५८४ ॥ धूर्णते<sup>१</sup> सुरया दोहदार्थं दत्तया आर्द्राभवन्ति<sup>२</sup> यानि  
 मूलानि तैः कषायः<sup>३</sup> शबलः अत एव जरठः प्रगल्भः कदम्बानां  
 ३ संवन्धी एष म्लानारुणकेसराणामीषच्छीतलो गन्धः ॥ दर ईषत् ॥

॥ ५८५ ॥ खजूरमज्जरीवत्पिज्जराणां परिपक्वमज्जरीत्वेन इह

<sup>१</sup> MH. धूर्णते.

<sup>२</sup> MH. भवति.

<sup>३</sup> MH. शबल<sup>०</sup>.



मउल-णिविडासु इह मरुवयस्स मुह-पाडलासु वल्लीसु ।  
 आससइ सिसिर-लच्छी तारेसु अ कुन्द-कुसुमेसु ॥ ५८६ ॥  
 इह लोलेइ खण-क्खण-विवण्ण-जव-मज्जरी-तरङ्गाओ ।  
 पवणो संचार-विमूढ-मय-विमलिआओ सीमाओ ॥ ५८७ ॥  
 जरढायन्त-फलूसास-पविरलायन्त-मज्जरी-सूया ।  
 इह अग्वन्ति जवाणं अग-भवन्तीओ सीमाओ ॥ ५८८ ॥  
 इह ताओ पुलोस-सुयन्ध-जव-कसायाणणोहिं पिज्जन्ति ।  
 फुल्ल-करवीर-पाली-समुज्जला रण्ण-वावीओ ॥ ५८९ ॥

परिमलः प्रियङ्गूनां रूढारविन्दमकरन्दकणकषायः परिभ्रमति ॥  
 ३रूढं जरठम् । अरविन्दं पद्मम् । कषायो मिश्रः ॥

॥ ५८६ ॥ [मुकुलनिविडासु] इह मरुवकस्य सुगन्धपत्रिका-  
 विशेषस्य मुखपाटलासु वल्लीषु आवसति शिशिरलक्ष्मीस्तारेषु च  
 ३सुपुष्पितेषु कुन्दकुसुमेषु ॥

॥ ५८७ ॥ इह लोलयति कम्पयति क्षणक्षणविवर्णयवमज्जरी-  
 तरङ्गयुक्तान्पवनः संचारविमूढमृगविमर्दितान्सीमः<sup>१</sup> । सीमशब्दः  
 ३पुंस्यपि दृष्टः । तदुक्तम् । लिङ्गमसंख्यं लोकप्रमाणत्वादिति ॥

॥ ५८८ ॥ जरठायमानफलत्वेनोपचि[त]यवकोशत्वेनोद्धवासयुक्त<sup>२</sup>-  
 त्वादुन्नतवात्प्रविरलायमानमज्जरीशूका इहार्धन्ते यवानामग्रे भवन्त्यो  
 ३दृष्टिपथमागच्छन्त्यः सीमानः ॥ शूकाः<sup>३</sup> किंसारुकाः ॥

॥ ५८९ ॥ इह ताः श्लोषसुगन्धयवकषायाननैः पीयन्ते फुल्ल-  
 करवीरपालीसमुज्ज्वला अरण्यवाप्यः अटवीपुष्करिण्यः ॥ उज्ज्वला  
 ३रक्ताः । करवीरं कणहीरकमिति लोकभाषया प्रसिद्धम् ॥



इह दावाणल-धूमाहिओय-पडिबद्ध-महि-रयाअम्बा ।  
 दिवसम्मि वि होन्ति पओस-राय-मइला दिसाहोया ॥ ५९० ॥  
 इह विहडिअ-तन्तु-चुडुप्प-पम्हलाअम्ब-धूसरं पियइ ।  
 णारङ्ग-गम्भ-सयलं पहिओ अहरंपिव पियाए ॥ ५९१ ॥  
 सिसिरम्मि विरल-कुसुमे गाढालिङ्गण-णिहेण अववाणो ।  
 बाहु-कलहम्मि मिहुणाई वम्महो इह निओएइ ॥ ५९२ ॥  
 इह तं संचारिय-कञ्चणार-केसर-कसाय-गन्धाण ।  
 उच्छङ्खलिय-वणाणं सोहगं किपि पवणाण ॥ ५९३ ॥  
 इह माहवीण कोमल-पलास-दर-कविस-बन्धणाहरणं ।  
 उब्भिज्जइ जरठ-कवोय-कण्ठ-मइलारुणं मज्जलं ॥ ५९४ ॥

॥ ५९० ॥ इह दावानलधूमाभियोगप्रतिबद्धमहीरजस्त्वेन आ-  
 ताम्रा दिवसेपि भवन्ति प्रदोष[राग]मलिना दिगाभोगाः ॥ अभियोगः  
 ३संबन्धः ॥

॥ ५९१ ॥ [इह] विघटिततन्तुकं यत् अतुप्पं चर्म तेन हेतुना  
 पक्ष्मलं संजातपक्ष्मकमिव तथा आताम्रधूसरं पिबति नारङ्गगर्भशकलं  
 ३पथिकः अधरमिव प्रियायाः ॥

[ ॥ ५९२ ॥ शिशिरे विरलकुसुमे गाढालिङ्गनच्छलेन अप-  
 वाणो गतवाणो बाहुकलहे मिथुनानि मन्मथ इह नियोजयति ॥ ]

॥ ५९३ ॥ इह तत् संचारितकाञ्चनारकेसरकषायगन्धानाम्  
 उच्छङ्खलीकृतवनानां सौभाग्यं किमपि पवनानाम् ॥

॥ ५९४ ॥ इह माधवीनां कोमलपलाशदलैकपिश [बन्धन] वर्त-  
 मानाभरणम् उद्भिद्यते विकसति जरठकपोतकण्ठमलिनारुणं मुकु-  
 ३लम् ॥

इह अहिरायन्ति क्रमावमुक्त-परिरूढ-विडव-जालाई ।  
हरियारुण-पण्डु-कसाथ-विसम-वण्णाई रण्णाई ॥ ५९५ ॥  
फल-बन्ध-विरल-हरियायमाण-सह्यार-मञ्जरि-मुहाण ।  
साहु महु-वासराणं अकुण्ठ-कल-यण्ठि-कण्ठाण ॥ ५९६ ॥  
णव-बाण-कोउहलेण णूणमेमेअ वम्महो मुयइ ।  
सहआर-सरे अविओइणोवि इह ऊसुया जेण ॥ ५९७ ॥  
टिविडिक्किअ-डिम्भाणं णव-रङ्गय-गव्व-गरुय-महिलाण ।  
णिक्कम्प-पामराणं भइं गामूसव-दिणाण ॥ ५९८ ॥

॥ ५९५ ॥ इहाभिराजन्ते क्रमावमुक्तप्ररूढविटपजालानि हरि-  
तारुणपाण्डुकषायाणि च तानि विषमपर्णानि च हरितारुणपाण्डुक-  
३षायविषमपर्णानि [अरण्यानि] ॥ वसन्ताद्यृतुक्रमेण केषांचिद्विटपावस्था-  
विशेषाणां त्यागः केषांचिदुपादानम् ॥

॥ ५९६ ॥ फलबन्धविरलहरितायमानसहकारमञ्जरीकत्वेन  
सुखानां प्रीतिजनकानां साधु चरितं मधुवासराणाम् अकुण्ठकलक-  
३ण्ठीकण्ठानाम् ॥ कलकण्ठी कोकिला ॥

॥ ५९७ ॥ नवबाणकुतूहलेन नूनमेवमेव न तु विरहिणमेवोद्दिश्य  
मन्मथो मुञ्चति सहकारशरान् । अवियोगिनोपि इह वसन्ते उत्सुका  
३येन यस्मात् ॥

॥ ५९८ ॥ टिविडिक्किआ प्रसाधिता डिम्भा बाला येषु तेषां  
नवरङ्गेण कौसुम्भवाससा प्रावृतेन यो गर्वस्तेन गुरुकमहेलानां  
३निष्कम्पपामराणां भद्रं श्रेयोस्तु ग्रामोत्सवदिनानाम् ॥

विरल-द्विय-महुयर-कब्बुराओँ इह मञ्जरीओँ चूआण ।

दर-दङ्कु-मयण-बाणोवमाओँ विटवेसु दीसन्ति ॥ ५९९ ॥

इह सोहन्ति दरुम्मिल्ल-किसलयायम्बिरच्छि-वत्ताई ।

पाविय-पडिबोहाईव सिसिर-पसुत्ताई रण्णाई ॥ ६०० ॥

इह हि हलिदा-हय-दविड-सामली-गण्ड-मण्डलानीलं ।

फलमसअल-परिणामावलम्बि अहिहरइ चूयाण ॥ ६०१ ॥

एण-खुर-खण्डियापण्डु-जब्ब-कच्चूर-चुण्णमुण्णमइ ।

इह अहिणव-सव्वण-वेणु-रोयणा-रेणु-रञ्णीयं ॥ ६०२ ॥

॥ ५९९ ॥ विरलस्थितमधुकरकर्बुरा इह मञ्जर्यश्चूतानाम् ईष-  
हृग्धमदनबाणोपमा विटपेषु दृश्यन्ते ॥

॥ ६०० ॥ इह वसन्ते शोभन्ते ससुन्मीलिताः किसलया एव  
आताम्राण्यक्षिपत्राणि पुटकानि येषु तानि प्राप्तप्रतिबोधानीव  
इशिशिरप्रसुप्तान्यरण्यानि ॥

॥ ६०१ ॥ इह [हि] हरिद्राविच्छुरितद्रविडसुन्दरीगण्डमण्ड-  
लवदानीलं यत्फलम् । कीदृशम् । असकलपरिणामावलम्बितम् ।  
इअर्धपक्वमित्यर्थः । अभिहरति चूतानां संबन्धि ॥

॥ ६०२ ॥ एणखुरखण्डितापाण्डुजात्यकर्पूरैर्चूर्णम् उन्नमति इह  
अभिनवसत्रणवेणुरोचनारेणुवद्रमणीयम् ॥ एणा हरिणाः ॥ 'अपाण्डु-  
इजात्यम्' 'अपाण्डुजातीयम्' । बाहुल्येन सत्रणस्य वेणोर्मज्जा रोचना  
भवति ॥

दीहर-हेमन्त-णिसा-णिरन्तरुप्पण-चाव-चावारी ।  
जिय-लक्खो मा इर माहवम्मि कुसुमाउहो होउ ॥ ६०३ ॥  
पल्लव-सिहाओँ इह णिव्वडन्ति दूरारुणा महु-मुहम्मि ।  
साहा-विभेअ-पाविय-णिअ-रस-सोणाओँव तरूण ॥ ६०४ ॥  
इह कहवि समासाइय-नव-सहयार-मयरन्द-बिन्दुइआ ।  
रुण्टन्ता भमरच्चेय भमर-मालाहिँ पिज्जन्ति ॥ ६०५ ॥  
णालायड्डिअ-परिणाम-पसिढिल्लससिय-बन्धणाहोयं ।  
रस-गारवेण फलमिह चूयाण कमोहुरं पडइ ॥ ६०६ ॥  
फल-लम्भ-मुइय-डिम्भा सु-दारु-घर-संणिवेस-रमणिज्जा ।  
एए हरन्ति हिययं अजणाइण्णा वण-ग्गामा ॥ ६०७ ॥

॥ ६०३ ॥ दीर्घहेमन्तरात्रिनिरन्तरोत्पन्नचापव्यापारो यः स जितलक्ष्यः अमोघबाणो मा किल माधवे वसन्ते कुसुमायुधो भूत् ॥

॥ ६०४ ॥ नवपल्लवशिखा इह निर्वर्तन्ते प्रकटीभवन्ति दूरारुणाः सुष्ठुलोहिता मधुमुखे वसन्ते । उत्प्रेक्ष्यते । किस्सैल्यविभेदप्राप्तनि-  
३जरसशोणा इव तरूणाम् ॥ विभिन्नाङ्गस्य किल लोहितल्लितस्त्वम् अवलोकितम् ॥

॥ ६०५ ॥ इह कथमपि समासादितनवसहकारमकरन्दबिन्दु-  
विलिप्ताः क्रन्दन्तो भ्रमरा एव भ्रमरमालाभिः पीयन्ते ॥ कथमपीति  
३भ्रमरबाहुल्येन दुष्प्रापत्वं मञ्जरीणां द्योतितम् ॥

॥ ६०६ ॥ नालाकृष्टपरिणामप्रशिथिलोच्छ्वसितबन्धबन्धुरितं  
रसगौरवेण फलमिह चूतानां क्रमेणाधोमुखं पतति ॥

॥ ६०७ ॥ फललाभमुदितडिम्भाः सुदारुसंचयसंनिवेशरमणीयाः

किंपि दुम-जज्जरेसुं हियं घोसावबद्ध-धूमेसु ।

लगगइ विरल-ट्टिय-वायसेसु उव्वत्थ-गामेसु ॥ ६०८ ॥

इह गामागय-धम्मिय-संमज्जिय-सुण्ण-लिङ्गमुवसेलं ।

दल-गन्धि गहीराणील-कुण्डमुरु-पायवं सण्डं ॥ ६०९ ॥

अवमारुय-मूल-णिमिल्ल-पल्लवाउज्झिणो परिसरेसु ।

इह तरुणो सिहर-वहम्मि णवर झङ्कारिणो होन्ति ॥ ६१० ॥

एते हरन्ति हृदयं सुज्जनाकीर्णा वनग्रामाः ॥ अजनाकीर्णा इति पाठे  
३ विरलजना इत्यर्थः ॥

॥ ६०८ ॥ [ किमपि ] <sup>१</sup>उध्द्वस्तत्वात् गृहमध्योत्पन्नैर्वृक्षैर्जर्जरेषु  
विदारितगृहभित्तिषु [घोषावबद्धधूमेषु] [हृदयं] लगति विरलस्थितवा-  
३ यसेषु <sup>२</sup>उध्द्वस्तग्रामेषु ॥ घोषो गोकुलं तदधिष्ठितत्वेनैव <sup>३</sup>अत्युध्द्व-  
स्तत्वेपि हृदयहारित्वकारणम् ॥

॥ ६०९ ॥ इह ग्रामागतधार्मिकसंमार्जितशून्यलिङ्गम् उपशैलं  
शैलसभीपम् पतितवृक्षादिदलगन्धयुक्तं गर्भीरेष्वलीजलकुण्डम् उरु-  
३ पादपमुन्नततरुं षण्डं पादपसमूहो हृदयं हरति ॥ धार्मिकस्तपस्वी ॥

॥ ६१० ॥ अवान्झारुतेन अधोमुखवायुत्वेन यन्निमीलितमूलपल्ल-  
वत्वं तेनाकुञ्चिनो मूलप्रदेशेषु निश्चलाः । वायुना अनाहतत्वान्मूलानाम् ।  
३ परिसरेषु सरःसमीपेषु इह तरवः [ शिखरपथे केवलं झङ्कारिणो  
भवन्ति<sup>४</sup> ] ॥ ते नित्यजलस्निग्धभूमित्वेन अनावृष्ट्यादिना अनुपहता  
इत्यतिमहान्तः । ततश्च वायुरतिनिबिडवनमध्यमलभमानस्तदभिहतः  
६ <sup>५</sup>ऊर्ध्वं धावित्वा अधोमुख आगत्य शिखराण्येव कम्पयतीत्यर्थः ॥

<sup>१</sup>MS. उद्धस्तत्वात्.

<sup>२</sup>MS. उद्धस्त<sup>०</sup>.

<sup>३</sup>MS. <sup>०</sup>द्वस्तत्वेपि. <sup>४</sup>MH. seems

to have omitted part of the commentsry between तरवः and ते,

<sup>५</sup>MH. ऊर्ध्वधावित्वाधो<sup>०</sup>.

इह भूरि-भमिर-साहा-सारङ्ग-विराविणो विरायन्ति ।

आबद्ध-महा-महु-पिण्ड-मण्डला जर-तरु-क्वन्धा ॥ ६११ ॥

परिणाम-सोस-लहुआयमाण-फल-थोय-पाविओसासा ।

इह जाया पढम-समोणयाओ मालूर-साहाओ ॥ ६१२ ॥

सावय-पयवी-भिण्णावसाय-हरिअन्तरा विरायन्ति ।

एए पहाय-सरसा वण-त्थली-सद्वलद्धन्ता ॥ ६१३ ॥

परिसडिय-वेणु-दल-रङ्ग-पिङ्गलं गलइ गिरि-अढ-दरीसु ।

जलमिणमो मल-हरियायमाण-जरढोवल-क्खलियं ॥ ६१४ ॥

॥ ६११ ॥ इह भूरिभ्रमरत्वेन शाखाभिः सारङ्गविराविणो  
'सारङ्गवज्जङ्काररवकारिणो विराजन्ते संबद्धमहामधुपिण्डमण्डला  
३'जरतरुस्कन्धाः ॥

॥ ६१२ ॥ परिणामेन पाकेन यः शोषस्तेन लघूयमानफलत्वा-  
त्प्राप्तस्तोकोच्छ्वासा इह जाताः प्रथमं सम्यगवनता अपक्वफलभरेण  
३मालूरस्य शाखाः ॥

॥ ६१३ ॥ श्वापदपदवीभिन्नावश्यायत्वेन हरितान्तरा विरा-  
जन्ते एते प्रभातसरसा वनस्थलीशाद्वलार्धान्ताः ॥

॥ ६१४ ॥ परिशटितवेणुदलानां संयोगेन यो रङ्गो रञ्जनं  
तेन पिङ्गलं गलति निःसरति गिरितटदरीभ्यः । अत्र पञ्चम्यर्थे सप्त-  
३मी । जलमेतत् मलहरितायमानजरढोपलस्खलितम् ॥ दलतीति पाठे  
खण्डशो गच्छतीत्यर्थः ॥

<sup>1</sup>MH. गवज्जात्कार<sup>0</sup> for सारङ्गवज्जङ्कार<sup>0</sup>. The emendation is mine.

<sup>2</sup>MH. जरन्तरु<sup>0</sup> <sup>3</sup>MH. शोषस्तेन. <sup>4</sup>MH. <sup>0</sup>भरेणालूरस्य.

इह सोत्तागम-विहडिय-सिलासु मुणिणो गुहासु निवसन्ति ।  
 कासायमुव्वहन्ता पुराण बोरट्टि-विच्छायं ॥ ६१५ ॥  
 इह फलइ दुमवईसुं पणओ भमराण कुसुम-पीआण ।  
 सिद्ध-परिगहिय-गुहा-गेहासु णियम्ब-मालासु ॥ ६१६ ॥  
 इह कड्डिय-वियड-सिला-वडण-द्विय-चुण्ण-रासि-पंसुलिया ।  
 विसमुज्जल-मुहल-तडा घडणा-जोगोवला गिरिणो ॥ ६१७ ॥  
 इह परिसक्किज्जइ कठिण-कक्खुक्खेर-णिसिय-णह-हीरं ।  
 कुरुविन्द-कन्दरा-मन्दिरेसु मन्दं मइन्देहिं ॥ ६१८ ॥

॥ ६१५ ॥ [इह] स्रोतसामागमनविघटितशिलासु मुनयो गुहासु  
 निवसन्ति काषायं <sup>१</sup>कषायेण रक्तं वस्त्रमुद्वहन्तः <sup>२</sup>पुराणवदरास्थिवद्वि-  
 ३च्छायम् ॥

॥ ६१६ ॥ इह फलति दुमवतीषु प्रणयो भ्रमराणां पीतकुसु-  
 ममकरन्दानां सिद्धपरिगृहीतगुहा [गेहा]सु नितम्बमालासु ॥ प्रणय  
 ३उपनयः । सदा तत्र निवासो भ्रमराणां सफलो भवति सिद्धमाहात्म्येन  
 सर्वदा सर्वतुकुसुमविकासादिति तात्पर्यार्थः ॥

॥ ६१७ ॥ इह आकृष्टविकटशिलापतनस्थितचूर्णराशिपांसुलिता  
 विषमोज्ज्वलमुखरदण्डवत्पतनयोग्योपला गिरयः ॥ मुहलदण्ड<sup>३</sup>[वड]ण-  
 ३जोगोवला इति पाठेर्थोयम् । कचिच्च मुहलतला घडणाजोगोवला इति ।  
 पतन्तीभिर्मुखरतटाः । संबन्धयोग्यपाषाणाश्च<sup>४</sup> । पांसुमिश्रत्वेन रचनायो-  
 ग्यत्वात् । आकृष्टत्वं च शिलानां वेगवर्षादिना । विषमोज्ज्वलत्वं तु<sup>५</sup>  
 ६अन्तरान्तराभिव्यक्तशिलान्तरयुक्तपाषाणतया ॥

॥ ६१८ ॥ इह परिष्वक्यते कठिनकर्करोत्फरनिशितनखप्रान्त-

<sup>१</sup>MH, काषायेन. <sup>२</sup>MH. <sup>०</sup>वदारास्थि<sup>०</sup>. <sup>३</sup>MH. omits <sup>०</sup>वड<sup>०</sup> is our emenda-  
 tion right? <sup>४</sup>MH. <sup>०</sup>पाषाणश्च. <sup>५</sup>MH. स्रोतसामागमनविघटितशिलान्तरयुक्त पाषाण-  
 तया for तु अन्तरा<sup>०</sup>, &c, which is a conjectural emendation.

इह दर-खल्लइअ-तडोवलाओँ परिविरल-बाल-मीणाओ ।  
 फेण-च्छाया-सारोयराओँ रेहन्ति सरियाओ ॥ ६१९ ॥  
 अववकल-णीसह-मूल-बन्धुरायन्त-बाल-धव-कुञ्जा ।  
 इह बहुलं गाढ-कसाय-सीहुणो गिरि-अड-ग्गामा ॥ ६२० ॥  
 इह दियसम्मिवि सिहरावरोह-परिअत्त-रवि-यरुम्मिह्ला ।  
 धूमायन्तिव दूरावलोय-मइला गिरि-वणन्ता ॥ ६२१ ॥  
 चलण-णिसण्णुण्णामिय-चिबुअ-यलायामि-तलिण-मुह-रेहं ।  
 सोहइ पसुत्तमिह केसरीण भर-णिग्गय-णहग्गं ॥ ६२२ ॥

त्वात् कुरुविन्दकन्दरामन्दिरेषु मन्दं कृत्वा मृगेन्द्रैः ॥ निशितास्ती-  
 ३क्षणीकृताः । हीरं प्रान्तम् । कुरुविन्दाः पाषाणमणिविशेषाः ॥

॥ ६१९ ॥ इह ईषरखलतीकृततटोपलाः श्लक्ष्णीकृततटपाषाणाः  
 प्रविरलबालमीनाः फेनच्छायाशारोदराः<sup>१</sup> शोभन्ते सरितः ॥

॥ ६२० ॥ अपवल्कलाः अपगतशल्का अत एव निःसहमूला  
 अशक्तमूलावष्टम्भा बन्धुरायमाणा जटाग्रथितस्थितमात्रं स्वरूपमा-  
 ३चरन्तो<sup>२</sup> बालधवकुञ्जा यत्र ते इह बहुलं गाढकषायसीधवो गिरित-  
 टग्रामाः ॥ सीधु मध्यम् ॥

॥ ६२१ ॥ इह दिवसेपि<sup>३</sup> शिखरावरोधपरिवृत्तरविकरोत्पीडाँ  
 धूमायन्तीव धूममिवोद्वमन्ति दूरावलोकमलिनच्छाया इव गिरिव-  
 ३नान्ताः ॥

॥ ६२२ ॥ चरणनिषण्णोन्नमितचिबुकतलायामितनुकमुखरेखं<sup>४</sup>  
 शोभते प्रसुप्तम् इह केसरिणां भरनिर्गतनखाग्रम् ॥ चिबुकं मुखमुण्डा<sup>५</sup> ।  
 ३तलिनं सूक्ष्मम् ॥

<sup>१</sup>MH. <sup>०</sup>सारोदराः <sup>२</sup>MH. <sup>०</sup>चरते, The emendation is mine. <sup>३</sup>MH.

<sup>०</sup>बावाध<sup>०</sup> for <sup>०</sup>वरोध. <sup>४</sup>MH. <sup>०</sup>यासि<sup>०</sup> for यामि<sup>०</sup> <sup>५</sup>So MH.



इह सुदरेण पसम्मइ कप्फाड-परंपरा-पडिक्खलिओ ।  
 अहिताडिय-कंसुग्गार-झञ्झणा-पडिरवाहोओ ॥ ६२३ ॥  
 इह दीसइ विमलायन्त-मणि-सिला-सण्ड-संधिउज्जोयं ।  
 परिदलिय-दाडिमी-कुसुम-दल-सिहायम्बिरं गयणं ॥ ६२४ ॥  
 इह दूर-ट्टिय-सिहरा वित्थारासण्ण-पायड-नियम्बा ।  
 दीसन्ति अग्ग-मइला कमेण मूलज्जला गिरिणो ॥ ६२५ ॥  
 इह ताओ खण्डित्वाय-पायवालग्ग-वल्लि-कलिलाओ ।  
 सबरुक्खय-कन्दुहेस-विवर-विसमाओ भूमीओ ॥ ६२६ ॥

॥ ६२३ ॥ इह चिरेण प्रशाम्यति कपाटपरंपराप्रतिस्खलितो  
 गुहापरंपराप्रतिविम्बितः सन् <sup>१</sup>अभिताडितकांस्योद्वारेण झणझणाय-  
 मानः प्रतिरवाभोगः उत्सववाद्यप्रतिविम्बाटोपः ॥

[ ॥ ६२४ ॥ इह दृश्यते विमलायमानमणिशिलाषण्डसंध्युद्-  
 द्योतं परिदलितदाडिमीकुसुमदलशिखाताम्रं गगनम् ॥ ]

॥ ६२५ ॥ [ इह ] दूरोत्थितशिखरत्वाद्विस्तारासन्नप्रकटनितम्ब-  
 त्वादृश्यन्ते अग्रमलिनाः क्रमेण मूलोज्ज्वला<sup>२</sup> गिरयः ॥ नैकट्याद्वैत<sup>३</sup>-  
 इत्याच्च तलम् उज्ज्वलनं स्फुटमुपलभ्यते । दूरोन्नतत्वासौक्ष्म्याच्च  
 शृङ्गाणि श्यामलान्युपलभ्यन्त इत्यर्थः ॥

॥ ६२६ ॥ इह ताः खण्डितशुष्कपादपलम्भाभिर्वल्लिभिः कल-  
 लिता व्याप्ताः संकुलाः शबरोत्खातकन्दोद्देशविवरैर्विषमाः निम्नोन्नता  
 भूमयः ॥ उव्वायं शुष्कम् । कन्दा मूलविशेषाः ॥

<sup>१</sup>MH. <sup>०</sup>सन्नति. <sup>०</sup> sor सन् अभि. <sup>२</sup>MH. <sup>०</sup>मूलोज्ज्वला. <sup>३</sup>MH. नैकट्याद्वैत-  
 त्याव्वत्तलमुज्ज्वलनं.

इह बाहोर्हं वराहाण बाण-विहयाणमणुसरिज्जन्ति ।  
 अग्गग्ग-समुज्जल-रुहिर-बिन्दु-मुद्दाओ पयवीओ ॥ ६२७ ॥  
 मणि-वित्थार-परिट्ठिय-बसुहा-पयडाअमाण-पेरन्तो ।  
 लक्खिज्जइ सेस-फणा-यडोव्व अह निम्मलो जलही ॥ ६२८ ॥  
 णिबिड-दल-णाल-परिजटिल-दीहरुड्ढ-पिण्डस्वज्जूरा ।  
 एयाओ जलहिणो तड-तमाल-णीला वणालीओ ॥ ६२९ ॥  
 गोसे वियसन्ति मराल-चञ्चु-परिचुम्बियाओ सरसीसु ।  
 इह कमलिणीओ महुयर-पुलिन्द-विणिवेश-पल्लीओ ॥ ६३० ॥  
 एइ इहं जलणिहिमुत्तरेण उय-महिहरे णह-विसारी ।  
 सामीरं रयमणुयत्तिऊण गन्धो वन-लयाण ॥ ६३१ ॥

॥ ६२७ ॥ इह व्याधैर्वराहाणां<sup>१</sup> बाणविहतानामनुस्रियन्ते अग्रा-  
 ग्रसमुज्ज्वलरुधिरबिन्दुमुद्राङ्काः पदव्यः ॥ मुद्रा चिह्नम् ॥

॥ ६२८ ॥ मणिविस्तारपरिष्ठितवसुधाप्रकटायमानपर्यन्तःलक्ष्यते  
 शेषफणातट इव असौ निर्मलो जलधिः ॥

॥ ६२९ ॥ निबिडदलनालपरिजटिलदीर्घोद्दण्डपिण्डस्वर्जूराः एता  
 जलधेस्तटतमालनीला वनाल्यो वनपङ्क्तयः ॥

[ ॥ ६३० ॥ गोसे प्रभातकाले विकसन्ति मरालचञ्चुपरिचुम्बि-  
 ताः सरसीषु इह कमलिन्यो मधुकरपुलिन्दविनिवेशपल्लयः ॥ ]

[ ॥ ६३१ ॥ एति इह जलनिधिम् उत्तरेण उदङ्महीधरे हिम-  
 वति नभोविसारी सामीरं समीरसंबन्धि रजः अनुवृत्त्य गन्धो  
 ३वनलतानाम् ॥ ]

पाडलिय-भूरओ णिहसणेण पूयाण परिमल-कसाओ ।  
 कविलिअ-णियंसणो इह जणस्स संज्झायइ रओहो ॥ ६३२ ॥  
 इह पवण-भिण्ण-ताली-रस-च्छडा-पिच्छिले परिवखलिया ।  
 कइणो मhur-सुयन्धे लिहन्ति हत्थे गिरि-यडीसु ॥ ६३३ ॥  
 रङ्गोलिर-परिणय-गब्भ-सार-संभिडण-मुहल-फल-कोसा ।  
 इह पवणो णच्चावेइ णालिएरी-वणालीओ ॥ ६३४ ॥  
 मुहलन्दोलिय-ताडी-पल्लव-संवेल्लिया इह वहन्ति ।  
 बन्धण-दलन्त-तणराय-फल-चट्कारिणो पवणा ॥ ६३५ ॥  
 अह केलासो वोलेइ जम्मि हिम-कण-किलामिय-च्छायं ।  
 सम्भरिय-मयण-विणिवाय-खेय-विहुरंव ससि-बिम्बं ॥ ६३६ ॥

॥ ६३२ ॥ पाटलितभूरजस्कः परस्परनिर्घर्षेण पूगानां परिम-  
 लकषायः <sup>१</sup>कपिलीकृतवस्त्र इह जनस्य संध्यायते रजओघः ॥

॥ ६३३ ॥ इह पतनभिन्नतालीरसच्छटापिच्छिलान् <sup>२</sup>परिस्ख-  
 लिताः <sup>३</sup>कपयो मधुरसुगन्धान् लिहन्ति हस्तान्गिरितटीषु ॥

॥ ६३४ ॥ संचालितपरिणतगर्भसारसंभिन्नमुखरफलकोशाः इह  
 पवनो नर्तयति नालिकेरीवनालीः ॥ संभेदः <sup>४</sup>आघातः । संभिन्न-  
 ३मुहलेति पाठे <sup>५</sup>संभिन्ननमिति देशी आघाते वर्तते ॥

॥ ६३५ ॥ <sup>६</sup>मुखरान्दोलनशीलसंवेल्लितताडीपल्लवाः परिवहन्ति ब-  
 न्धनदलत्तृणराजफलचटकारिणः पवनाः ॥ चटकारश्चटदिति शब्दः ॥

॥ ६३६ ॥ एष कैलासः अतिक्रामति यस्मिन्हिमकणक्लमितच्छायं  
 स्मृतमदनविनिपातस्वेदविधुरमिव शशिविम्बम् ॥ हिमहतक्लान्तेति  
 ३पाठान्तरम् ॥

<sup>१</sup> MH. कपिजली. <sup>२</sup> MH. <sup>३</sup> पिच्छले. <sup>४</sup> MH. कषायो. <sup>५</sup> None of our four MSS. have the reading संभेद<sup>०</sup> in the text. <sup>६</sup> So MH. Have we to read संभिन्नमिति or is it, संभिननमिति ? <sup>७</sup> MH. मुखला.

इह हर-जटाहिसंजमण-गण्ठि-णिबिडिय-गलेण वासुङ्गा ।  
 उप्फुल्ल-फणा-धरिया मुच्चन्ति समीरणुगारा ॥ ६३७ ॥  
 इह णेह णिसासुवि णिव्वडन्ति आमोय-पेल्लिय-भुयङ्गा ।  
 रणय-च्छवि-संवलिता कटएसु महोसही-विडवा ॥ ६३८ ॥  
 इह मणि-यडाण दीसइ उव्वत्तिय-वरहि-पिञ्छ-विच्छओ ।  
 णीहार-पड-परिक्खलिय-णिग्गमो किरण-विच्छड्डो ॥ ६३९ ॥  
 इह फुरइ पण्डु-भावो वासागम-भङ्ग-गाहिय-सिहराण ।  
 अणवरय-विसज्जिय-विज्जु-रुहिर-धाराणव घणाण ॥ ६४० ॥

॥ ६३७ ॥ इह हरजटाभिसंयमनग्रन्थिनिर्गण्डितगलेन वासुकिना  
 उप्फुल्लफणाधृता मुच्यन्ते [ समीर ] गण्डूषाः ॥ गण्ठिनिबिडिय इति  
 ३ पाठान्तरम् । ग्रन्थिनिबिडितेत्यर्थः । धृता धृता 'इवेत्यर्थः । समीरो  
 गण्डूष इव ॥

॥ ६३८ ॥ इह नैव निशास्वपि रात्रिष्वपि <sup>१</sup>निर्वर्तन्ते विवेकेन  
 प्रकाशन्ते एतानि रत्नान्येता ओषधय इति । दीपप्रायत्वेनातिसादृश्यात् ।  
 ३ विषविघातकामोदप्रेरितभुजङ्गाः रत्नच्छविसंवलिताः कटकेषु महौष-  
 धिविटपाः ॥ रत्नानामोषधीनां <sup>२</sup>विवेको रात्रावापि न जायत  
 इत्यर्थः ॥

॥ ६३९ ॥ इह मणिमयतटानां दृश्यते उद्वर्तितवर्हिपिच्छ-  
 वद्विच्छायः नीहारभैरपरिस्खलितनिर्गमः किरणसमूहः ॥ नीहारपडेति  
 ३ पाठे नीहारो धूमरिका पट इव ॥

॥ ६४० ॥ इह स्फुरति पाण्डुत्वं वर्षागमभङ्गगृहीतशिखरा-

<sup>१</sup>MH. इत्यर्थः for इवत्यर्थः.

<sup>२</sup>MH. निवर्तन्ते.

<sup>३</sup>MH. विवेकी रात्रावापि न जायते इत्यर्थः

इह सिद्ध-सुन्दरीणं थणाण णव-णह-वयाण निव्वडइ ।

आयम्ब-राइ-लञ्छिय-विइत्त-भुय-वत्त-लायणं ॥ ६४१ ॥

इह मुणि-वराण णिक्कम्प-णिअम-पडिवन्ध-संधिआलोआ ।

झाण-विरमम्मि जायन्ति णवर मलिणा गिरि-गुहाओ ॥ ६४२ ॥

इह मुक्क-पल्लुम्मुह-पसण्ण-महिसावलोइआ होन्ति ।

सेल्ल-सिहरन्तरिज्जन्त-रवि-अरा दियस-परिणामा ॥ ६४३ ॥

णाम् अनवरतविस्तृष्टविद्युद्बुधि [रधा] राणामिव घनानाम् ॥ किल प्रहा-  
३रनिर्गतरुधिरा योद्धारः पाण्डुवर्णा भवन्ति दुर्गा चाश्रयन्ते 'पलायि-  
तधाराः सन्तः । घना अपि प्रोषितप्रावृषो' <sup>१</sup>विगतजललोहिता गृहीत-  
गिरिशिखरदुर्गा गलितविद्युद्बुधिरधाराः । गलन्ती विद्युदेवैषां रुधि-  
६रधारेव । निर्जलीभूतेषु हि घनेषु प्रायो विद्योतते विद्युत् ॥

॥ ६४१ ॥ इह सिद्धसुन्दरीणां संबन्धिनां स्तनानां नवनखपदानां  
<sup>२</sup>निर्वर्तते आताम्रराजिलाञ्छनविचित्रभूर्जपत्रलावण्यम् ॥

॥ ६४२ ॥ इह मुनिवराणां निष्कम्पं कृत्वा यो नियमेन प्रति-  
बन्धः सर्वेन्द्रियवृत्तिनिरोधस्तेन नासाग्रस्फुरत्तेजस्त्वात्संधितः प्रसा-  
३रित आलोको यासु ध्यानविरम एव नवरं केवलं जायन्ते मलिना  
गिरिगुहाः <sup>४</sup>नतु ध्यानावस्थायाम् ॥ असंप्रज्ञातयोगदशायां योगिनां  
तेजोमयप्रकाशैकरूपत्वं भवतीति योगशास्त्रेषु गीयते ॥

॥ ६४३ ॥ इह मुक्तपल्वलोन्मुखप्रसन्नमहिषावलोकिता भवन्ति  
शैलशिखरान्तरीयमाणरविकरा दिवसपरिणामा दिवसावसानानि ॥

छाया-णिवाविय-सदलाण भद्रं दिनावसाणाण ।

णयर-विणिअत्त-गोवी-परिगीय-वणन्त-मग्गाण ॥ ६४४ ॥

इह पल्ली-धूसुब्भेय-धूसरिज्जन्त-कुञ्जर-मणिज्जा ।

होन्ति गिरि-यडय-दण्डा णिसागमारम्भ-गम्भीरा ॥ ६४५ ॥

उयअ-च्छविं मुयन्तो पुराण-करि-दन्त-पिङ्गल-मज्जहो ।

इह सोहइ सिहरासत्त-मण्डलो जामिणी-णाहो ॥ ६४६ ॥

धाराहिसित्त-णव-कन्दलाण इह ता चलन्ति मालाओ ।

जरठ-कलविङ्क-गल-मण्डलाहिणीला जल-हराण ॥ ६४७ ॥

॥ ६४४ ॥ छायानिर्वापितशाङ्खलानां भद्रमस्तु दिनावसानानां  
नगरविनिवृत्तगोपीपरिगीतवनान्तमार्गाणाम् ॥ निर्वापितं सुखितम् ॥

॥ ६४५ ॥ इह पल्लीधूमोद्भेदधूसरीक्रियमाणकुञ्जरमणीया  
भवन्ति गिरिकटका एव दण्डा इव रात्र्यागमारम्भवत्संध्यावद्गम्भीरा  
इरात्र्यागमे वा गम्भीराः सान्धकारतराः ॥ पल्ली गिरिकुटी । कुञ्जो  
वनगहनम् ॥

॥ ६४६ ॥ उदयच्छविं विमुञ्चन् विकिरन् पुराणकरिदन्तवत्पि-  
ङ्गलमयूखः इह शोभते शिखरासक्तमण्डलो यामिनीनाथः ॥  
इशिखरम् इह उदयगिरेरर्थात् ॥

॥ ६४७ ॥ धाराभिषिक्तनवकन्दलानामिह ता चलन्ति मालाः  
जरठकलविङ्कगलमण्डलवदभिनीला जलधराणाम् ॥ कलविङ्कश्चटकः ॥

इह सो तरु-अल-वसुआय-सलिल-संभिण्ण-केसरामोओ ।

परिणय-किण्ण-सुरा-गन्ध-गाढ-महुरो विणिम्महइ ॥ ६४८ ॥

पढमासारे इह तत्त-भू-णिवेसाई वण-कुरङ्गेहिं ।

दर-वडिय-मुहं पिज्जन्ति अग्ग-सिसिराई तोयाइं ॥ ६४९ ॥

इह वेल्लन्त-दुमुज्झिअ-भिण्ण-वओ-अण्ड-कलल-सीअरिणो ।

वाअन्ति मेह-सीयल-धूलि-लवुत्थङ्घिणो पवणा ॥ ६५० ॥

एए विराय-गोभय-हरियन्तर-बुब्बुआ परिवहन्ति ।

सदल-संदाणिअ-सहर-चित्तला पूर-वित्थारा ॥ ६५१ ॥

॥ ६४८ ॥ इह स तरुतलशुष्कसलिलसंभिन्नकेसरामोदः परि-  
णता या किण्वसुरा तद्गन्धवद्गाढमधुरो विनिर्गच्छति प्रसरति ॥  
३ केसरो बकुलः । किण्वः फलवृक्षविशेषः ॥

॥ ६४९ ॥ प्रथमासारे आदिवर्षे इह तप्तभूनिवेशानि वनकु-  
रङ्गैरीषत्तद्दटितमुखं कृत्वा पीयन्ते अग्रशिशिराणि [तोयानि] ॥  
३ अधस्तु तप्तभूयोगात्तप्तानि ॥

॥ ६५० ॥ इह वेल्दद्दुमोज्झितभिन्नवयोण्डकललशीकरिणो  
वान्ति मेघशीतलधूलिलवोत्क्षेपणशीलाः पवनाः ॥ वयांसि पक्षिण-  
३ स्तेषामण्डानि । १ तत्कललमकठिनं गर्भद्रव्यम् ॥

॥ ६५१ ॥ एते विलीनं विद्रुतं यद्गोमयं तेन हरितबुद्बुदाः  
प्रवहन्ति १ शाड्वलसंदानितशफरचित्राः पूरविस्तारा वर्षारम्भजलौघाः ।  
३ संदानितं बद्धम् । शफरा लघुमत्स्याः ॥

<sup>१</sup>MH. ०त्तदवटित<sup>०</sup>

<sup>२</sup>MH. यान्ति.

<sup>३</sup>MH. तत्कलिल<sup>०</sup>.

<sup>४</sup>MH. ०सत्तानित<sup>०</sup>.

इह धारा-विच्छेलिअ-फलट्टि-णिग्गय-कंसाय-गन्धाण ।  
 विरल-भमराण घोळइ लच्छी जम्बू-तरु-यलाण ॥ ६५२ ॥  
 उक्कन्दलाण घोळइ इह सेरिह-दलिय-केसर-वणाण ।  
 गन्धो उब्बुद्ध-कलम्ब-सीयलो सेल-कडयाण ॥ ६५३ ॥  
 इह सलिल-किलिण्णाअम्ब-विरस-मालूर-सार-सुरहीण ।  
 जलअ-समयम्मि रण्णाणिलाण णिव्वडइ सोहग्गं ॥ ६५४ ॥  
 णव-धारा-पडिबज्झन्त-रेणु-परिसामला थली-मग्गा ।  
 धूसर-हरिण-खुर-च्छेय-कम्बुरा इह विरायन्ति ॥ ६५५ ॥  
 अवमेहाओवि इह मइल-चन्दिमा होन्ति सोम्म-पवणाओ ।  
 सलिलन्ध-गयण-दर-णिव्वडन्त-ताराओ रयणीओ ॥ ६५६ ॥

॥ ६५२ ॥ इह नीरधाराप्रक्षालितफलास्थित्वेन निर्गतकषाय-  
 गन्धानां विरलभमराणां घूर्णते लक्ष्मीर्जम्बूतरुतलानाम् ॥ लक्ष्मीः  
 ३ शोभा । सा व्याकुलीभवति <sup>१</sup>फलविलयकालत्वात् ॥

॥ ६५३ ॥ उद्गतकन्दलानां <sup>२</sup>मुकुलितकन्दलवद्वनानां सैरिभद-  
 लितकेसरवनानां <sup>३</sup>महिषतोदवशभग्नकदम्बवनानां गन्धः उद्बुद्धकद-  
 ३ म्बत्वेन जलवृष्टिसमनन्तरं पुष्पितकदम्बत्वेन शीतलः सुखदायी  
 शैलकटकानां घूर्णते बहलो भ्रमति ॥ मन्दं कृत्वेत्यर्थः ॥

॥ ६५४ ॥ इह सलिलक्लिन्नाताम्र [वि] रसबिल्वसारसुरभीणां  
 जलदसमये अरण्यानिलानां <sup>४</sup>निर्वर्तते सौभाग्यं सुन्दरत्वम् ॥

॥ ६५५ ॥ नवधाराप्रतिबद्धरेणुत्वेन परिश्यामलाः स्थलीमा-  
 गाः धूसरहरिणखुरच्छेदकर्बुरा इह विराजन्ते ॥

॥ ६५६ ॥ अपमेघा अपि इह मलिनचन्द्रिका भवन्ति सौम्यप-  
 वनाः <sup>५</sup>सलिलान्धगगनत्वेन <sup>६</sup>ईषन्निर्वर्तमानतारका रज्ज्वयः ॥

<sup>१</sup>MH. <sup>०</sup>कालच्चात्. <sup>२</sup>MH. मुकुलितकंदवधनानां. <sup>३</sup>MH. <sup>०</sup>नोद<sup>०</sup>.

<sup>४</sup>MH. निवर्तते. <sup>५</sup>MH. सलिलाध्वगगन<sup>०</sup>. <sup>६</sup>MH. <sup>०</sup>निवर्तमान<sup>०</sup>.



इह सा उम्मुदिय-सिन्दुवार-मयरन्द-बन्ध-सुहयाण ।  
 सरय-दियसाण वियसइ लच्छी उगगन्ध-कमलाण ॥ ६५७ ॥  
 इय सयल-दिसा-अड-विअय-मिलिय-महि मण्डलेहिँ सञ्चविया ।  
 सेणा-भडेहिँ से सुहय-संणिवेसा वणुदेसा ॥ ६५८ ॥

अवि य । ३६

एए विरत्त-सुरचाव-विरस-विरलाहिलकिखय-च्छाया ।  
 महिस-खुर-च्छेय-विहाविय-प्पहा मणि-यडुदेसा ॥ ६५९ ॥  
 इच्छा-परियत्त-लया-वियाण-उदेस-पीडिय-दुमाण ।  
 छाया सच्चिय अण्णव्व रण्ण-फरुसा उववणाण ॥ ६६० ॥

॥ ६५७ ॥ इह सा उन्मुद्रितसिन्दुवारमकरन्दबन्धसुभगानां  
 [शरद्विवसानां] विकसति लक्ष्मीः शोभा [उद्गन्धकमलानाम्] ॥  
 ३ उगगन्धकलमाणेति पाठे उन्नतगन्धधान्यविशेषाणामित्यर्थः ॥

॥ ६५८ ॥ इति उक्तप्रकारेण <sup>१</sup>सकलदिक्तटविजयमिलितमहीम-  
 ण्डलैः स्वीकृतसकलमण्डलजनैः सत्प्रीकृता अवलोकिताः सेनाभटैः  
 ३ से तस्य नृपस्य संबन्धिभिः सुभगसांनिवेशा वनोद्देशाः ॥

॥ ६५९ ॥ एते <sup>१</sup>विरक्तः केनाप्युपाधिना मन्दप्रभो यः सुरचाप-  
 स्तद्वद्विरसा विरला अभिलक्षिता छाया कान्तितर्येषां ते महिषखुरच्छे-  
 ३ देष्वेव महिषचरणनिघृष्टत्वेन विभावितप्रभा मणितटोद्देशाः ॥

॥ ६६० ॥ इच्छापरिवृत्तलतावितानोद्देशपीडितद्रुमाणां छाया  
 सैव <sup>१</sup>अन्येव अरण्यवत्पुरुषा उपवनानाम् ॥ [उपवनानां] प्रदेशेषु ये  
 ३ पतिता उद्भासिता द्रुमास्ते यदृच्छया <sup>१</sup>पुरुषप्रयत्नैरपेक्षयेण संजातानां

<sup>१</sup>MH. <sup>०</sup>कमलाणेति. <sup>२</sup>MH. <sup>०</sup>विजित<sup>०</sup> changed to <sup>०</sup>विजत<sup>०</sup> <sup>३</sup>MH. विरक्ताः

<sup>४</sup>MH. सैवअथवानैवा<sup>०</sup> for सैव अन्येव अ<sup>०</sup>. <sup>५</sup>MH. <sup>०</sup>निरपेक्षेण<sup>०</sup>.

विभ्रमवर्द्धनं भिज्जन्तमलय-परिगूढ-केसरं जाण ।  
 ताणंचिय वियलइ इह लयाण फल-पेल्लियं कुसुमं ॥ ६६१ ॥  
 ओसरिय-सिहर-बन्धा तह-ट्टिओवत्त-भित्ति-पम्भारा ।  
 भवणोल्लङ्गा तेच्चेय विजल-वावी-णिहा जाया ॥ ६६२ ॥  
 जाया ताओच्चिय तह- महग्घ- मणि-रासि-सबलिय-क्खम्भा ।  
 भमिर-भुयङ्ग-फणा-रयण-मेत्त-विहवाओ वीहीओ ॥ ६६३ ॥  
 इह इर तंआ पुर-संणिवेस-पिहु-पंसु-रासि-परिवेसं ।  
 वरिसासु पप्पस-पयास-खुत्त-मणि-विद्दुमं णयरं ॥ ६६४ ॥

लतानामवतानेन <sup>१</sup>पीडिताः संवलिताः सन्तो यद्यपि घनच्छाया-  
 संवृत्तास्तथापि ते अनुपस्कृततलत्वेन अरण्यतरुवत्परुषच्छायाः  
 ६ संपन्नाः । प्रपादिस्नेहाभावादिति तात्पर्यार्थः ॥

॥ ६६१ ॥ विभ्रमवतीनां ललनानां <sup>२</sup>विद्यमानमेव अस्फुटविक-  
 सितं कलिकावस्थमेव अलकपरिगूढकेसरम् अभूद् यासां कलिकाव-  
 ३ स्थमेव सगवबद्धं कृत्वा त्वरया केशकलापयोजितं तन्मध्य एव च  
 विकासमासाद्य केसरशेषमभूत् <sup>३</sup>तासामेव विगलति इह लतानां फल-  
 बन्धप्रेरितं कुसुमम् ॥ उपभोक्तुरभावालतासु <sup>४</sup>परिपक्वफलवशप्रेरितं  
 ६ सत् भूमौ पतति । निष्फलमित्यर्थः ॥

॥ ६६२ ॥ अपसृतशिखरबन्धास्तथास्थितापवृत्तभित्तिप्राग्भारा  
 भवनोत्सङ्गास्त एव विजलवापीनिभा जाताः ॥

॥ ६६३ ॥ जातास्ता एव <sup>५</sup>तथामहार्धमणिराशिशबलितस्तम्भाः  
 भ्रमणशीलभुजङ्गफणारत्नमात्रविभवा वीथ्यः ॥

॥ ६६४ ॥ इह किल तदा <sup>६</sup>सुवासपुरकाले पुरसंनिवेशपृथुपांसु-

<sup>१</sup>MH. पीडाः    <sup>२</sup>MH. विद्यमान<sup>०</sup>.    <sup>३</sup>MH. तासामेव.    <sup>४</sup>MH. <sup>०</sup>वत्त्वप्रे<sup>०</sup>  
 The emendation is mine.    <sup>५</sup>MH. <sup>०</sup>क्षपलित<sup>०</sup>.    <sup>६</sup>MH. सुवस<sup>०</sup>.

णीरेणु-भाव-णिव्वडिय-साल-सुर-सयण-तोरण-विडङ्का ।

दूरेवि पुर-णिवेसा इह आसण्णव्व दीसन्ति ॥ ६६५ ॥

पविलीण-कुसूल-ट्ठाण-फरुस-बुस-पंसु-थउडिउद्देसा ।

इह भू-दविणण्णेसण-विइण्ण-विवरा धरोवासा ॥ ६६६ ॥

इह काल-रूढ-सीरागमाई जायाई बहल-हरियाई ।

भू-गुण-विसट्ट- मन्दार-बद्ध-गहणाई छेत्ताई ॥ ६६७ ॥

राशिपरिवेषत्वेन वर्षासु प्रदेशेषु 'प्रवेशेषु [ प्रकाशमान ] कृडितमणि-  
३ विद्रुमं नगरमासीत् ॥

॥ ६६५ ॥ नीरेणुभावेन 'जनविहीनत्वाद्रेणुरहितत्वेन 'निर्वृत्ताः  
प्रकटीभूताः 'शालानां प्राकाराणां देवसदनानां च तथा तोरणानां  
३ संबन्धिनो विडङ्का 'विटङ्का विचित्ररचनाविशेषा यत्र ते दूरेपि पुर-  
निवेशा इह आसन्ना इव दृश्यन्ते ॥

॥ ६६६ ॥ प्रविलीना जलादिना विगलिता ये कुसूलास्तेषां  
स्थाने 'परुषबुसानां कुसूलकारणभूतानां [ पांसूनां ] च थउडौ कूटा-  
३ कारा उद्देशा येषु ते इह भूनिहितद्रविणार्थं वितीर्णानि 'प्रसारीभूतानि  
विवराणि यत्र ते 'गृहावकाशा गृहप्रदेशाः ॥

॥ ६६७ ॥ इह 'कालरूढसीरागमनानि समीभूतहलप्रचाराणि  
जातानि बहलहरितृणयुक्तानि भूगुणविकसितमन्दारबद्धगहनानि  
३ क्षेत्राणि ॥ मन्दारो अर्कः ॥

<sup>1</sup>So MH. <sup>2</sup>MH. जलविहीनत्वात्. The emendation is conjectural.

<sup>3</sup>MH. निर्वृत्ताः <sup>4</sup>MH. शालानां. <sup>5</sup>MH. विका for विटङ्का. <sup>6</sup>MH. 'बुषानां.

<sup>7</sup>MH. प्रसारिभूतानि. <sup>8</sup>MH. धराव<sup>0</sup>. <sup>9</sup>MH. 'शीरा<sup>0</sup>.

इह कारहीसु कलं उण्णन्तिव भूसु सावसायासु ।

आरामन्ति विणिम्महिय-कमल-गन्धाओव दिसाओ ॥६६८॥

साहासु बन्ध-परिसेस-रज्जु-वोच्छेय-विरल-जर-दम्भा ।

दोला-मग्गा उवणिग्गमेसु एए तरु-अलाण ॥ ६६९ ॥

अवसण्ण-पुराण-णरिन्द-कित्तण-ट्ठाण-सोण-चुण्णाओ ।

इह जर-भुयङ्ग-संभावियाओ पेरन्त-भूमीओ ॥ ६७० ॥

इह निज्जिय-कुन्दोसीर-सार-सहयार-पाडल-रसाइ ।

कमल-करवीर-बावीसु गिम्ह-तोयाइ अग्वन्ति ॥ ६७१ ॥

[ ॥ ६६८ ॥ इह कारभीषु करभनामसुगन्धिद्रव्यावशषिसे-  
न्धिनीषु कल्यं प्रातःकालं प्रभातकालं सूर्योदयम् उण्णन्तिव उन्न-  
३ यन्तीव प्रतीक्षन्त इव भूषु भूमिषु सावसादासु सरसीस्थानीयानिरुद-  
कगर्तयुक्तासु आरामन्ति तिष्ठन्ति च विनिर्गतकमलगन्धा इव विविधं  
निष्प्रसृतकमलगन्धा इव दिशः ॥

६ उद्ध्वसनात्पूर्वं यत्र सरस्य आसंस्तत्र इदानीं केवलं निरुदकगर्ता  
भवन्ति । कमलानां स्थाने करभा भवन्ति । सूर्योदयं प्रतीक्षमाणानां  
स्त्रीणां स्थाने शून्या दिशश्च भवन्तीत्यर्थः ॥ ]

॥ ६६९ ॥ शाखासु बद्धपरिशेषरज्जुव्युच्छेदाविरलजरद्भर्माः  
दोलामार्गा उपनिर्गमेषु एते तरुलैतानाम्<sup>१</sup> ॥

॥ ६७० ॥ अवसन्नपुराणनरेन्द्रकीर्तनस्थानशोणचूर्णाः इह  
जरद्भुजङ्गसंभाविताः पर्यन्तभूमयः शोणं चूर्णम् इष्टकासंबन्धि ॥

[ ॥ ६७१ ॥ इह निर्जितकुन्दोशीरसारसहकारपाटलरसानि  
कमलकरवीरवापीषु ग्रीष्मतोयानि अर्धन्ते शोभन्ते ॥ ]

इह वियड-मूल-बन्धा घडिय-सिला-संचया परिसरेसु ।

असमत्त-णिवेसच्चिय जरं गया सुपुरिसारम्भा ॥ ६७२ ॥

दुग्गम-भाव-ट्टिय-णीलि-घडिय-घण्टेसु तोरणजेसु ।

इह अज्जावि उद्देसा संभाविय-भूरि-विहवन्व ॥ ६७३ ॥

आ-सिहर-परिट्टिय-भित्ति-संचया गलिय-दारु-पडिबन्धा ।

इह दूमन्तिव अब्भन्तरायवा भवण-वित्थारा ॥ ६७४ ॥

जण-विणिहट्ठाअस-कलुस-हीण-पाहाण-देहली-बन्धा ।

अगरु-दल-लहुय-जर-दार-दारु-सयला इह णिवेसा ॥ ६७५ ॥

॥ ६७२ ॥ इह विकटमूलबन्धा घटितशिलासंचयाः परिसरेषु  
चतुर्दृष्टचतुष्पथादिषु असमाप्तसंनिवेशा एव जरां गताः सुपुरुषाणां  
३ देवकुलमठाद्यारम्भाः ॥

॥ ६७३ ॥ दुर्गमभावस्थितस्य अत्युन्नतस्य नाले\* कोटौ<sup>३</sup> घटिता  
घण्टा येषां तेषु तोरणाग्रेषु सत्सु इह अद्याप्युद्देशाः संभावितभूरि-  
३ विभवा इव ॥

॥ ६७४ ॥ आशिखरपरिष्ठितभित्तिसंचया गलितोपरिगतदारु-  
प्रतिबन्धा इह दुन्वन्तीव उपतापयन्तीव हृदयम् अभ्यन्तरातपा भव-  
३ नविस्ताराः ॥

॥ ६७५ ॥ जनैर्विनिवृष्टा अपमृदिता आयसाः पत्रबन्धा येषु  
ते अत एव लोहमलसंसर्गादिना कलुषा हीनपापाणदेहलीबन्धा  
३ द्वारपदेशनिवेशा येषु ते अगुरुदललघुकजरद्वारदारुशकला इह  
निवेशाः ॥ अगुरुद्वारत्वेन अतिसंपद्विद्योतिता ॥

<sup>१</sup>MH. देवगमवाद्या<sup>०</sup>.

<sup>२</sup>MH. दुर्गप्र<sup>०</sup>.

<sup>३</sup>MH. कोटो.

इह विहडिय-पिण्डी-बन्ध-संधि-परिलम्बि-वाल-णिम्मोआ ।  
 आयाम-परिट्टिय-वङ्क-वियड-लिङ्गा थलाहोआ ॥ ६७६ ॥  
 इह चिञ्चिणीण घेत्तूण कर-यलोलुम्प-पिण्डियं पहिओ ।  
 कवलेइ जरठ-कलविङ्क-पक्ख-परिकब्बुरं कुसुमं ॥ ६७७ ॥  
 दीसन्ति पढम-पीढा णिविडारुण-लग्ग-पङ्क-लेवाओ ।  
 इह विहडिय-भित्ति-च्छेय-णिग्गया जज्जरिट्ठाओ ॥ ६७८ ॥  
 इह लवणुग्गम-परिहीण-भित्ति-वलयत्तणेण दीसन्ति ।  
 अहिअ-वियडाओ पूरण-समुण्णया कूय-कोसीओ ॥ ६७९ ॥  
 पीणत्तण-दर-परिणाम-भङ्ग-परिकसण-मणि-कवालाओ ।  
 आहोयं अज्जवि इह कहेन्ति गहिराओ रत्थाओ ॥ ६८० ॥

॥ ६७६ ॥ इह विघटितभित्तिच्छेदपिण्डीबन्धसंधिपरिलम्बिव्या-  
 लनिर्मोकाः आयामपरिष्ठितविकटपङ्कलिङ्गाः स्थलाभोगाः ॥

[ ॥ ६७७ ॥ इह चिञ्चिनीनां चिञ्चानां गृहीत्वा करतलावलुम्पन-  
 (?) पिण्डितं पथिकः कवलयति जरठकलविङ्कपक्षपरिकर्बुरं कुसुमम् ॥  
 ३ पथिकः सार्धयसो भक्ष्यस्याभावाच्चिञ्चानां पुष्पं गृहीत्वा तत्  
 करतले लुप्त्वा पिण्डितं कृत्वा च भक्षयतीत्यर्थः ॥ ]

॥ ६७८ ॥ दृश्यन्ते प्रथमपीठान्निविडारुणलग्गपङ्कलेखाः लग्ग-  
 निविडारुणपङ्कलेखाः । कुत इत्यपेक्षायां प्रथमपीठादिति योजनीयम्  
 ३ प्रधानस्य सापेक्षत्वात् । इह विघटितभित्तिच्छेदनिर्गता जर्जेरेष्टकाः ॥

॥ ६७९ ॥ इह लवणोद्गमपरिहीनभित्तिवलयत्वेन दृश्यन्ते अधिक-  
 विकटाः पूरणेन च समुन्नताः कूपानां कोश्यो नाल्यः ॥ पुराणभित्तिषु  
 ३ लवनिकोत्पद्यते तथा च भित्तयः क्षीयन्त इति प्रसिद्धमार्यावर्ते सर्वत्र ॥

॥ ६८० ॥ पीनत्वेन ईषत्परिणामेन<sup>१</sup> च मनाविकारेण तथा

इह कालेण समीकय-तलाय-सुरमन्दिराओं दीसन्ति ।  
 दर-णिण्णुणअ-संठाण-मेत्त-विसमाओं भूमीओ ॥ ६८१ ॥  
 घर-गोलय-दारोसरिय-मूल-पडिबद्ध-चुण्ण-रेहाओ ।  
 एयाओं पाडलावण्डु-कुप्परा जुण्ण-भित्तीओ ॥ ६८२ ॥  
 इह गम्भीराअन्तिव अहियालोयाई जालय-विहङ्गा ।  
 छायासुवि दर-पाविय-खम्भ-च्छायाई भवणाई ॥ ६८३ ॥  
 दियसेवि भूअ-संभावणाएँ उक्कण्टयन्ति अङ्गाई ।  
 णीसदाओंवि इह झत्ति घटिय-सदाओं वडहीओ ॥ ६८४ ॥  
 इह दूमन्तिव फल-पत्त-लोह-पविरिक्क-ताल-खज्जूरा ।  
 अवलोह-पलोट्ट-जरारहट्ट-दण्डा घोवासा ॥ ६८५ ॥

ईषद्भङ्गेन ईषत्परिकृष्टमणिकपालत्वेन च आभोगमिह अद्यापि कथ-  
 ३ यन्ति सूचयन्ति नगर्या गम्भीरा रथ्याः ॥

॥ ६८१ ॥ इह कालेन समीकृततटाकसुरमन्दिरा दृश्यन्ते  
 ईषन्निम्नोन्नतसंस्थानमात्रविषमा भूमयः ॥

॥ ६८२ ॥ गृहघोलकप्रचारापसृतमूलप्रतिबद्धचूर्णरेखाः एताः  
 १ पाटलापाण्डुकर्परा जीर्णभित्तयः ॥ घरघूँको मूषकादिः ॥

॥ ६८३ ॥ इह गम्भीरायन्त इव अधिकालोकान्यपि सन्ति ।  
 कुतोधिकालोक्तत्वम् जालकविभङ्गात् भग्नवातायनत्वेन महाछि-  
 ३ द्रत्वात् । छायास्वपि ईषत्प्राप्तस्तम्भच्छायानि भवनानि ॥ २ आलोक-  
 च्छुरितायां भित्तिच्छायायां स्तम्भादिच्छायान्तरम् अनुभवसिद्धम् ।  
 गाम्भीर्यप्रतीतिश्च ३ उक्तस्वरूपैव ॥

॥ ६८४ ॥ दिवसेपि भूतसंभावनया उत्कण्टकयन्त्यङ्गानि निःश-  
 ब्दा अपि इह झगिति घटितशब्दा बलभ्यो भयवशाद्भ्रान्ति ॥

॥ ६८५ ॥ इह दुन्वन्तीव फलपत्रलोभप्रविरिक्तबौलखज्जूराः

१MH. पाटलपाण्डु०.

२MH. आलोकाछुरितायां.

३MH. ०स्वरूपेव.

चिण्होवलक्खिया विहुआरम्भोहुर-णरिन्द-दीसन्ता ।  
 इह अज्जवि सन्ति महा-णिहाण-मग्गा परिसरेसु ॥ ६८६ ॥  
 अघडन्त-धूम-रय-णिग्गमाओ पल्हत्थ-भवण-विरलाओ ।  
 इह होन्ति गाढ-तिमिरा चिरेण रयणीसु रत्थाओ ॥ ६८७ ॥  
 इह तस्स चिरं सेवागएहि विहडिय-समिद्धि-बन्धेहि ।  
 णिय-णयर-संणिवेसा वेरि-णरिन्देहि सच्चविया ॥ ६८८ ॥

किं च जायं । ६

पेच्छह लद्ध-च्छायं इमीए पडिवण्ण-दप्पणं वयणं ।  
 कमलं व समुह-रविविम्ब-चुम्बियं फुरइ णलिणीए ॥ ६८९ ॥

<sup>१</sup>अपगतलोहपर्यस्तजरदरघट्टदण्डा गृहावकाशाः ॥ लोभप्रविरक्ताः  
 ३ प्रकर्षेण विशेषेण रिक्ताः शून्या नीरक्षत्वेन फलपत्राभावेन कृतप्रयो-  
 जनशून्यत्वात् ॥

॥ ६८६ ॥ चिहमात्रेणोपलक्षिता <sup>२</sup>विधुरारम्भैर्मन्दोत्साहैर्लज्जया  
 ओहुरैरबाहुष्वैरनेन्द्रैस्तत्स्वामिभिर्दृश्यमाना इह अद्यापि सन्ति महा-  
 ३ निधानमार्गाः परिसरेषु प्रदेशेषु ॥

॥ ६८७ ॥ <sup>३</sup>अघटमानधूमरजोनिर्गमाः पर्यस्तभवनत्वेन विरला  
 इह भवन्ति गाढतिमिराश्चिरेण रजनीषु रत्थाः ॥ उज्जटत्वादधूमर-  
 ३ जसोर्न<sup>४</sup> निर्गमः प्रदीपाद्यभावेन च रजनीषु गाढतिमिरत्वम् । चिरे-  
 णोति चिरमित्यर्थः ॥

॥ ६८८ ॥ इति तस्य गृहीतसेवैर्विघटितसमृद्धिबन्धैर्निजनगर-  
 संनिवेशा वैरिनरेन्द्रैरवलोकिताः ॥ कुलकम् ॥

॥ ६८९ ॥ अथ विजयिनां सेनाभटानां वर्षासु विश्रान्तये

<sup>१</sup>MH. जरदरहट्ट. <sup>२</sup>MH. <sup>०</sup>लज्जयावहुरै. <sup>३</sup>MH. अघडंतधूम.

<sup>४</sup>MH. <sup>०</sup>रजसो न. The emendation is mine.



उव्वहइ दइय-गहियाहरोट्ट-झिज्जन्त-रोस-पडिरायं ।  
 पाणोसरन्त-मइरंव फलिह-चसयं इमा वयणं ॥ ६९० ॥  
 कण्ठोसरिएक-थणावसत्त-पिय-बाहु-धोलिर-करग्गा ।  
 सोहइ इमा पयत्तिय-तुम्बी-वीणा-विणोयव्व ॥ ६९१ ॥  
 दइय-गहियालयावलि-कलिय-नडालं मुहं इमा वहइ ।  
 बहुल-निसा दर-हीरन्त-पढम-कलमिन्दु-विम्बंव ॥ ६९२ ॥  
 वयण-णयण-प्पहा-णिज्जियाण पूर्णं इमीएँ एयाण ।  
 सम-दुक्खाणव जाओ समागमो चन्द-हरिणाण ॥ ६९३ ॥

नायिकाक्रीडां पञ्चकुलकेनाह ॥ प्रेक्षध्वं लब्धोत्साहं लब्धच्छायं  
 ३ वा अस्याः प्रतिपन्नदर्पणं वदनं कमलमिव संमुखरविविम्बचुम्बितं  
 स्फुरति नलिन्याः ॥

॥ ६९० ॥ उव्वहति दयितगृहीताधरौष्ठत्वेन क्षीयमाणरोषप्रति-  
 रागं पानापसरन्मदिरामिव स्फटिकचषकमेषा वदनम् ॥

॥ ६९१ ॥ <sup>१</sup>कण्ठापस्तैकस्तना [ व ] सक्तप्रियबाहुपूर्णनशीलक-  
 राग्रा शोभते एषा प्रवर्तिततुम्बीवीणा [ वि ] नोदेव । <sup>२</sup>मधुररहस्यरव-  
 ३ योगात् ॥ तुम्बीवीणा <sup>३</sup>अलाबुवीणा ॥

[ ॥ ६९२ ॥ दयितगृहीतालकावलिकलितललाटं सुखम् एषा  
 काचित् वहति बहुलपक्षनिशा कृष्णपक्षसंबन्धिनी रात्रिः किञ्चिद्यथा  
 ३ तथा ह्रियमाणा ह्रसन्ती प्रथमकला यस्य तद् इन्दुविम्बमिव ॥ ]

॥ ६९३ ॥ वदननयनप्रभानिर्जितयोः [ नूनमस्या एतयोः ] सम-  
 दुःखयोजातः समागमश्चन्द्रहरिणयोः ॥ निर्जिताभ्यां चन्द्रहरिणाभ्यां  
 ३ समदुःखाभ्यां मन्त्रयित्वा बलवति <sup>४</sup>शत्रावनुप्रवेश आश्रित इत्यर्थः ॥

इय ओआरिय-चावम्मि जम्मि पाऊस-विलसियव्वेसु ।  
 णिव्वण्णेइ परियणो सेणा-ललणाण लीलाओ ॥ ६९४ ॥

किं च । ४३

जस्स पहार-धुआणण-रिउ-गय-गण्डत्थलुच्छलन्ताण ।  
 तियस-परिमुक्क-कुसुमेसु घट्टइ पणओ महु-यराण ॥ ६९५ ॥  
 तस्स मगहाहिवइणो इमाण रमणीण विहसिउज्जोया ।  
 तुह बहल-जस-च्छवि-पेळ्ळियव्व ण णरिन्द दीसन्ति ॥ ६९६ ॥  
 एयाण फुरिय-सेवा-चामर-पम्ह-पडिमेसु दीसन्ति ।  
 अन्तो भय-पीयाओव्व बाह-धारा कवोलेसु ॥ ६९७ ॥

॥ ६९४ ॥ इत्यवतारितचापे यस्मिन्यशोवर्मणि प्रावृद्धिवलसि-  
 तव्येषु निर्वर्णयति परिजनः सेनाललनानां लीलाः ॥ स विराजते  
 ३ जगतीति शेषः ॥ कुलकम् ॥

॥ ६९५ ॥ अथ विजयिनः कन्यकुब्जप्राप्तस्य [यशोवर्मणो]  
 यशोवर्णनं बन्दिकर्तृकम् अवान्तरयुगलकादियुतेन चतुर्विंशतिकु-  
 ३ लकेनाह ॥ तत्र जस्सेत्यादि युगलकम् । यस्य प्रहारधुताननरिपुग-  
 जगण्डस्थलोच्छलतां त्रिदश[परि]मुक्तकुसुमेषु घटते संपद्यते  
 प्रणयो मधुपानप्रार्थना मधुकराणाम्

॥ ६९६ ॥ तस्य मगधाधिपतेः संबन्धिनीनामेतासां रमणीनां  
 विहसितोद्योतास्तव बहलयशश्छविप्रेरिता इव नरेन्द्र न दृश्यन्ते ॥

॥ ६९७ ॥ एतासां शत्रुसुन्दरीणां स्फुरिता विसारिताः सेवार्थे  
 ये चामरास्तेषां यानि पक्ष्माणि शुक्लसूक्ष्मवालास्तत्प्रतिबिम्बयुक्तेषु  
 ३ सत्सु दृश्यन्ते अन्तर्भयपीता इव बाष्पधाराः कपोलेषु ॥

धुय-मय-पङ्क-कणुकर-णिहेण जाणं कवोल-कुहराहि ।  
 कुम्भ-द्विय-मुत्ता-किरण-पेल्लियं णीइ तिमिरं ॥ ६९८ ॥  
 ते तुज्झ जय-गइन्दा णरिन्द विद्वविय-वेरि-वग्गस्स ।  
 णवर गिरि-कडय-पडिपेल्लणेण तेयं विणोयन्ति ॥ ६९९ ॥

अह वा ।

टङ्क-मुहाहय-कदिणट्टि-मुक्क-धूम-च्छलेण उव्वमइ ।  
 तद्वियस-पहा-परिपीय-तिमिर-पडलं व कर-जालं ॥ ७०० ॥

॥ ६९८ ॥ अथ युगलकम् । <sup>१</sup>धुतमदपङ्ककणोत्करनिभेन येषां  
 कपोलकुम्भकुहरात् कुम्भस्थितमुक्तानिकरप्रेरितं निर्याति तिमिरमिव

॥ ६९९ ॥ ते तव जयगजेन्द्रा हे नरेन्द्र विद्रावितवैरिवर्गस्य  
 केवलं गिरिकटकपैरिप्रेरणेन तेजो <sup>२</sup>बलं विनोदयन्ति <sup>३</sup>प्रतिपक्षान्तरा-  
 ३ भावात् ॥

॥ ७०० ॥ अथ पञ्चभिरवान्तरकुलकम् । टङ्कमुखाहतकठिना-  
 स्थिमुक्तधूमच्छलेन उद्वमति प्रतिदिवसप्रभापरिपीततिमिरपटलमिव  
 ३ करजालं कर्तुं ॥ टङ्क आयसस्तक्षकप्रहरणविशेषः । करजालं रवि-  
 करनिकरः । अत्र यस्य दिवसनाथस्येत्यर्वाग्दृष्टव्यम् । इय सोवीति  
 वाक्यसमाप्तिगाथायां तच्छब्दात् । अत्रारुयायिका । अवर्चा नाम  
 ६ रवेर्वल्लभा भर्तुस्तेजः सोढुमशक्ता सती ततोपससार दूरम् । ततो  
 भगवान् भानुस्तदनुरक्तः <sup>४</sup>स्वतेजोतिशयनिवारणाय टङ्कमादाय  
 स्वशरीरं ततक्ष । सावस्थात्र गाथाचतुष्टयेन वर्णिता ॥

<sup>१</sup>MH. धूत<sup>०</sup>. <sup>२</sup>MH. दयं for बलं which is my emendation.

<sup>३</sup>MH. <sup>०</sup>पक्षांतरभावात्. <sup>४</sup>MH. स्वतोतिशय<sup>०</sup>

धोलन्ति णिय-पमाणानुरूप-पडिबद्ध-वासर-क्खण्डा ।  
 टङ्क-च्छे ओच्छलिया सरीर-सयलाण संघाया ॥ ७०१ ॥  
 दीसइ घटणुम्मिलन्त-विमल-दसण-प्पहा-परिक्खित्तं ।  
 तदियसिन्दु-पवेसावल्लग-जोण्हं व मुह-विम्बं ॥ ७०२ ॥  
 वियलन्ति कय-रणकार-टङ्क-वोच्छिण्ण-काय-णिव्वडिया ।  
 दिण्ण-सुहं आसुर-संगर-ट्टिया पहरण-च्छेया ॥ ७०३ ॥  
 इय सोवि तट्ठि-घटणा-विउणुज्जल-मण्डलो दियस-णाहो ।  
 तुज्झ पयाव-च्छायं परिप्फुरन्तो ण पूरेइ ॥ ७०४ ॥

॥ ७०१ ॥ अतिक्रामन्ति पतन्ति विकर्तिताः सन्तो निजप्रमाणा-  
 नुरुपप्रतिबद्धवासरखण्डाः । प्रतिबन्धो वासरखण्डानाम् अनन्ततेजः-  
 ३ <sup>१</sup>स्कन्धापादानम् । टङ्कच्छेदेभ्य उच्छलिताः शरीरशकलानां संघाताः ॥

॥ ७०२ ॥ दृश्यते घटनेन <sup>१</sup>तक्षणेन उन्मीलन्त्यो विकसन्त्यो या  
 विमला दशनप्रभास्ताभिः <sup>२</sup>परिक्षिप्तं संवलितं प्रतिदिवसेन्दुप्रवेशा-  
 ३ वलभज्योत्सामिव <sup>४</sup>मुखविम्बम् ॥ प्रतिदिनं क्रमेण चन्द्रकलाः सूर्यः  
 पिबतीति प्रसिद्धम् ॥

॥ ७०३ ॥ विगलन्ति कृतरणस्कारटङ्कव्युच्छिन्नकायानिष्पतिता  
<sup>५</sup>दत्तसुखा आसुरसंगरस्थिताः प्रहरणच्छेदाः ॥ छिद्यन्त इति च्छेदाः  
 ३ खण्डाः काण्डादीनां नष्टशल्यानीत्यर्थः ॥

॥ ७०४ ॥ इति सोपि त्वष्टुः प्रजापतेर्घटनया द्विगुणोज्ज्वलम-  
 ण्डलो दिवसनाथः तव प्रतापच्छायां परिस्फुरन् न पूरयति ॥ कामाक्रा-  
 ३ न्त्या योतिनिषिद्धं स्वदेहे विकर्तनं चकार स कथं विचार्यमाणस्त्वत्तु-  
 ल्यतया स्फुरतीत्यर्थः । अवान्तरकुलकम् । आदितः ॥ १० ॥

<sup>१</sup>MH. <sup>०</sup>पादनम्. <sup>२</sup>MH. तत्क्षणेन. <sup>३</sup>MH. <sup>०</sup>क्षिप्तं.

<sup>४</sup>MH. <sup>०</sup>ज्योत्सामिव<sup>०</sup>. <sup>५</sup>MH. दलामुखा.

तुह दूरावज्जिय-सेहरालि-वलएहिं कीरइ पणामो ।  
 ओहुर-णडाल-वियलन्त-भिउडि-भङ्गेहिं व परेहिं ॥ ७०५ ॥  
 सच्चं तुमम्मि दिट्ठे ण सन्ति तुम्हारिसत्ति पडिहाइ ।  
 णवर तुह दंसणंचिय ठवेइ कालस्स माहप्पं ॥ ७०६ ॥  
 विसमत्तणंपि विहिणो ण तवेइ तुमम्मि णाह सम्भरिए ।  
 आसण्ण-पाउसो पल्लवेइ गिम्होवि वण-राइं ॥ ७०७ ॥  
 जाण णियच्चेय गुणा किं भण्णउ ताण णिग्गुणा जेवि ।  
 तेवि गुणे तुह अवलम्बि ऊण गुणिणोव्व णन्दन्ति ॥ ७०८ ॥

॥ ७०५ ॥ तव दूरावर्जितशेखरालिवलयैः क्रियते प्रणामः  
 अवाङ्मुखललाटविगलद्भुकुटिभङ्गैरिव परैः ॥ प्रणामं कुर्वतां शत्रूणां  
 ३ विगलन्मुकुटकुसुममधुकरावली गलद्भुकुटित्वेन कल्पिता । आवर्जिताः  
 १ प्रणमिताः । वशीकृतस्य च भयाद्विगलिता मुकुटिः ॥

॥ ७०६ ॥ सत्यं त्वयि दृष्टे सति न सन्ति त्वादृशा इति  
 प्रतिभाति । केवलं तव दर्शनमेव स्थापयति कालस्य माहात्म्यम् ॥ ये  
 ३ माहात्म्ये प्रसिद्धाः कालप्रभृतयस्ते तव प्रसादादेव माहात्म्येन ज्ञायन्ते ।  
 कृतार्थोऽयं कालादिर्यत्र यशोवर्ममहामणिरभ्युदित इति संप्रत्ययात् ॥

॥ ७०७ ॥ विषमत्वमपि विधेर्न तापयति न दुःखयति त्वयि  
 नाथ संस्मृते । आसन्नप्रावृषं पल्लवयति संजातपल्लवां करोति ग्रीष्मोपि  
 ३ स्वभावसंतापकोपि वनराजं यतः ॥ इत्यर्थान्तरन्यासः । त्वत्सन्निधौ  
 विगुणोपि विधिर्देवाख्यो १ नाधर्मकृतां विषदं कर्तुं स [मर्थ] इत्यर्थः ॥

॥ ७०८ ॥ येषां निजा एव गुणाः सन्ति ते तावत् त्वद्गुणैस्तु-  
 प्यन्तीत्यत्र किं भण्यतां तेषाम् । निर्गुणा येपि तेपि<sup>३</sup> गुणास्तवाव-

<sup>१</sup>MH. om. the visarga after ता.

<sup>२</sup> So MH. <sup>३</sup>MH. तवि.

संणिज्जेणं व सिरीएँ तुज्ज दाहिण-भुयावलम्बाए ।  
 अणवरयमणिद्वियमेस कणय-वरिसं करो मुयइ ॥ ७०९ ॥  
 साहीण-मुह-सहस्सो किं व ण ता वासुई पसंसेइ ।  
 जइ तरइ चिन्तिउमलं गुणे तु एकेण हियएण ॥ ७१० ॥  
 विहिणा जाण णडालेसु विलिहियं किंपि विसम-परिणामं ।  
 ते तुज्ज पाय-वडण-च्छलेण वसुहाहिव फुसन्ति ॥ ७११ ॥  
 अहिसारणम्मि तं रिउ-सिरीएँ णिसियासि-घडिय-पडिबिम्बो ।  
 णीलंसुअ-संवी ओव्व सहसि सहसाहव-णिसीहे ॥ ७१२ ॥

३ लम्ब्य<sup>१</sup> उपजीव्य गुणिन इव नन्दन्ति ॥ चन्द्र इव सर्वाह्लादी त्वमित्यर्थः ॥

॥ ७०९ ॥ <sup>२</sup>सांनिध्येनेव श्रियस्तव दक्षिणभुजावलम्बायाः अनवरतम् अनिष्ठितं कृत्वा एष कनकवर्षं करो मुञ्चति ॥ स्वबाहूपार्जि-  
 ३ ताम् अपर्याप्तां श्रियमविरतं गुणिभ्यो वितरसीत्यर्थः ॥

॥ ७१० ॥ स्वार्धनमुखसहस्रः किं वा न तावद्वासुकिः प्रशंसती यदि तरति पारं प्राप्तुं समर्थो भवति चिन्तयितुम् अलं <sup>३</sup>गुणांस्तव एके  
 ३ हृदयेन ॥ मनःसहकृतानामेव बाह्येन्द्रियाणां निजकार्यव्यापारात्वाग्नि-  
 न्द्रियसहस्रयुतोपि वासुकिर्निखिलांस्तव गुणान् स्तोतुं न शक्त इत्यर्थः ॥

॥ ७११ ॥ विधिना येषां ललाटेषु विलिखितं किमपि विषम-  
 कर्मपरिणामजातं ते तव पादपतनच्छलेन हे वसुधाधिप <sup>४</sup>पुंसयन्ति  
 ३ <sup>४</sup>उत्पुंसयन्ति अपसारयन्ति ॥

[ ॥ ७१२ ॥ अभिसारणे अभिसारणकाले त्वं रिपुश्रियाः निशिता-

<sup>१</sup>MH. <sup>०</sup>लम्बोप<sup>०</sup>.

<sup>२</sup>MH. सांनिध्येनैव.

<sup>३</sup>MH. गुणास्त<sup>०</sup>.

<sup>४</sup>MH. पुंसति and उत्पुंसति.

सामण्णाईवि णामक्खराई ठवियाई तइ विवेयम्मि ।  
 कित्तण-भेत्तेणवि जेण फुरसि तं णवर हिययम्मि ॥ ७१३ ॥  
 तुह धारा-लग्ग-समोसरन्त-करि-मोत्तियत्तणा खग्गो ।  
 आहत्तोवल-वरिसम्बु-वाह-लीलं विडम्बेइ ॥ ७१४ ॥  
 अणुराओत्ति परियणो कोय-हुयास-प्पह-त्ति पडिक्खा ।  
 आणा-पयाण मुद्दासु तुज्झ विन्दन्ति सिन्दूरं ॥ ७१५ ॥

सिघटितप्रतिविम्बः नीलांशुकसंवीत इव परिहितनीलवर्णाम्बर इव  
 ३ शोभसे सहसा झटिति आहवनिशीथे संगररूपिण्यां रजन्याम् ॥ ]

[ ॥ ७१३ ॥ सामान्यान्यपि नामाक्षराणि यशोवर्मा इत्येतानि  
 स्थापितानि तव विवेके विवेकेनेव । विवेकं कृत्वेत्यर्थः । कीर्तनमा-  
 ३ त्रेणापि येन यस्मात्कारणात् स्फुरसि आविर्भवसि त्वं केवलं हृदये ॥  
 यद्यपि नामकरणसमये नासीदन्वर्थकनामविवेकस्तथापि यस्मात्त्वया  
 तन्नाम अन्वर्थकं कृतम् अतः कारणात् नामकरणसमय एव कृतः स  
 ६ विवेक इति भातीति यावत् । शब्वादिभीतानां जनानाम् अस्ति त्राता  
 यशोवर्मा मा भैषीरिति तव नामानि कीर्तिते सति त्वन्नामकीर्तिनरूपं  
 यशः कवचवदभयकारि भवति । अतः यस्य यशो भीतानां वर्मे-  
 ९ त्यन्वर्थकं तव यशोवर्मेति नाम । इति भावः ॥ ]

[ ॥ ७१४ ॥ तव धारालग्नसमपसरत्करिमौक्तिकत्वात् खड्गः  
 आरब्धोपलवर्षाम्बुवाहलीलं विडम्बयति ॥ ]

[ ॥ ७१५ ॥ अनुराग इति परिजनः कोपहुताशप्रभेति प्रति-  
 पक्षाः आज्ञापदानां मुद्रासु तव विन्दन्ति लभन्ते सिन्दूरम् ॥

परिजनं प्रति शत्रुजनं प्रति च प्रेषितेषु तवाज्ञापत्रेषु यः सिन्दूरः

वामैयर-भुय-भवणा कह णु सिरी वसउ तुङ्ग खगाम्मि ।  
 मुणियं दीसइ इह संठियाएँ से तम्मि पडिबिम्बो ॥ ७१६ ॥  
 नवि तह लोयस्स गुणा णिय-उक्करिसेण पायडा होन्ति ।  
 तुह संमाणग्घाविया वच्चन्ति जहा पहु पसिद्धिं ॥ ७१७ ॥  
 ण हु पढमंचिय पय-वीढ-पडिय-मउलीहिं कारिओ तंसि ।  
 भिउडी-भङ्गायासं अवराह-भएणव रिउहिं ॥ ७१८ ॥  
 तुह पहु सवत्त-सीमन्तिणीण अच्छिन्न-बाह-धाराहिं ।  
 दीसन्ति समूलाओवँ लोला लम्बालय-लयाओ ॥ ७१९ ॥

स्वभावेनैव ताम्रवर्णः स तव परिजनः अनुरागदर्शित्वेन ताम्रवर्ण इति  
 ३ मन्यते तव शत्रुजनस्तु कोपहुताशप्रभया ताम्र इति । इत्यर्थः ॥ ]

[ ॥ ७१६ ॥ वामेतरभुजभवनात् कथं नु श्रीर्वसतु तव खड्गे ।  
 ज्ञातं कथं वसतीति । दृश्यते इह भुजे संस्थिताया अस्यास्तस्मिन्  
 ३ खड्गे प्रतिबिम्बः ॥ ]

[ ॥ ७१७ ॥ नैव तथा लोकस्य गुणा निजोत्कर्षेण प्रकटा भव-  
 न्ति तव समानार्थीकृतास्त्वत्कृतसंमानेन संभाविताः सन्तो ब्रजान्ति  
 ३ गच्छन्ति यथा हे प्रभो प्रसिद्धिम् ॥ ]

[ ॥ ७१८ ॥ न खलु प्रथमम् एव पदपीठघटितमौलिभिः कारि-  
 तस्त्वमसि भ्रुकुटीभङ्गायासम् अपराधमयेनेव रिपुभिः ॥ ]

[ ॥ ७१९ ॥ तव हे प्रभो सपत्नसीमन्तिनीनाम् अच्छिन्नबाष्प-  
 धाराभिः सततमापादम् अववहन्तीभिर्दृश्यन्ते समूला इव भूम्यां  
 ३ लब्धमूला इव लोला लम्बालकलताः ॥

तव शत्रुस्त्रीणां ये लम्बकेशास्ते सततं पादपर्यन्तं धारया पत-  
 द्विस्तासाम् अश्रुभिर्लब्धमूला लता इव दृश्यन्त इत्यर्थः ॥ ]



जाणं ण पुरिसयारो जुवइ-समा तेसु कह सिरी रमउ ।  
 ठिय-भावमित्थमहिला महिलाओ कइंपि कामेन्ति ॥ ७२० ॥  
 क्षीणा एके तु असिम्मि सरणमण्णे गया तुमंचेय ।  
 सेसावि रिउ जलहिं कहिंपि किर केवि पडिवण्णा ॥ ७२१ ॥  
 वचन्ति अहो उडुं अइन्ति मूलङ्कुरव्व पुहईए ।  
 बीयाहिव एकत्तो कुलाहि पुरिसा समुत्पण्णा ॥ ७२२ ॥

[ ॥ ७२० ॥ येषां न पुरुषकारो युवतिसमा तेषु कथं श्री रम-  
 ताम् । नैव रमत इत्यर्थः । स्थितभावं स्थितत्वं स्थितिम् इत्थम् अ-  
 ३ खिला महिलाः कथमपि कृच्छ्रेण कामयन्ते ॥

येषां पुरुषाणां पुरुषत्वं नास्ति तेषां गृहेषु युवतिसमा श्रीर्न ति-  
 ष्ठति । तादृशीं स्थितिं हि । अपुरुषकारोपेतेषु स्थितिमिति यावत् ।  
 ६ सर्वाः स्त्रियाः कथमपि कामयन्ते । नैव का अपि कामयन्त इत्यर्थः ।  
 पुरुषकारहानिान् स्वपतीन् विहाय पुरुषकारोपेतांस्त्वादृशान् आश्र-  
 यन्तीति भावः ॥

[ ॥ ७२१ ॥ क्षीणा हता एके कतिपयाः शत्रवः तु तव असौ  
 खङ्गे । शरणमन्ये गतास्त्वामेव । शेषा अपि रिपवो जलधिम् । कु-  
 ३ त्रापि किल केपि प्रतिपन्ना गताः ॥ ]

[ ॥ ७२२ ॥ व्रजन्ति गच्छन्ति अधः ऊर्ध्वम् अयन्ते गच्छन्ति  
 मूलाङ्कुरा इव मूलानि च अङ्कुराश्च क्रमेणैव पृथिव्याः बीजादिव  
 ३ एकतः कुलात् पुरुषाः समुत्पन्नाः ॥

एकस्माद्बीजादिव एकस्मादेव कुलादुत्पन्नाः पुरुषाः केचित् अधः-  
 केचित् ऊर्ध्वं गच्छन्ति, यथा मूलानि अधः अङ्कुराश्च ऊर्ध्वं पृथिव्याः

तरलत्तण-वयणिज्जं लच्छीएँ तुमाएँ णवर ओप्पुसिअं ।  
 तीएँवि पटुत्तणं वो पटु-दोस-विवज्जियं दिण्णं ॥ ७२३ ॥  
 विवरीयं तइ इमं विवेय-सारम्मि दीसइ नरिन्द ।  
 भीओ दोसाण तुमं ते उण णट्टा तुमाहिन्तो ॥ ७२४ ॥  
 सयलेसुंचेय दिसा-यडेसु दीसन्ति देव पडिलग्गा ।  
 धोयव्व दिसागय-सीयरेहिं विमल्ला गुणा तुज्झ ॥ ७२५ ॥  
 भुयण-गरुएहिं ते तुह हीरन्ति गुणेहिं तं पुणो ताण ।  
 हीरसि गुण-लेसेणवि सुअणो सुअणाण अहिओ सि ॥ ७२६ ॥

६ तथेत्यर्थः । एकस्मादेव बीजादुत्पन्नानि मूलानि अङ्कुराश्च क्रमेण  
 पृथिव्या अधः ऊर्ध्वं च यथा गच्छन्ति तथैव एकत एव कुलादुत्पन्नाः  
 केचित्पुरुषा अपकर्षं केचिच्च उत्कर्षं गच्छन्तीत्यर्थः ॥]

[ ॥ ७२३ ॥ तरलत्ववचनीयं चाञ्चल्यरूपं दूषणं लक्ष्म्याः  
 लक्ष्मीसंबन्धि त्वया केवलम् उत्पुंसितम् अपगमितम् । तथापि  
 ३ प्रभुत्वं वस्तव प्रभुदोषविवर्जितं दत्तम् ॥ ]

[ ॥ ७२४ ॥ विपरीतमिव त्वयि इदं विवेकसारे दृश्यते हे  
 नरेन्द्र । भीतो दोषाणां दोषेभ्यस्त्वम् । ते दोषाः पुनर्नष्टास्त्वत्तः ॥ ]

[ ॥ ७२५ ॥ सकलेष्वेव दिक्कतटेषु दृश्यन्ते हे देव प्रतिलम्बाः  
 धौता इव दिग्गजसीकरैर्विमला गुणास्तव ॥ ]

[ ॥ ७२६ ॥ भुवनगुरुकैस्ते सुजनास्तव ह्रियन्ते गुणैः । त्वं  
 पुनस्तेषां सुजनानां ह्रियसे गुणलेशेनापि । अतः सुजनः सुजनानाम्  
 अधिकोसि ॥ ]

दिअ-भूमिषु दाण-जलुल्लियाई कालम्मि जाई उत्ताई ।  
 ताई तुह णाह रोहन्ति संपयं विहव-वीयाई ॥ ७२७ ॥  
 पणईसु गुरु-मणोरह-संपत्ति-समुत्तुणेसु संकन्तो ।  
 मण्णे तुह तेण पहुत्तणेवि न मओ पडिप्फुरइ ॥ ७२८ ॥  
 लहिऊण तुमाहिनतो देन्तेहिं इओ तओ नर-वईहिं ।  
 साहाहिंव दाण-दुमो णरिन्द तुह वड्ढिओ दूरं ॥ ७२९ ॥  
 तुह रिउ-गय-कुम्भ-क्खुत्त-णिसिय-तोमर-णिहित्त-विवरेहिं ।  
 विरएन्ति सुहं मुत्ता-हळेहिं रमणीओ हार-लया ॥ ७३० ॥

अवि य ।

परिघोलइ सिढिलिय-जाल-सुत्त-संताण-संठिओ हत्थो ।  
 पेढाल-थण-हराअड्ढि-कक्खडे वीडय-ट्टाणे ॥ ७३१ ॥

[॥ ७२७ द्विजभूमिषु सत्पात्ररूपेषु क्षेत्रेषु दानजलाद्राणि  
 काले यानि उत्तानि क्षिप्तानि तानि तव हे नाथ रोहन्ति सांप्रतं  
 ३ विभववीजानि ॥ ]

[॥ ७२८ ॥ प्रणयिषु अर्थिषु स्निग्धजनेषु वा गुरुमनोरथसंप-  
 त्सिंसदृष्टेषु बृहद्वाञ्छापूरणगर्वितेषु संक्रान्तः मन्ये तव तेन प्रभुत्वेपि  
 ३ न मदः प्रातिस्फुरति ॥

त्वया पूरितमनोरथा अर्थिजना गर्विता भवन्ति । एतावांस्तवौदार्य-  
 माहिमा । तदपि न त्वं गर्वितो भवसीत्यर्थः ॥]

[॥ ७२९ ॥ लब्ध्वा धनं त्वत्तो ददद्विरितस्ततो येभ्यः  
 केभ्योपि नरपतिभिः शाखाभिरिव दानद्रुमो हे नरेन्द्र तव वर्धितो  
 ३ दूरम् आतिशयेन ॥]

[॥ ७३० ॥ तव रिपुगजकुम्भनिमग्ननिशिततोमरनिक्षिप्तविवरैः  
 विरचयन्ति सुखं मुक्ताफलै रमण्यो हारलताः ॥]

[ ॥ ७३१ ॥ अथ षड्विस्तरान्तरकुलकम् । परिवर्णते स्खलति

वेल्लहलङ्गुलि-कर-कमल-मुक्कलिज्जन्त-जालिया-वलय ।  
 कुच्छि-च्छेया छज्जन्ति सिढिल-दर-दिट्ठ-तग्गङ्का ॥ ७३२ ॥  
 गाढ-कवाडअ-दुक्खु-चुडन्त-णह-राइ-लञ्छणो-लहइ ।  
 दर-मेहुज्झिय-हरिणङ्क-बिम्ब-सोहं थणुच्छङ्को ॥ ७३३ ॥  
 कण्ठ-निरोहुव्वण-वित्थरन्त-णीसास-तुलिय-नास-उडं ।  
 अगघइ विसंठुलव्वेल्ल-वल्लरी-चिहुर-पम्भारो ॥ ७३४ ॥

कठिनत्वात्पीडयितुं न शक्नोति शिथिलितं विमोचितं यज्जालकसूत्रं  
 ३ 'कञ्चुकबन्धनार्थं तस्य यत्संधानं संधिस्थानं तेन संस्थितः' प्राप्तसरो  
 हस्तः पीठयुक्तस्तन<sup>३</sup>भरेणाकृष्टे<sup>४</sup> अपसारिते<sup>५</sup> अत एव कर्कशे पीडनं  
 स्थाने ॥ संस्थितो हस्तः स्वलतीति समन्वयः ॥

॥ ७३२ ॥ वेल्लहलाभिरङ्गुलिभिर्युक्तं यत् करकमलं तेन प्रक-  
 लप्यमानम्<sup>४</sup> अपसार्यमाणं जालिकावलयं कञ्चुकसंधिवन्धस्तस्य<sup>५</sup> वि-  
 ३ च्छित्तिर्यत्र ते कुक्षिच्छेदाः कुक्षिसंधयः छज्जन्ति विराजन्ते । कीद-  
 शाः । सिढिलदरदिट्ठभङ्गङ्गा ईषदृष्टवलित्रयभङ्गयुक्तशिथिलाङ्गाः ॥

॥ ७३३ ॥ गाढो निबिडो यः कपाटक इव पाटकः कञ्चुकस्तेन  
 पीडितत्वाद्ःखेनोच्चुडन्ता<sup>६</sup> अपसरत्क्षतका<sup>७</sup> नखकृतराजयो लाञ्छनं  
 ३ चिह्नं यस्य स लभते ईषन्मेघोऽग्निहरिणाङ्कबिम्बशोभां स्तनो-  
 त्सङ्गः ॥ हरिणाङ्को मृगाङ्कः । नखराजीनां हरिणघित्राकारधारिणी-  
 त्वेन हरिणोपमत्वम् ॥

॥ ७३४ ॥ कण्ठस्य निरोधेन गाढे कञ्चुके आकृष्यमाणे सति

<sup>१</sup> MH. कञ्चुक<sup>०</sup> <sup>२</sup> So MH. <sup>३</sup> MH. appears corrupt here, reading  
 ० भरेणाकृष्टोपसारितोऽतिकर्कशे. The emendation is purely conjectural.

<sup>४</sup> MH. प्रकल्पमान<sup>०</sup>. <sup>५</sup> MH. तत्र for तस्य. <sup>६</sup> MH. ० खेनोच्चुडन्ता.

<sup>७</sup> MH. अपसरात्क्षतका. The emendation is mine.

मणि-वल्याउल-बाहग-मोयणुपण-कर-यलायासं ।  
 रेहइ लज्जा-पडिरुद्ध-थण-हरं भुय-लया-जुयलं ॥ ७३५ ॥  
 इय गरुय-वइयरुत्तरिय-कञ्चुओ कुणइ पहु पओसम्मि ।  
 सेज्जारुहणं तुह लडह-वेस-मुहिओ पिया-सत्थो ॥ ७३६ ॥  
 इय वन्दि-णन्दिय-जयं गाहि-पुरारुद्ध-सेण-विण्णासो ।  
 जाओ सो लडह-विलास-मेत्त-वीसन्त-वावारा ॥ ७३७ ॥

पीडनेमोलवणा उद्धटा विस्तरन्तो ये निःश्वासास्तैस्तुलितौ <sup>१</sup>नासापुटौ  
 ३ यत्र सैः [ अर्घति ] <sup>२</sup>विसंयुलोद्वेह्वलरी<sup>३</sup>चिहुरप्रागभारः ॥

मदनातुरायास्तादृशेनैव प्रेयसा शिरोमार्गेण कञ्चुके विमुच्यमाने  
 अवस्थेदृशी <sup>४</sup>नायिकाया भवति ॥

॥ ७३५ ॥ मणिवल्याकुलबाहग्रमोचनोत्पन्नकरतलायासं शो-  
 भते लज्जाप्रतिरुद्धस्तनभरं भुजलतायुगलम् ॥

॥ ७३६ ॥ इति उक्तप्रकारेण गुरुकव्यतिकरोत्तारितकञ्चुकः  
 करोति हे प्रभो प्रदोषे शय्यारोहणं तव लटभवेषसरैलः प्रियासार्थः ॥

३ लटभश्चासौ सरलवेषश्च<sup>५</sup> कुलवधूसार्थो ह्ययम् । वेश्याजन एव च  
 कपटपटुः<sup>६</sup> वक्रवेषश्च युक्तः ॥ ६ ॥ आदितः ॥ २३ ॥

॥ ७३७ ॥ इति वन्दि [ नन्दितजयं गाधिपुरारुद्धसैन्यविन्यासः  
 जातः स लटभो यो विलास ] स्तन्मात्रे विश्रान्तः पर्यवसितो  
 ३ व्यापारो यस्य स तथा ॥ गाहिपुरं कन्यकुब्जनगरम् ॥ २४ ॥  
 महाकुलकम् ॥

<sup>१</sup> MH. नाशा<sup>०</sup>. <sup>२</sup> MH. विसंयुलो<sup>०</sup>. MH. <sup>०</sup>वजरीकश्चि<sup>०</sup>. <sup>४</sup> MH. नायिका भवति.

<sup>५</sup> MH. <sup>०</sup>वेषः for <sup>०</sup>वेषश्च. <sup>६</sup> MH. <sup>०</sup>पटुं वक्रवेषो युक्तः.

अवि य । ७

संभाविय-चित्त-वियार-कारणामरिस-तम्बिर-च्छायं ।

तह-झाण-णिमिल्लेचय होइ फुरियाहरं वयणं ॥ ७३८ ॥

उम्मिल्लइ थोय-त्थोय-रोस-रज्जन्त-दारुणावङ्गा ।

मासलिय-सवण-भुयइन्द-रयण-कन्द-प्पहा दिट्ठी ॥ ७३९ ॥

सामायइ सेय-लयाहिउत्त-विणियत्त-भूइ-लायणो ।

अविहाविय-कण्ठ-च्छवि-वोच्छेओ वच्छ-परिणाहो ॥ ७४० ॥

॥ ७३८ ॥ अधुना नरपालस्य सल्ललनाभिः सह क्रीडां 'वर्णयति' ॥

तत्र य एवं कुपितेन हरेण दग्धो मदनः स यासु सुन्दरीषु सतीषु  
३ पुनः सशरीर इव अप्रतिहतबाणश्च संपन्नः ताभिः सह निदाघोचि-  
तोपकरणयुक्तो नरपतिः<sup>३</sup> क्रीडासुपक्रामतीति वर्णयितुं षट्श्लोकमाह ॥

संभावितचित्तविकारकारणामर्षताम्रच्छायं<sup>३</sup> तथाध्याननिमीलि<sup>४</sup>  
६ तमेव भवति कोपस्फुरिताधरं वदनं हरस्य कामदाहोपक्रमे ॥

॥ ७३९ ॥ डिन्मीलति [स्तोक] स्तोकरोषरज्यमानदारुणापाङ्गा  
मांसलितश्रवणभुजगेन्द्ररत्नकन्दप्रभा दृष्टिः ॥

३ कर्णाभरणत्वापन्नवासुकिमणिकान्त्या लोहितया घनीकृतेत्यर्थः ॥

॥ ७४० ॥ श्यामायते स्वेदलवाभिक्रुडितत्वेन विनिवृत्तभूति-  
लावण्यः आविभावितकण्ठच्छविव्युच्छेदो<sup>६</sup> वक्षःपरिणाहः ॥

३ भूतिर्भस्म ।<sup>७</sup> व्युच्छेदो विभागः । स कोपश्यामिकयैकीभूतो<sup>७</sup> न  
विवेकेन लक्ष्यते<sup>८</sup> ॥

<sup>१</sup> MH. वर्णयितो. <sup>२</sup> MH. <sup>०</sup>पतिक्रीडा<sup>०</sup>. <sup>३</sup> MH. <sup>०</sup>तामे. <sup>४</sup> MH. <sup>०</sup>निमीलतमेव

<sup>५</sup> MH. <sup>०</sup>रज्जमान<sup>०</sup>. <sup>६</sup> MH. <sup>०</sup>व्युच्छेदो for <sup>०</sup> व्युच्छेदो. <sup>७</sup> MH. <sup>०</sup>श्यामिकयैभूतो

<sup>८</sup> After लक्ष्यते MH. adds कन्दरस्येव प्रभा यस्याः सा कन्दकन्दलोहिता. अर्धयते.

विहडइ हव्ववह-सिहा-कडप्प-पोल्लिय-पुडं णडालम्मि ।  
 कह-कहवि णिविड-भिउडी-विहङ्ग-संपिण्डियं णयणं ॥ ७४१ ॥  
 इय तिणयण-रोसाणल-विलुत्त-देहोवि कुसुम-कोयण्डो ।  
 जासु णिसण्णो अज्जवि अउण्ठ-बाणोच्चिय जयम्मि ॥ ७४२ ॥  
 आलुलिय-वेणि-लेहं भमियं तारं च भुय-लया-जुयलं ।  
 णेवच्छं जाण विलास-कम्पियच्छाई य मुहाई ॥ ७४३ ॥  
 ताण रमणीण णय-बाहु-विस-लयामट्ट-कण्ठ-परिणाहो ।  
 उव्वहइ सो विलासी णिआह-णेवच्छ-विच्छित्तिं ॥ ७४४ ॥

॥ ७४१ ॥ विघटते विक्रियते हव्यवाहाशिखासमूहप्रेरितपुटं<sup>१</sup>  
 ललाटे कथंकथमपि निविडभ्रुकुटिविभङ्गसंपिण्डितं नयनम् ॥  
 ३ कटप्रः समूहः ॥

॥ ७४२ ॥ इय तिणयणेत्याद्यवान्तरयुगलकं कुलकवाक्यस-  
 मासौ<sup>२</sup> कृतम् ॥ इति त्रिनयनरोषानलविलसदेहोऽग्नि<sup>३</sup> कुसुमकोदण्डो  
 ३ यासां निषण्णः सन् अद्याप्यकुण्ठबाण एव जये

[ ॥ ७४३ ॥ आलुलितवेणिलेखं भ्रमितं तारं च भुजलतायुगलं  
 नेपथ्यं यासां विलासकम्पिताक्षाणि च सुखानि ]

॥ ७४४ ॥ तासां रमणीनां निजबाहुविसलतासैत्तकण्ठपरिणाहः  
 उद्वहति स विलासी निदाघनेपथ्यविच्छित्तिम् ॥

३ विसलता<sup>४</sup> मृणालिका । तद्वच्छीतलत्वाद्बाहुरेव विसलतेत्युक्तः ।  
 अथ कामकृतदाहनिवारणाय सुन्दरीभिर्मृणालिकाः स्तनहृदयादौ

<sup>१</sup> MH. ०गुरं. <sup>२</sup> MH. ०समासिकु०. <sup>३</sup> MH. om. अपि. <sup>४</sup> MH. निषिण्णः

<sup>५</sup> MH. मृणालिकावद्वच्छीतल०.

तेण स-पल्लव-भङ्गचूडा-माणि-भावमतरुणं ताण ।

णिज्जइ कुसुमं आसुरहि-केसरं णव-कलम्बाण ॥ ७४५ ॥

आ-मेह-समय-सुहया संभिण्णोववण-केअय-सुयन्धा ।

सीयरिणो से हिययं हरान्ति रयणी-मुह-समीरा ॥ ७४६ ॥

कुमुयावबोह-महुरा विरलागय-मेह-खण्डिय-मियङ्का ।

अग्घन्ति णिसा असमत्त-गालिय-सलिलागमा तस्स ॥ ७४७ ॥

णीसासा खण-विरहे फुरान्ति रमणीण सुरहिणो तस्स ।

काङ्किय-हियय-ट्टिय-कुसुम-वाण-मयरन्द-लेसच्च ॥ ७४८ ॥

योज्यन्ते तत्कार्ये च सम्यग्बाहुरेव समर्थो वृथैव तदुपादानमिति  
६ सूचितम् ॥ ६ । कुलकम् ॥

॥ ७४५ ॥ तेन सपल्लवभङ्ग<sup>१</sup> चूडामाणिभावम्<sup>२</sup> आरुहं तासां  
नीयते कुसुमम् आसुरभिकेसरं नवकदम्बानाम् ॥

३ चूडामाणिभावमारुहन्तेणेति पाठे उद्यानमारोहता कुसुमं चूडाम-  
णिभावं प्राप्यते विलासिनीनामात्मनश्चेति योज्यम् ॥

॥ ७४६ ॥ आमेघसमयं वर्षारम्भं यावत् सुभगाः संभिन्नोपवनके-  
तकीसुगन्धाः शीकरिणः से अस्य हृदयं हरन्ति रजनीमुखसमीराः ॥

॥ ७४७ ॥ वर्षान्तावस्थामाह । कुमुदानाम् अवबोधेन विकासेन  
मधुरा वालितस्थितैः पराङ्मुखगतेर्भैः खण्डितः अवच्छादितो  
३ मृगाङ्को यासु ताः<sup>३</sup> अर्धन्ति शोभन्ते निशा रात्र्यः असमाप्तो गालित-  
श्चातीतः सलिलागमो यासु तास्तस्य रात्रः ॥

॥ ७४८ ॥ निःश्वासाः क्षणमात्रमपि विरहे प्रणयकोपादिकृते

<sup>१</sup> MH. <sup>०</sup>भंगचूडा<sup>०</sup>. <sup>२</sup> MH. <sup>०</sup>भावमातरुहं for <sup>०</sup>भावम् आरुहं. <sup>३</sup> MH. अर्धन्ते.



सो दीसइ उहय-दिसा-पहावियाणन्द-बाह-सलिलोहिं ।

ताण परिरम्भ-पसरन्त-भुय-लएहिंव अच्छीहिं ॥ ७४९ ॥

अवि य । २३

फलिहच्छोयर-दीसन्त-पट्टि-वेणी-सिहाओवँ सहान्ति ।

सहसा वलि-भङ्ग-तरङ्गिणीहिं जा रोम-लेहाहिं ॥ ७५० ॥

ससिमिव णवोइयं विहसिएण अहर-प्पहाणुविद्धेण ।

सासामोय-मिलन्तालि-लञ्छणं जा पयासेन्ति ॥ ७५१ ॥

वियोगे स्फुरन्ति रमणीनां सुरभयस्तस्य आकृष्टहृदयस्थितकुसुमबा-  
३ णमकरन्दलेशा इव ॥

॥ ७४९ ॥ विप्रलब्धानां स दृश्यते 'दर्शनायोभयदिकप्रधा-  
वितानन्दवाष्पसलिलैस्तासां परिरम्भार्थप्रसरद्भुजलतैरिव अक्षिभिः ॥

॥ ७५० ॥ अधुना नृपानिकटगततरुणीविलासवर्णनं विंशतिकु-  
लकमाह । स्फटिकवदच्छ उदरे दृश्यमानाः पृष्ठदेशस्थिता अपि  
३ प्रतिबिम्बद्वारेण वेणीशिखा यासां ता इव शोभन्ते सहसा वलिभ-  
ङ्गतरङ्गिणीभिर्या रोमलेखाभिः

[ ॥ ७५१ ॥ शशिनमिव नवोदितं विहसितेन अधरप्रभानुविद्धेन  
श्वासामोदमिलदलिलाञ्छनं याः प्रकाशयन्ति

अधरप्रभायुक्तं यत् हसितं तत् नवोदितचन्द्रवदाभाति स्म आर-  
क्तशुभ्रकान्तिमत्त्वात् । आमोदयुक्तश्वासौर्मिलिता येऽल्यस्तेषां समू-  
हश्च तच्चन्द्रलाञ्छनवदाभाति स्म । इति भावः॥]

जा कण्ण-किसल-कर-यल-मिलन्त-चल-तारयाहिं दिद्वीहिं ।  
 कन्दुय-कीलंव स-सेस-बाल-भावा पयासेन्ति ॥ ७५२ ॥  
 जा ललिय-लया-लीलं वेल्म्बान्ति सिय-दन्त-कुसुमाओ ।  
 सहसा मधुयर-जालायमाण-णीलम्बरावरणा ॥ ७५३ ॥  
 जाओ सइ-दिण्ण-संणेज्झ-मयण-पूयायरा सरीरेसु ।  
 सरस-णह-मज्झरि-मयं रक्तासोर्यपिव लिहन्ति ॥ ७५४ ॥  
 जाओ पसङ्ग-परिग्गहिय-हारि हरियंसुया पयासेन्ति ।  
 रम्भा-गम्भत्तणमणह-परियरं ऊरु-दण्डाण ॥ ७५५ ॥

॥ ७५२ ॥ याः कर्णकिसलय एव कर्णावतंसनवपल्लव एव  
 करतलं तेन मिलन्त्यः संबध्यमानाश्चलास्तारका यत्र ताभिर्दृष्टिभिः  
 ३ कन्दुकक्रीडामिव [स]शेषबालभावाः प्रकाशयन्ति

ईषदपूर्णषोडशवर्षत्वात्सशेषबालभावत्वम् ॥

॥ ७५३ ॥ या ललितलतालीलां विडम्बयन्ति सितदन्तकुसुम  
 त्वात् सहसा मधुकरजालायमाननीलाम्बरावरणत्वाच्च

३ विडम्बयन्त्युपहसन्तीत्यादयो दण्डिना बहव उपमाया द्योतका  
 दर्शिताः ॥

॥ ७५४ ॥ याश्च सदादत्तसांनिध्यमदनपूजादरत्वाच्छरीरेषु<sup>१</sup>  
 सरसनखपदमञ्जरीमयं रक्ताशोकमिव लिखन्ति

कामो हि रक्ताशोककुसुमैः पूज्यते । तानि रक्तानि भवन्ति  
<sup>२</sup>नवनखक्षतवत् इत्येवमुत्प्रेक्षितम् ॥

॥ ७५५ ॥ याश्च <sup>३</sup>अभिसारिकात्वादिप्रसङ्गात्परिगृहीतमनोहा-

<sup>१</sup> MH. मीलंतः. <sup>२</sup> MH. <sup>०</sup>पूजादत्त्वा<sup>०</sup>. <sup>३</sup> MH. <sup>०</sup>नखक्षत<sup>०</sup>. <sup>४</sup> MH. <sup>०</sup>सारिकात्वादि<sup>०</sup>.

लीलोणय-मुह-यन्दाण खण्डियाहर-णिहेण थण-वट्टे ।  
 हिययं व जाण पायड-वम्मह-वाण-व्वणं फुरइ ॥ ७५६ ॥  
 थण-मज्झ-च्छवि-तारं कुपासन्तरमणङ्गणासम्मि ।  
 उद्धं व लोयणं तिणयणस्स बन्दीकयं जाहिं ॥ ७५७ ॥  
 णह-रेहा जाण थणेषु सहइ रोमञ्च-खण्डिय-णिवेसा ।  
 खण-विरह-भीरुणो सीवाणव्व फुडियस्स हिययस्स ॥ ७५८ ॥

रिहरितांशुकत्वात् प्रकाशयन्ति रम्भागर्भत्वम् अनघपरिकरं परिपूर्ण-  
 ३ सामग्रीकम् ऊरुदण्डानाम्

कोमलत्वपरिवर्तुलत्वादिना सादृश्येपि हरितांशुकप्रावरणं विना  
 कदलीदलतुल्यता किञ्चिन्न्यूनासीत् तत्सद्भावे तु अवैकल्यमित्यर्थः ॥

॥ ७५६ ॥ लीलावनतमुखचन्द्राणां प्रतिबिम्बितखण्डिताधरनिभेन  
 मणिनिर्मले स्तनपट्टे हृदयमिव यासां प्रकटमन्मथवाणव्रणं स्फुरति

॥ ७५७ ॥ स्तनमध्ये या छविः कान्तिः सैव तारका<sup>१</sup> यत्र तत्  
 कुर्पासस्य कञ्चुकस्य अन्तरं मध्यं स्तनसंधिविच्छिन्नस्थानं<sup>२</sup> त्रिलोच-  
 ३ नाकारत्वात् अनङ्गनाशे वैरनिमित्ते सति ऊर्ध्वं<sup>३</sup> तृतीयमिव लालाटवर्ति  
 लोचनं त्रिनयनस्य दण्डाकृतं बद्धा स्थापितं याभिः कामशरीराभिः

॥ ७५८ ॥ नखरेखा यासां स्ननेषु शोभते 'रोमाञ्चखण्डितनि-  
 वेशा' क्षणविरहभीरुणः सूचीव स्फुटितस्य हृदयस्य

३ रोमाञ्चखण्डितनिवेशत्वेन<sup>४</sup> सरलत्वं श्यामत्वं च सूचीसादृश्याय  
 निदर्शितम् । स्फुटितं<sup>५</sup> वस्त्रं शस्त्रहतं वा शरीरादि किल सूच्या सीव्यत

<sup>१</sup> MH. सैव तारको यत्र तं. <sup>२</sup> MH. तैलो<sup>०</sup> for त्रिलो<sup>०</sup>. <sup>३</sup> MH. ऊर्ध्वतृतीयमेव.

<sup>४</sup> MH. ०खण्डिय<sup>०</sup>. <sup>५</sup> MH. ०भीरोः. <sup>६</sup> MH. ०निवेशस्तेन. <sup>७</sup> MH. वस्त.

चक्र-जुएणव वम्मह-रहस्स पिय-हुत्त-गामिणो जाओ ।  
थण-मण्डलेन परिरम्भ-लम्भ-वियडेण सोहन्ति ॥ ७५९ ॥  
पेच्छन्ति जाओ चरणे चम्पय-कलि ओव आरमुज्झन्ते ।  
कण्णुपल-पहर-भया गहिण्व पईव-मालाहिं ॥ ७६० ॥

इति इहापि क्षणविरहमाशङ्कमानस्य<sup>१</sup> हृदयस्य संधानार्थं सूचीव  
स्थापितेत्युत्प्रेक्षार्थः

[ ॥ ७५९ ॥ चक्रयुगेनेव मन्मथरथस्य प्रियाभिमुखगामिनो याः  
स्तनमण्डलेन परिरम्भलम्भविकटेन शोभन्ते

३ प्रियस्य यदालिङ्गनं तस्य योगेन महत्तरौ यौ स्तनौ तौ प्रिया-  
भिमुखं नेतुर्मदनरथस्य चक्रे इव भातः स्मेत्यर्थः ॥ ]

॥ ७६० ॥ प्रेक्षन्ते याश्चरणान्<sup>२</sup> चम्पककलिकाप्रकरमुखमानान्  
कर्णोत्पलप्रहारभयाद् गृहीतानिव प्रदीपमालाभिः

३ क्रीडानिवेशानामङ्गणे प्रक्षिप्तो यश्चम्पककलिकाप्रकरस्तन्मध्येन  
क्रीडायां<sup>४</sup> संचरमाणाः सुसदृशत्वाद्विमूढतां चरणचम्पककलिकाविषयां  
पार्श्वस्थजनस्य जनयन्ति के चम्पककलिकाप्रकरावयवाः के वा<sup>५</sup>  
६ कान्ताचरणा इति । किं च चरणप्रदेशवर्तिन्यश्चम्पककलिकाः दीप-  
मालासदृश्यो वर्णसंनिवेशसाम्यात् । तत्रोत्प्रेक्ष्यते । दीपमाला इव  
नायिकाचरणान् आश्रित्य भीताः सत्यो भयाभावम् अभ्यर्थयन्त इति ।  
९ ता हि नायिकाः सुरतार्थं प्रियतमैरागूर्यमाणा<sup>८</sup> अपह्रियमाणनितम्ब-

<sup>१</sup> MH. <sup>०</sup>विरहाशङ्कमानस्य. <sup>२</sup> MH. याश्चरणेन for याश्चरणान्. <sup>३</sup> So MH. distinctly. <sup>४</sup> MH. क्रीडाया सं<sup>०</sup>. <sup>५</sup> MH. चा. <sup>६</sup> MH. <sup>०</sup>संनिश<sup>०</sup>. <sup>७</sup> MH. <sup>०</sup>व्यर्थयितुम् for व्यर्थयन्त इति. <sup>८</sup> So MH.

दंसण-णिवीयमीसा-वस-कूणिय-णयण-पम्ह-भावेण ।

जा पञ्जरियमिव पियं धरोन्ति अवसरण-सङ्काए ॥ ७६१ ॥

अहर-प्पहा-दरारुण-दसण-मज्झोहिं थण-विसारीहिं ।

वम्मह-वण-बन्धोहिं जाओ सरुहिरोहिं सोहन्ति ॥ ७६२ ॥

दीह-पिहुलत्तणेणं हत्थ-ददावेढणेक्क-जोग्गाओ ।

जाण कय-ग्गह-तण्हं देन्ति बला वेणि-मालाओ ॥ ७६३ ॥

अवरद्ध-रमण-पडिमं पि जा ण्हवन्तिव्व गण्ड-वासम्मि ।

अण्ण-ललणा-पसङ्गावकुलसियं बाह-सल्लिलेण ॥ ७६४ ॥

बिम्बवस्त्रा लज्जया कर्णोत्पलप्रहारेण दीपपालीर्नाशयन्ति । तन्मा नो  
नीनशन्निति दीपमालाभिः सुन्दरीचरणा आश्रिता<sup>१</sup> इत्युत्प्रेक्षितम् ॥

॥ ७६१ ॥ दर्शननिपीतम् ईर्ष्यारैससंकोचितनयनपक्ष्मत्वेन याः  
पञ्जरितं<sup>२</sup> पक्ष्मपुटपञ्जरबद्धमिव प्रियं धारयन्त्यपसरणशङ्कया<sup>३</sup>

[ ॥ ७६२ ॥ अधरप्रभया ईषदरुणदशनमयूखैः स्तनविसारिभिः  
मन्मथव्रणबन्धैरिव याः सरुधिरैः शोभन्ते

३ अधरप्रभया मनागारक्ता ये स्तनप्रसारिणः स्तनोपरिपतिताः शुभ्रा  
दन्तमयूखास्ते मन्मथकृतानाम् आरक्तव्रणानामुपरि बद्धाः शुभ्रा  
वस्त्रखण्डा इवासन्निति भावः ॥ ]

॥ ७६३ ॥ दीर्घत्वेन बहूलत्वेन च हस्तदृढावेष्टनैकयोग्या यासां  
क्वचग्रहतृष्णां ददति बलाद्वेणिमालाः प्रियेभ्यः

॥ ७६४ ॥ कृतापराधरमणस्य प्रतिबिम्बम् [अपि] उत्पन्नैर्मल्यतया  
गोपयन्तीव गण्डपार्श्वे अन्यललनाप्रसङ्गावकुलषितौ बाष्पसलिलेन

सइ संघट्ट-समुज्जल-कोटिं कणय-रसणं विमोएन्ति ।  
 पिय-मुह-णिहित्त-विअसन्त-लोयणा जाओ समयम्मि ॥७६५॥  
 जा रोसुकम्पिय-कण्ण-कुसुम-रय-पुञ्ज-पूरिय-थणीओ ।  
 अवचुण्णेन्तिव दर-रूढ-संठिए वम्मह-प्पहरे ॥७६६॥  
 कम्पाओ वहन्ति थण-त्थ-हत्थ-रणिरड्डुलीय-हाराओ ।  
 अङ्गं थामेच्चिय मुहल-मेहला-णेउरं जाओ ॥७६७॥

३ अपिशब्दादात्मीयगण्डपार्श्वं च प्रक्षालयन्ति । यत्<sup>१</sup> तादृशीं  
 कान्तिसंपदं पलाशभारायमाणां मुधोद्वहन्ति तत् [तां] कान्ति  
 कोपात् प्रक्षाल्य अपसारयन्तीत्यर्थः ॥

॥ ७६५ ॥ सदा प्रत्यहं संघट्टेन रचेन समुज्ज्वलकोटिं  
 कनकरसनां विमोचयन्ति प्रियमुखनिक्षिप्तविहसल्लोचना याश्च<sup>२</sup> समये  
 ३ नियतरहस्यावसर एव

अथवा समये सतीति ज्ञेयम् । प्रियमुखनिक्षिप्तविहसल्लोचनत्वमेव<sup>३</sup>  
 च समयः । प्रतिदिनं दृष्टव्याप्तिकत्वात् । अतोवलोकनविशेषेण  
 ६ प्रियतमं<sup>४</sup> प्रयुज्य विमोचयन्तीत्यर्थः ॥

॥ ७६६ ॥ या रोषोत्कम्पितकर्णकुसुमरजः पुञ्जपूरितस्तन्यः  
 अवचूर्णयन्तीव रोपणमिव ददति ईषद्रूढसंस्थितान् मन्मथप्रहारान्

॥ ७६७ ॥ मदनजनितकम्पवशाद्वहन्ति स्तनस्थहस्तरणनशीला-  
 ड्डुलीयकहाराः अङ्गं स्थानं एव एकस्थानस्थिता एव मुखरमेखला-  
 ३ नूपुरं याः

<sup>१</sup> MH. यत्तादृशीकांतिसंपदं पलाशभारायमाणा मुधोद्वहन्ति तत्कांति कोपात्प्रक्षाल्यापसा-  
 रयन्तीत्यर्थः. <sup>२</sup> MH. ०वि०. <sup>३</sup> MH. प्रियतमान्. <sup>४</sup> MH. has ०नूपुरं च याः.

चित्त-मणि-कण्ठ-ऊराहिविद्ध-विविहोवराय-पम्हेहिं ।  
 वण्णय-तूलिलेहिं लिहन्ति जा रमणमच्छीहिं ॥७६८॥  
 एक-दिसा-पडिलक्खिय-विमल-दसा चलण-णह-मऊहेहिं ।  
 जा लायण्ण-पडीओव सहन्ति परिमास-मउईओ ॥७६९॥  
 पिय-हुत्तं जाण विलास-लोल-लीला-फुरन्त-पम्हाई ।  
 उड्डेन्तिव तरलिय-पक्ख-संपुडगाई अच्छीई ॥७७०॥  
 आसण्ण-पिययमाहर-घटन्त-फुड-दसण-किरण-भावेण ।  
 जा मुह-रसासवंपिव पियन्ति लीला-मुणालेहिं ॥७७१॥

॥ ७६८ ॥ विचित्रमणिनिर्मितकर्णपूराभरणप्रसूतविविधोपराग-  
 युक्तपक्ष्मत्वाद् वर्णकोपरक्ततूलिकायुक्तैरिव लिखन्ति या रमणम्  
 ३ आक्षिभिः

अक्षीणि हस्तस्थानीयानि सुन्दरीणाम् । पक्ष्माणि कूर्चिकास्थानी-  
 यानि । कर्णाभरणस्थनानामणिप्रभारागद्रव्याणि<sup>१</sup> सिन्दूरादीनि ॥

॥ ७६९ ॥ एकस्यां दिशि प्रतिलक्षिता दृष्टा विमला दशा यासां  
 ताः । कैर्विमलदशाः । चरणनखमयूखैः । चरणनखमयूखा दशा इवेत्यर्थः ।  
 ३ या <sup>२</sup>लावण्यमयाः पटय<sup>३</sup> इव शोभन्ते परिमर्शमृद्वयः स्पर्श-  
 कोमलाः

॥ ७७० ॥ प्रियतमाभिमुखं यासां<sup>४</sup> विलासलीलास्फुरत्पक्ष्माणि  
 उड्डीयन्त इव प्रियं<sup>५</sup> पातुं तरलितपक्ष्मसंपुटाग्राण्यक्षीणि

॥ ७७१ ॥ आसन्नप्रियतमाधरघटमानस्फुटदशनकिरणत्वेन या  
 मुखरसासवमिव पिबन्ति [ लीलामृणालेनै ] लीलामृणालेनैव

<sup>१</sup> MH. <sup>०</sup>स्थानानामणि<sup>०</sup>. <sup>२</sup> So MH. <sup>३</sup> MH. पय. <sup>४</sup> MH. या for यासां.  
<sup>५</sup> MH. प्रियपातु for प्रियं पातुं.

बालासु तासु नव-दिट्ठि-राय-हीरन्त-हियय-तरलाइं ।  
 अणुबज्झनाइव से गुणेहिं सोहन्ति ललियाइं ॥ ७७२ ॥  
 परिरम्भण-चक्कलियं सामा-थण-मण्डलं उरे तस्स ।  
 पावइ लीला-अल्लय-णिहित्त-णलिणी-दल-च्छायं ॥ ७७३ ॥  
 सेस-गुण-णिरहिलासा ख्वंचिय से पियन्ति तरुणीओ ।  
 को वा अण्णेसइ दमणयस्स दल-सुरहिणो कुसुमं ॥ ७७४ ॥  
 वाम-कर-पेल्लिओणामिय-मेहला-णिबिडियंसुए तस्स ।  
 वीसमइ विलासवईण जहण-विम्बे खणं दिट्ठी ॥ ७७५ ॥

३ इवशब्दो भिन्नक्रमः । स्फुरद्दशनप्रभादण्डः <sup>१</sup>शौक्लबाह्विसदण्ड-  
 त्वेनोत्प्रेक्षितः ॥

॥ ७७२ ॥ बालासु तासु विषयभूतासु नवदृष्टिरागद्वियमाणहृदय-  
 तरलानि अनुबध्यमानानीव से अस्य प्रकृतनृपस्य [ गुणैः ]  
 ३ शोभन्ते ललितानि विलासरूपाणि चरितानि ॥ २० ॥ कुलकम् ॥

॥ ७७३ ॥ परिरम्भणेन चक्रीकृतं श्यामं स्तनमण्डलम् उरसि  
 तस्य प्राप्नोति लीलाकल्पकनिक्षिप्तनलिनीदलच्छाया<sup>२</sup> ॥

३ कल्पकं हृद्यम् । नलिनीपत्रं श्यामलं चक्राकारं च भवति । तादृश-  
 मेव वक्षःस्थलपीडितं स्तनमण्डलम् ॥

॥ ७७४ ॥ शेषेषु गुणेषु निरभिलाषा रूपमेव सातिशयत्वात्तस्य  
 पिबन्ति तां ललैनाः । युक्तं चैतत् । यतः को वा मूढो योन्वेषते  
 ३ दमनकापरनाम्नो<sup>३</sup> मरुबकस्य सुरभिदलस्य कुसुमम् ॥ दलानि पत्राणि ॥

॥ ७७५ ॥ वामकरप्रेरितावनमितमेखलानिबिडितांशुके तस्य  
 विश्राम्यति विलासवतीनां जघनविम्बे क्षणं दृष्टिः ॥



हसियं च भामियच्छं मुहं च नव-वडल-पण्डुर-कवोलं ।  
जहणमणिभच्छिय-मेहलं च जीयं विलासाण ॥ ७७६ ॥

अवि य । ५

अणुकुण्डलमा विवडण-सरस-कवरी-विलङ्घियंसम्मि ।  
सीसम्मि कोसुमो फुरइ चारु-चूडा-मणि-णिवेसो ॥ ७७७ ॥  
उप्पुसियाहर-पेरन्त-पिञ्जर-ठविय-कुङ्कुमं हरइ ।  
णह-विलिहिय-कसणुम्मिल्लमाण-भुमयं मुहम्बुरुहं ॥ ७७८ ॥  
परिगण्ड-स्थलमासवण-लम्बि मय-णाहि-पङ्क-लेहम्मि ।  
अग्घइ अवङ्ग-मग्गम्मि सरसमासोयमुत्तंसं ॥ ७७९ ॥

॥ ७७६ ॥ हासितं [च] भ्रमिताक्षं सकटाक्षविक्षेपं मुखं च नव-  
बकुलपाण्डुरकपोलं जघनम् अनिर्भर्त्सितमेखलं च जीवितं विला-  
३ सानाम् ॥

॥ ७७७ ॥ अथ स्नाततरुणीमण्डनवर्णनं पञ्चककुलकेन । अनुकुण्डलं  
कुण्डलसमीपे सर्वतो विप्रकीर्णसरसकवरीविलङ्घितांसे<sup>१</sup> शिरसि कौसुमः  
३ स्फुरति चारुचूडामणिसंनिवेशः ॥

॥ ७७८ ॥ अन्यत्र उत्पुंसितम् अधरपर्यन्ते च पिञ्जरत्वमात्रेण  
स्थापितं<sup>२</sup> कुङ्कुमं यत्र तत् हरति चेतः नखविलिखिताः कृष्णत्वेन  
३ उन्मीलन्त्यो भ्रूलता यत्र तत् मुखमेव अम्बुरुहम् ॥

॥ ७७९ ॥ परिगण्डस्थलं<sup>३</sup> गण्डस्थलसमीपे आश्रवणविलम्बि  
मृगनाभिपङ्कलेखे अर्धति अपाङ्गमार्गे सरसम् आशोकम् अशोकसंबन्धि  
३ उत्तंसं कर्णोत्पलप्रतिरूपकम् ॥

अन्तो-माणि-दाम-च्छवि-विच्छुरियच्छंसुयं सुहावेइ ।

थण-वट्टमुवरि-विक्रिस्वत्त-सवल-कुसुम-च्छटाहरणं ॥ ७८० ॥

इय दर-चक्खिय-मइराणुविद्ध-तम्बोल-परिमलो हरइ ।

अणुमज्जनमाहरणावलम्बणो से पिया-सत्थो ॥ ७८१ ॥

किं च जायं ६ ।

सोम्माहेसु निसम्मइ दिट्ठी राउज्जलेसु रमणीण ।

सारस-वावी-परिपण्डुरेसु से दसण-वासेसु ॥ ७८२ ॥

उब्भिज्जइ जड-भावावरोह-दढ-मयण-संणिवेसम्मि ।

अहरम्मि सरस-वउलाहिवाडला राय-विच्छित्ती ॥ ७८३ ॥

॥ ७८० ॥ अन्तःस्थितमणिमयदामच्छविविच्छुरिताच्छांशुकं  
सुखयति स्तनपृष्ठम् उपरिविक्षितशङ्खलकुसुमच्छटाभरणम् ॥

॥ ७८१ ॥ इति ईषदास्वादितमदिरानुविद्धताम्बूलपरिमलो हरति  
अनुमज्जनं मज्जनोत्तरकालम् [ आभरणावलम्बनः ] से अस्य प्रिया-  
३ सार्थः ॥ कुलकम् ॥

[ ॥ ७८२ ॥ सौम्या आभा येषां तेषु सौम्याभेषु निशाम्यति रमते  
दृष्टिः रागोज्ज्वलेषु रमणीनां सारसवापीपरिपाण्डुरेषु अस्य दशन-  
३ वासःसु ॥

रागेण अलक्तादिकरङ्गेण उज्ज्वलास्तथा च अन्तःस्थितैर्दन्तैर्दन्त  
तेजोभिः सारसपक्षियुक्तवापीवच्छुभ्रवर्णयुक्ता ये रमणीनाम् ओष्ठास्तेषु  
६ तस्य दृष्टी रमत इत्यर्थः ॥ ]

॥ ७८३ ॥ अथ गाथापञ्चकोपनिबद्धकुलकेन शिशिरप्रभातो-  
स्थिततरूणीचेष्टामाह ।

पढमं छण-मग्गिय-वइयरेसु संचरइ मण्डणुच्छाहो ।  
 गहिय-हिमावण्डुर-मरुअणसु पारत्ति-दामेसु ॥ ७८४ ॥  
 परिकविस-बिन्दु-मालावसेस-मय-णाहि-दन्तुरे फुरइ ।  
 वयणम्मि मयङ्कारम्भ-पेलवा कुङ्कुम-च्छाया ॥ ७८५ ॥  
 संगलइ मरुयअ-च्छेय-सबल-विणिउत्त-दमणय-दलासु ।  
 लायणं मालिय-ट्टिय-पिसङ्ग-कुन्दासु कवरीसु ॥ ७८६ ॥

३ उद्विद्यते जडभावः 'शैत्ययोगस्तस्यावरोहः प्ररूढत्वं' तस्यात्यन्तत्वेन  
 दृढो मदनकस्य अलक्तकादिरागविशेषस्य संनिवेशो यस्मिन् तत्राधरे  
 सरसबकुलकुसुमवदभिपाटला रागविच्छित्तिः ॥

॥ ७८४ ॥ प्रथमं क्षणम् उत्सवः प्रथममेवोत्सवार्थं ये मर्शिताः  
 कुसुमविशेषास्तेषां व्यतिकरेषु विलम्बेषु सत्सु संचरत्यन्यत्र<sup>१</sup> तत्प्रतिनिधि-  
 ३ नयेन मण्डनोत्साहः । कान्यत्र । 'गृहीतहिमापाण्डुरमरुबकेषु' पत्रि-  
 कादामसु ॥

॥ ७८५ ॥ परिकपिशो बिन्दुमालावशेषो यो 'मदनैकः कुङ्कुमादि-  
 रागस्तेन' दन्तुरे<sup>२</sup> विषमे स्फुरति वदने मृगाङ्कस्य य 'आरम्भः  
 ३ प्रतिपद्येका कला तद्वत्पेलवा कुङ्कुमच्छाया ॥ उपभुक्तशेषेत्यर्थः ॥

॥ ७८६ ॥ संगलति मरुबकच्छेदशबलविन्युत्तदमनकदलासु<sup>३</sup>  
 लावण्यं मर्दितस्थितपिशङ्गकुन्दासु<sup>१०</sup> कवरीषु ॥

1 MH. 'योगो रोहः प्ररूढत्वं तस्यानंतत्वेन, which appears to be corrupt. The emendation is conjectural. 2 MH. संचरत्य<sup>३</sup>. 3 So MH. Surely Dc's marginal note ग्रथित is the correct rendering? MH. 'हिमपांडुर'. 5 MH. 'मदनककुङ्कुमादि'. 6 MH. दंतुरविषमे. 7 MH. adds वास्यानंतस्य after आरम्भः. Hopelessly corrupt! 8 MH. तद्वत्पेलवा. 9 MH. 'विन्युत्त', though विन्युत्त ग्रथितम् lower down. 10 MH. मर्दन<sup>१०</sup>.

इय रयणी-भङ्गमय-पियङ्गु-पडिवण्ण-सेहरो हरइ ।

सिसिरम्मि मलिय-मणहर-पसाहणो से पिया-सत्थो ॥७८७॥

अवि य । ४

फल-णिग्गम-पडिपेल्लिय-परिसिडिलालग्ग-मउल-चुण्णाइं ।

चूयाण झणकारेइ मारुओ मज्जरि-मुहाइं ॥ ७८८ ॥

३ विन्युसं ग्रथितम् । दमनकं सुगन्धपत्रिकाविशेषः । कवर्यो वेण्यः ॥

॥७८७॥ इति रजनीभङ्गोद्भूतप्रतिपद्मप्रियंगुशेखरोपि हरति चित्तं  
स्वभावसुन्दरत्वात् शिशिरे<sup>१</sup> मर्दितमनोहरप्रसाधनः अस्य  
३ प्रियासार्थः ॥

प्रियं गायति प्रियंगुः शेखर इव<sup>२</sup> । तिष्ठद्गुप्रभृतित्वात्साधुः ॥५॥  
कुलकम् ॥

॥ ७८८ ॥ अथ चतसृभिर्वसन्तसंपदमाह । फलनिर्गमपरि\*  
प्रेरितपरिशिथिलेषल्लभमृदु<sup>३</sup>कचूर्णानि चूतानां झणत्कारयति मारुतो  
३ मज्जरीमुखानि ॥

मउलचुन्नाइं इति<sup>४</sup> पाठे मुकुलचूर्णानीत्यर्थः । मुकुलं कुसुमम् ।  
चूर्णं कुसुमरजः । <sup>५</sup>झणदित्यव्यक्तशब्दानुकरणम् । तच्च रसाद्रफल  
६ पल्लावासु<sup>६</sup> कोमलानिलवेलितासु<sup>७</sup> [मज्जरीषु] न युज्यते । झणत्कारादेः  
काठिनद्रव्यकृतस्य नूपुररणितादिषु दर्शनम् । तस्मात् 'सणकारेइ' इति  
पाठो लक्ष्यते<sup>८</sup> सकारस्य च रेखाश्रमात्रेण<sup>९</sup> लेखकदोषे झकारीभूतत्वा<sup>१०</sup> -

<sup>१</sup> MH. शिशिरमलित<sup>०</sup> for शिशिरे मर्दित<sup>०</sup> <sup>२</sup> MH. एव for इव.

<sup>३</sup> MH. <sup>०</sup>चुन्नाशंति पाठे. <sup>४</sup> MH. झणगिति <sup>५</sup> MH. रसाद्र<sup>०</sup>.

<sup>६</sup> MH. <sup>०</sup>वेलितासु. <sup>७</sup> MH. सणकारी for सणकारेइ. <sup>८</sup> MH. लक्ष्यते.

<sup>९</sup> MH. <sup>०</sup>अस<sup>०</sup>. <sup>१०</sup> MH. काकारी<sup>०</sup>.

चित्तालविषय-मउलुगमाण सायं निवेसिय-जलाण ।  
 गन्धमणामोयं सत्तलाण कालो विरल्लेइ ॥ ७८९ ॥  
 आवाइ माहवीणं विच्छाय-परिद्विएक-कुसुमासु ।  
 णिम्मल्ल-सोरहं मज्जरीसु फल-गण्ठि-जटिलासु ॥ ७९० ॥  
 इय से दिणेषु महु-सिरि-परिणाम-सुहेसु उववण-निवेसा ।  
 णन्दन्ति पणइणी-परियणस्स णयरोवरोहेसु ॥ ७९१ ॥

९ दिति सुगृहीतनामभिरस्मत्पितृभट्टश्रीमदुपेन्द्रपादैरवार्णि । तैरेव च  
 बाल्य एव इयमपरा व्याख्या कृता ।

नूनं पुत्रक मारुतोपि मधुरो रोलम्बमाला मधौ  
 'शश्वच्चूतलतावितानपवनसस्ता' ज्ञणत्कारयेत् ।  
 प्रेङ्खलास्यलताफलद्विकुसुमप्राप्त्यर्थगर्वोद्धता  
 धावद्रावयुतासु तासु च<sup>१</sup> लताभेदोपि भक्तेर्भवेत् ॥

॥ ७८९ ॥ 'चित्तालक्षितमुकुलोद्गमानां सायं निवेशितसेकजलानां  
 गन्धम् अनामोदं<sup>२</sup> ससलसंज्ञकानां पुष्पविशेषाणां कालः प्रसार-  
 ३ यति ॥

मुकुलानि कलिकाः । ताः सूक्ष्मत्वाच्चित्तावधाने सति ईषलक्ष्यन्ते<sup>३</sup> ॥

॥ ७९० ॥ आवायति ईषच्छुष्यति माधवीनां विच्छायपरिद्वितै-  
 ककुसुमासु निर्मलसौरभ्यं<sup>४</sup> मज्जरीषु फलग्रन्थिजटिलासु ॥

॥ ७९१ ॥ इति उक्तप्रकारेण से अस्य नृपस्य दिनेषु मधुश्रीपरि-

<sup>१</sup> MH. श्रीपट्टपेन्द्र<sup>०</sup>. <sup>२</sup> MH. शश्वच्चूत<sup>०</sup>. <sup>३</sup> MH. पवनसस्ता.  
 MH. व. <sup>४</sup> MH. चित्ता<sup>०</sup>. <sup>५</sup> MH. सत्तल<sup>०</sup>. <sup>६</sup> MH. ईषयलक्ष्यन्ते.  
<sup>७</sup> MH. निर्मलसौरभं.

किं च । ५

पेरन्त-हरिय-कोमल-खज्जूर-दलज्जलं कवोलाण ।

णयणन्त-गालिय-बाहज्जणाण णिव्वडइ लायणं ॥ ७९२ ॥

दर-मउलण-मज्झोणय-तणु-रेहायन्त-धवल-भावाइ ।

एन्ति णव-सासि-अला-हं अन्तो-ताराइ अच्छीइ ॥ ७९३ ॥

थोयामिव खाम-गण्डत्तणेण परिलक्खिओण्णय-णिवेसो ।

परिवायइ कक्केयण-पराय-कणउज्जलो अहरो ॥ ७९४ ॥

षामसुखेषु उपवननिवेशः नगरसमीपवनानां संनिवेशास्तेषु वा प्रवेशः  
३ नन्दन्ति प्रणयिनीरूपस्य परिजनस्य प्रणयिनीसमेतस्य<sup>१</sup> वा<sup>२</sup> अपरिज-  
नस्य संबन्धि हृदयं नगरोपान्तस्थानेषु ॥ ४ । चक्रकम् ॥

॥ ७९२ ॥ अथ पञ्चककुलकेन बालालावण्यं विलपति<sup>३</sup> । पर्य-  
न्तहरितकोमलखज्जूरदलवदुज्ज्वलं बालाकपोलानां नयनान्तगलितबा-  
३ ष्पाञ्जनानां निर्वर्तते<sup>४</sup> लावण्यम् ॥ ]

॥ ७९३ ॥ दर ईषन्मुकुलितमौ<sup>५</sup>ध्येन<sup>६</sup> 'मौ<sup>७</sup>ध्यालज्जायोगादीषदु-  
न्मीलितत्वाद्धेतोस्तनुरेखायमाणधवलभावानि यन्ति प्राप्नुवन्ति नवश-  
३ शिकलाभाम्<sup>८</sup> अन्तस्ताराणि निमीलनवशादुपरितनतटमध्यप्रविष्ट-  
ताराणि अक्षीणि ॥ नवशशिलेखायां हि शशो न भासते । शशप्रख्या-  
स्तारा अपि ईषन्निमीलितनयनेषु न भासन्ते ॥

॥ ७९४ ॥ स्तोकमिव क्षामगण्डत्वेन परिलक्षितोन्नतनिवेशः परि-  
वायति श्रुष्यति 'ककेतनापरसंज्ञकविम्बफलकषायवदुज्ज्वलोधरः ॥  
३ कक्केयणः<sup>९</sup> इति माणिविशेषोप्युपलक्ष्यते<sup>१०</sup> । अनिर्जितरतिपरिश्रमत्वेन

<sup>१</sup> M.H. 'समेतस्य. <sup>२</sup> M.H. चा<sup>०</sup> for वा अ<sup>०</sup>. <sup>३</sup> S o M.H. <sup>४</sup> M.H. निवर्तते.

<sup>५</sup> M.H. 'मौ<sup>७</sup>ध्यालज्जा<sup>०</sup>. <sup>६</sup> M.H. 'कलाभा अन्त<sup>०</sup>. <sup>७</sup> M.H. ककेतनापर<sup>०</sup>.

<sup>८</sup> M.H. कक्केयण. <sup>९</sup> M.H. माणिविशेषाद्युपलक्ष्यते.

दोब्बल-पण्डुराणं उम्हारुगिय-णव-केसर-गुणाण ।  
 विरलत्तणं थोवं उवेइ मुद्दाण थणयाण ॥ ७९५ ॥  
 इय तस्स पढम-मयणाणुबन्ध-पडिवद्ध-मुद्ध-भावासु ।  
 दिट्ठी णिहुय-विलासालसासु वीसमइ बालासु ॥ ७९६ ॥  
 अह तस्स थिर-भुय-क्वम्भ-णिमिय-णीसेस-भुयण-भारस्स ।  
 आसि कइ-राय-इन्धो वण्णइ-राओत्ति पणइ-लवो ॥ ७९७ ॥

बालानां म्लानाधरत्वं दौर्बल्ये च उन्नतावयवत्वम् अनुभवसिद्धम् ।  
 स्तोकमपि परिवायतीति<sup>१</sup> संबन्धः । अपिशब्देन इदमाह । यद्यपि कुल-  
 ६ महेला अप्रगल्भास्तथाप्यासामप्रागल्भ्यमेव सुरतेषु विराजतेतराम्<sup>२</sup> ॥

॥ ७९५ ॥ दौर्बल्यपाण्डुराणाम् ऊष्मारुणितनवकेसरगुणानां  
 विरलत्वमिव<sup>३</sup> दौर्बल्यवशास्तोकमुदैति [मुग्धानां] स्तनानाम् ॥

॥ ७९६ ॥ इति तस्य प्रथममदनानुबन्धप्रतिबद्धमुग्धभावासु दृष्टि-  
 निभृतविलासालसासु विश्राम्यति बालासु ॥ निभृतम् उपगूढम् ।  
 ३ कुलकम् ॥ ५ ॥

॥ ७९७ ॥ अथेति अधिपत्यधिकारप्रख्यः प्रस्तुतकान्यकर्तृगत-  
 चरितप्रस्तावनार्थो मङ्गलार्थश्च मध्ये । अथ तस्य स्थिरभुजस्तम्भानि-  
 ३ मितनिःशेषभुवनभारस्य आसीत् कविराजचिह्नः [कविराजसंज्ञो] वाक्प-  
 तिराज इति प्रणयिलवः भृत्यलेशः ॥ प्रणयिषु वा<sup>४</sup> ल्योन्तर्भावो यस्य  
 स प्रणयिलयः । निमित्तं निश्चितम् । डुमिन् प्रक्षेपण इति पाठात् ॥

<sup>१</sup> MH. परिवायतीति. <sup>२</sup> MH. ततरा for तराम्. MH. add after this as follows:—कांतानुपाल्यमानानन्तानर्धैरज्ञायमानमवकालिकाकल्पकोपासातिरुपमरमणीयरमणीविषयान-  
 वरतरगकेनापारहायं दौर्बल्यं which, as a whole, appears corrupt, and  
 difficult to restore. <sup>३</sup> MH. विरलमिव. <sup>४</sup> MH. आसीत्कविराजसंज्ञाचिह्नो  
 वाक्पतिः. <sup>५</sup> MH. ल्योन्तर्भावो. De J K P all read पणइलवो, and not  
 पणयिलयो.

अप्पा एत्तिअ-मेत्तेण णवर विरसोवि जस्स पडिहाइ ।  
 सिरि-कमलाउह-चलणेहिँ कहवि जं गाहिय-बहुमाणो ॥ ७९८ ॥  
 भवभूइ-जलहि-णिगगय-कव्वामय-रस-कणा इव फुरन्ति ।  
 जस्स विसेसा अज्जवि वियडेसु कहा-णिवेसेसु ॥ ७९९ ॥  
 भासम्मि जलणमित्ते कन्तीदेवे अ जस्स रहुआरे ।  
 सोबन्धवे अ बन्धम्मि हारियन्दे अ आणन्दो ॥ ८०० ॥

[॥ ७९८ ॥ आत्मा एतन्मात्रेण केवलं विरसोपि यस्य प्रतिभाति  
 श्रीकमलायुधचरणैः कथमपि यत् गृहीतबहुमानः ॥

३ यस्य वाक्पतेरात्मा । यो वाक्पतिरिति यावत् । विहीनकाव्यादि-  
 रसोपि सन् केवलमेतेन वक्ष्यमाणेन हेतुना प्रतिभाति प्रकर्षेण विज-  
 यते यत् कमलायुधेन नाम कविना गृहीतो बहुमानः सेवा यस्मात्  
 ६ तादृशः सोस्ति । इति भावः ॥]

[॥ ७९९ ॥ भवभूतिजलाधिनिर्गतकाव्यामृतरसकणा इव स्फुरन्ति  
 यस्य विशेषा अद्यापि विकटेषु कथानिवेशेषु<sup>१</sup> ॥ निबन्धेष्विवति कचि-  
 ३ त्पाठः ।

[॥ ८०० ॥ भासे ज्वलनमित्रे कुन्तीदेवे च यस्य रघुकारे सौब-  
 न्धवे च बन्धे हारिचन्द्रे च आनन्दः ॥

३ भासः ज्वलनमित्रः कुन्तीदेवः (?) इति कवयः । रघुकारः कालि-  
 दासः । सौबन्धवो बन्धः सुबन्धुकृतिर्वासवदत्ता नाम प्रबन्धः । हारि-  
 चन्द्रः हरिचन्द्रेण कृतः प्रबन्धः ॥]



आलेख्यं च सरसं च परिस-लोणं च सारवन्तं च ।  
 थिरमुज्जलं च छाया-घणं च गी-विलसितं जस्स ॥ ८०१ ॥  
 आगम-वाया छन्दणुया य ते भरह-गोयम-प्पमुहा ।  
 णन्दन्ति जमेवं हास-कारिणो सार-कइणो य ॥ ८०२ ॥

[॥ ८०१ ॥ आलेख्यं च सरसं च स्पर्शलवणं स्पर्शमृदु स्पर्श-  
 कोमलं च सारवच्च स्थिरम् उज्ज्वलं च छायाघनं च गीर्विलसितं  
 ३ यस्य ॥

यस्य वाक्पतेर्गीर्विलसितं काव्यरचनम् आलेख्यवदिङ्कितदर्शकं  
 रसयुक्तं स्पर्शकोमलं सारयुक्तं मुद्रितमिव मनसि प्रवेशशीलम् उद्भूत-  
 ६ प्रकाशम् अर्थच्छायाप्रचुरं च भवतीत्यर्थः ॥ ]

॥ ८०२ ॥ आगमवादा नैयायिकादयः छन्दांसि जयदेवप्रभृतीनि  
 वेदांश्च ये जानते ते तथा ते प्रख्याततमा भरतगोचरप्रमुखा भरतो  
 ३ गोचरो येषां ते भरतगोचरा भरतज्ञास्तत्प्रमुखाश्च पुराणज्ञा नन्दन्ति  
 यं वाक्पतिराजम एवम् एवमेव । पक्षपातानुरागं विनेत्यर्थः । हास-  
 कारिणो दुष्टकवयः सारकवयश्च । अथ वा एवंहासकारिणो व्यासा-  
 ६ दयः । सारकवयश्च 'वेदान्तवेदिपातञ्जलकापिलप्रमुखाः ॥ अथ वा  
 आगम-वाया-छन्दणुया' इति समस्तम् । आगमो वैशेषिकादिर्वे-  
 दादिश्च । वाग् व्याकरणम् । छन्दश्च सालंकारकम् । अथ वाग्ग्रह-  
 ९ णेनैव अलंकारस्वीकारः केषांचिच्छब्दादव्यतिरेकात्<sup>३</sup> श्लेषप्रसादप्रभृ-  
 तीनाम् । आगमवाक्छन्दांसि जानन्तीत्यागमवाक्छन्दोज्ञाः ॥

काव्यमात्रे प्रतिपदं विभान्तोप्यर्थराशयः ।

ग्रन्थगौरवभीते — — प्रयत्नेन भूयसा ॥

<sup>१</sup> MH. <sup>०</sup>पातांजल<sup>०</sup>.

<sup>२</sup> MH. <sup>०</sup>छन्दणु इति

<sup>३</sup> MH. <sup>०</sup>रेकोशेष<sup>०</sup>.

The emendation is purely conjectural.

<sup>४</sup> MH. <sup>०</sup>प्यर्थं राशयः.

किं च ।

भरिय-सवण-द्वियं भूरि-कइ-गुणोवास-कङ्किणो जस्स ।  
 सुभणियमहो गयन्तिव विम्हय-चलिण्हिं सीसेहिं ॥८०३॥  
 तो सो गोटी-परिसंठिण्हिं सप्पुरिस-संकहावसरे ।  
 भणिओ विम्हय-वियसन्त-गयण-वत्तं वियड्ढेहिं ॥ ८०४ ॥  
 धारेइ जल-हरोहुर-वसुंधराबन्धवन्धुरं सेसो ।  
 कहवि विणिउञ्चिय-द्विय-विसट्ठ-कण्ठं फणा-वल्लयं ॥ ८०५ ॥

॥ ८०३ ॥ भृतश्रवणत्वेन स्थितं सत् भूरिकविगुणोपायाकाङ्क्षिणः  
 श्रोतारो यस्य सुभणितं सूक्तम् अधो नयन्तीव विस्मयचलित-  
 ३ शिरोभिः ॥

॥ ८०४ ॥ ततः असंख्यसूक्तपरितोभृतकर्णत्वाद्धेतोः असौ  
 वाक्पतिः गोष्ठीपरिसंस्थितैः सत्पुरुषसंकथावसरे भणितो विस्मयविक-  
 ३ सन्नयनपत्रं<sup>१</sup> कृत्वा विदग्धैः ॥

पत्राणीह पक्ष्माणि । तैः कान्यकरणे प्रार्थनया प्रेरित इत्यर्थः ॥

॥ ८०५ ॥ अथ यशोवर्मणा कथं मगधराजो हत इति वर्णयितुं  
 सप्तत्रिंशता गाथाभिर्महाकुलकम् अवान्तरकुलकपञ्चकान्वितम् ॥ तत्र  
 ३ हररंशो यशोवर्मेति प्रथमेनावान्तरकुलकेनाह ।

धारयति जलभरेण<sup>२</sup> उहुरा<sup>३</sup> अधोगता या वसुन्धरा तस्या  
 आबन्धेन संबन्धेन बन्धुरम् आक्रान्तं शेषः कथमपि विनिकुञ्चितस्थि-  
 ६ तविकसितकण्ठं फणावल्लयम् ॥ जलभरः प्रलयकालभावी विवक्षितः ॥

<sup>१</sup> MH, 'अबनं पत्रं, <sup>२</sup> MH, जलहरेण, <sup>३</sup> MH, उहुरा.

दीसन्ति जय-विणासुल्लसन्त-घण-धूमकेतु-दण्डव्व ।  
 जल-मज्जन्त-दिसा-गय-खणुद्ध-धरिया कर-क्खम्भा ॥ ८०६ ॥  
 उल्लसिय-वीइ-वल्लयन्तराल-परियत्तमाण-रवि-बिम्बा ।  
 होन्ति सवाडव-जलणव्व गयण-मग्गेवि मयर-हरा ॥ ८०७ ॥  
 वियलन्त-विज्जु-वलया पलयम्बु-वह-णिवहा णिविज्जन्ति ।  
 तदियस-पीय-सलिला साणुसएणव सलिलेण ॥ ८०८ ॥  
 जल-भवण-समालम्बिय-सयणस्स मुरारिणो समुदेण ।  
 दिज्जइ महा-पईवोव्व वीइ-संवेल्लिओ सूरु ॥ ८०९ ॥  
 जाआ वण्णासाया अण्णेच्चिय केवि संवलन्ताण ।  
 क्षीर-सुराउव्व-वियार-विसमिया सयल-जलहीण ॥ ८१० ॥

॥ ८०६ ॥ दृश्यन्ते जगद्विनाशसूचनाय 'स्फुरद्धनधूमकेतुदण्डा  
 इव जलमज्जद्दिग्गजक्षणोर्ध्वधृताः करस्तम्भाः ॥

॥ ८०७ ॥ उल्लसितवीचिवलयान्तरालपरिवर्तमानरविविम्बा<sup>१</sup>  
 भवन्ति सवाडवज्ज्वलना इव गगनमार्गोपि मकरधराः समुद्राः ॥

[ ॥ ८०८ ॥ विगलद्विद्युद्वलयाः प्रलयाम्बुवहनिवहा निपीयन्ते  
 प्रतिदिवसपीतसलिलाः सानुशयेनेव सद्द्वेषेणेव सलिलेन ॥ प्रतिदिनं  
 ३ मेधैर्यत् पीतं जलं तत् सानुशयमिव आत्मपानजन्यक्रोधयुक्तमिव  
 भूत्वा तान्मेघान् नितरामपिवदित्यर्थः । मेघा अपि सर्वे प्रलयाम्बुना  
 निगीर्णा इति भावः ॥ ]

॥ ८०९ ॥ जलभवनसमालम्बितशयनीयस्य मुरारेः समुद्रेण  
 दीप्यते<sup>२</sup> महाप्रदीप इव 'वीचिसंवेल्लितः सूरः ॥

॥ ८१० ॥ जाता वर्णास्वादा अन्य एव केपि संवलतां मिश्री-  
 भवतां क्षीरसुराऽपूर्वविकारविषमिताः सकलजलधीनाम् ॥

<sup>१</sup> MH, स्फुरति घन<sup>०</sup>,

<sup>२</sup> MH, 'वीची'<sup>०</sup>,

<sup>३</sup> MH, दीवले,

भञ्जं<sup>१</sup> सिंहरारूढारुहन्त-पुञ्जइय-मुहल-सुर-लोओ ।  
 कुहर-भरण-कमोसीयमाण-जल-कलयलो मेरु ॥ ८११ ॥  
 चलणन्त-णिवडियं संभमेण पलयम्बु-णिभरे भुयणे ।  
 आरुहइ रयय-णावंव तिणयणो मजलि-ससि-लेहं ॥ ८१२ ॥  
 णाउल-भावो जोआणुबन्ध-संजमिय-सास-पसरस्स ।  
 पव्वालियाणणस्सवि सयंभुणो सायर-जलेण ॥ ८१३ ॥

क्षीरसुराग्रहणं घृतजलादिसागरपञ्चकमपि सप्तसमुद्रान्तर्गतम् उप-  
 लक्षयति । क्षीरसुर्यास्तु उपादानं कुतूहलितया । क्षीरसुरासंनिपा-  
 तस्य लोके अदृष्टत्वेन तद्विकाररसस्य अपूर्वत्वम्<sup>१</sup> ॥

॥ ८११ ॥ मज्जति<sup>२</sup> शिखरारूढारुहत्पुञ्जीकृतमुखरसुरलोकः<sup>३</sup>  
 कुहरभरणक्रमेणावसीदन्<sup>४</sup> जलकलकलो यत्र स मेरुः ॥

३ कुडति मेरुकटादिके सति तदाश्रयः सुरलोकः शिखरेषु पुञ्जी-  
 भवति । को नस्त्रातेति च कलकलं करोति । कुहरेषु च शून्येषु प्रथ-  
 मजलधिजलकलोलप्रवेशसमये महाकलकलो भवति । यथायथानुपूर्व्यते  
 ६ तथातथा मन्दीभवतीत्यनुभवसिद्धम् ॥

॥ ८१२ ॥ चरणान्तनिपतितां<sup>५</sup> संभ्रमेण भयेन प्रलयाम्बुनिर्भरे भुवने  
 आरोहति पद्भ्यामाक्रामति रत्नैर्नावमिव त्रिनयनो मौलिशशिलेखाम् ॥

३ किल चलतो<sup>६</sup> यत् मस्तकाद्द्रागिति<sup>७</sup> पादाग्रे पतति तत् अलक्षितं  
 चरणेनाक्रम्यते । चन्द्रलेखा च वक्राकृतिर्नौरिव भवति । यथा शुक्लद्वि-  
 तीयस्याम् । जलप्लाविते च जगति नावारोहणावसर इत्येवमुत्प्रेक्षितम् ॥

॥ ८१३ ॥ न आकुलभावो योगानुबन्धसंयमितश्वासप्रसरत्वात्

<sup>१</sup> MH. अपूर्वत्वात्. <sup>२</sup> MH. <sup>०</sup>रूढीरुहत् <sup>३</sup> MH. <sup>०</sup>पुञ्जकृत<sup>०</sup>

<sup>४</sup> MH. <sup>०</sup>सीदज्जल<sup>०</sup>. <sup>५</sup> MH. <sup>०</sup>निपतितं. <sup>६</sup> MH. चलतो.

<sup>७</sup> MH. <sup>०</sup>द्रोगिति.

इय पलय-जलप्फालिय-चलन्त-सुर-सेल-विहल-विबुहम्मि ।

अणहमवलम्बणं ति-हुयणस्स जो जायइ मुरारी ॥ ८१४ ॥

जस्समह-धूम-लेहा रविणा स-मऊह-दाविय-दलेण ।

अग्ग-घडिएण दीसइ कविसेक्क-फलव्व ताल-लया ॥ ८१५ ॥

तस्स इर इमो सुव्वइ विग्गह-तुङ्गाहिहाण-पडिवण्णो ।

भुयणम्मि महासुर-वंस-वेरिणो अंस-णीसन्दो ॥ ८१६ ॥

जलोपप्लवस्य च 'श्वासनिरोधसुखानुबोधकत्वात्' स्थाविताननस्यापि  
३ स्वयंभुवः सागरजलेन ॥

॥ ८१४ ॥ इय जलं हि इति द्वाभ्याम् अवान्तरकुलकं समापयति ।  
इति जलं धिजलास्फालितं वलत्सुरशैलविहलविबुधे<sup>१</sup> अनघमवलम्बनं  
३ त्रिभुवनस्य यो जायते मुरारिः

[॥ ८१५ ॥ यस्य महाधूमलेखा रविणा स्वमयूखदर्शिततलेन  
अग्रघटितेन दृश्यते कपिशैकफलेव ताललता

३ मध्याह्नसूर्यस्पृक्किशरा भूमिमूला यस्य प्रलयकालीना महाधूमलेखा  
कपिशैकफला महाताललतेव भाति स्मेति भावः ॥]

॥ ८१६ ॥ तस्य किलायं श्रूयते<sup>२</sup> विग्रहतुङ्गाभिधानेन लोके प्रति-  
पन्नः प्रतीतो भुवने महासुर[वंश]वैरिणः<sup>३</sup> अशनिप्यन्दः ॥ अन्तःकु-  
३ लकम् ॥ १२ ॥

<sup>१</sup> MH. <sup>०</sup>सुखेनुबोध<sup>०</sup>. The emendation is conjectural. <sup>२</sup> Do J. K. P. all read <sup>०</sup>विबुहम्मि as explained by the commentator. <sup>३</sup> MH. <sup>०</sup>भिधाने लोक<sup>०</sup>. <sup>४</sup> MH. अशनिप्यन्दः.

अह वा । १०

ओसरइ समुप्पयणा रहस-घडन्तङ्ग-पेळण-विलोलं ।  
तक्खण-विहडिय-बम्भण्ड-सयल-जालेव घण-वडलं ॥ ८१७ ॥  
विहडन्त-घण-विमुक्का परियत्त-विमाण-वाञ्छिया कहवि ।  
णिवडान्ति गलिय-णिय-पिञ्छ-विब्भमा ताडि-गुण-च्छेया ॥ ८१८ ॥  
भमियं रय-विहुओयहि-समुच्छलन्तेहि पक्ख-सेलेहि ।  
साहेज-संगएहि महा-विहङ्गेहिं वणहम्मि ॥ ८१९ ॥

॥ ८१७ ॥ अथ वा हरिरेवायं गरुडगमनत्वात् न तु तन्निष्यन्द  
इति द्वितीयान्तःकुलकेनाह ।

३ अपसरति सम्यगुत्पतनात् रभसघटमानांसप्रेरणविलोलं 'तत्क्षण-  
विघटितब्रह्माण्डशकलजालमिव' घनपटलम्<sup>३</sup> ।

गरुडो ह्यण्डजः । अण्डजाश्च<sup>४</sup> अण्डोदरे पक्षसंविष्टे अण्डं स्फोट-  
६ क्त्वा निःसरन्तीति भङ्गिभणितिरियम् ॥

॥ ८१८ ॥ 'विघटमानैर्धनैर्विमुक्ताः परिवृत्तविमानवञ्चिताः कथ-  
मपि निपतन्ति मलितनिजपक्षैर्विभ्रमास्तडित एव दर्पेण प्रसृताश्छि-  
३ न्नगुणाः<sup>५</sup> अत एव वेगपतनवशनिपतितगरुडपक्षलेशविभ्रमं जनयन्ति'<sup>६</sup> ॥

॥ ८१९ ॥ आन्तं रयो वेगस्तेन विधूतो य उदाधिस्ततः समु-  
च्छलद्भिः पक्षशैलैः<sup>७</sup> साहाय्यसंगतैरिव महाविहंगैर्नभसि ॥

<sup>१</sup> MH. तत्क्षणविलोलवत्क्षण<sup>०</sup> for तत्क्षण<sup>०</sup>. <sup>२</sup> MH. 'सकल' <sup>३</sup> MH. घट<sup>०</sup>  
<sup>४</sup> MH. appears corrupt, reading अण्डजाश्चादोदरेक्षसविष्टेऽण्डस्फोटयित्वा. The  
emendation is purely conjectural. <sup>५</sup> MH. विघटमानैर्वि<sup>०</sup>; i.e. om. घनैः  
<sup>६</sup> MH. 'गुणाः'. The text of the commentary from ताडित एव दर्पेण up  
to 'गुणाः' seems corrupt. Probably the last words of the chhāyā and  
the beginning of an explanatory note, of which दर्पेण &c. is the exist-  
ing continuation, are lost. <sup>७</sup> MH. जनयति. <sup>८</sup> MH. सहाय्य<sup>०</sup>.



दीसइ वेउग्घाडिय-सायर-मूल-रयण-प्पहायम्बो ।  
 पढमोवइयारुण-पेल्लिओव्व मग्गो सुवण्णस्स ॥ ८२० ॥  
 सोहन्ति अमरिसुग्गम-विउण-विसाणल-सिहं वियम्भन्ता ।  
 दर-खण्डिय-मुह-घोलन्त गरुल-वक्खव्व भुयइन्दा ॥ ८२१ ॥  
 मूल-फणा-मण्डल-तह-णिसण्ण-णिकम्प-धरिय-महि-वेढं ।  
 सहइ ठियं इयर-फणाहिउत्त-गरुलं अणन्तस्स ॥ ८२२ ॥  
 विहडन्ति णह-णिवाया विहङ्ग-णाहस्स कुलिस-कढिणावि ।  
 मन्दर-णिहंस-किण-णिट्ठुरम्मि वच्छम्मि वासुइणो ॥ ८२३ ॥

॥ ८२० ॥ दृश्यते 'वैगोद्धाटितसागरमूलरत्नप्रभाताम्रः प्रथमो-  
 त्पतितारुणपूर्ति इव मार्गः [सुपर्णस्य] सुपर्णस्यादित्यस्य ॥

३ समुद्रतले पाताले नागानां मणिसमूहा उद्धाटिता एवमुपवर्णिताः ॥

॥ ८२१ ॥ शोभन्ते अमर्षोद्गमद्विगुणविषानलमिषं कृत्वा विजृ-  
 म्भमाणा ईषत्खण्डिता मुखैर्धूर्णमाना गरुडपक्षा येषां ते इव भुज-  
 ३ गेन्द्राः ॥

अमर्षोद्गतविषानलज्वालाः 'कोपखण्डितमुखस्थापितगरुडपक्षखण्ड-  
 त्वेनोत्प्रेक्षिताः ॥

॥ ८२२ ॥ मूलफणामण्डलतथानिषण्णनिष्कम्पधृतमहीपीठं<sup>३</sup> शोभते  
 स्थितम् अवस्थानम् इतरफणाभियुक्तगरुडम् अनन्तस्य शेषस्य ॥

॥ ८२३ ॥ विघटन्ते नखनिपाता विहंगनाथस्य संबन्धिनः कुलि-  
 शकठिना अपि मन्दरनिघर्षकिणनिष्ठुरे वक्षसि वासुकेः ॥

१ MH. <sup>०</sup>सागररत्नमूलप्रभा<sup>०</sup>. २ MH. <sup>०</sup>स्थापिता गरुड<sup>०</sup> ३ MH. <sup>०</sup>निषण्णाः  
 for <sup>०</sup>निघण्ण<sup>०</sup>.

णिय-सुङ्कारोसारिय-णपडन्त विहङ्ग-णाह-संसग्गा ।  
 फाणिणो विहल-मुह-च्छोह-विउण-रोसं विसुरेन्ति ॥ ८२४ ॥  
 संभम-चलन्त-दिग्गय-घोलाविय-सास-मुहल-कर-दण्डं ॥  
 सेसद्व-भुयय-कुल-णाययं व ओसरइ पायालं ॥ ८२५ ॥  
 इय एस विहुअ-विसहर-समूह-संभाविउब्भड-जसेण ।  
 उब्भइ विणया-तणएण स-विणयं कण्ह-भावम्मि ॥ ८२६ ॥

॥ ८२४ ॥ निजसूत्कारापसारितापतद्विहंगनाथसंसर्गाः फणिनो  
 विफलमुखक्षोभं<sup>१</sup> द्विगुणरोषं कृत्वा विश्रूयन्ति<sup>२</sup> अश्रूयन्ति<sup>३</sup> विश्रूमा-  
 ३ त्मानं कुर्वन्ति ॥

तत्करोतीति णिच् । अश्रूमात्मानं शोचन्तीत्यर्थः ॥  
 ॥ ८२५ ॥ सञ्जमवैलद्विगजघूर्णितश्वासमुखरकरदण्डं<sup>४</sup> शेषाष्टम-  
 भुजगकुलनामितमिव अपसरति पातालम् ॥

३ अष्टौ किल दिग्गजाः । चत्वारो दिक्षु विदिक्षु च चत्वारः । तत्रै-  
 वमुत्प्रेक्ष्यते । नागा इव<sup>५</sup> दिग्गजाकृष्टकरनिकराः । सप्तान्ये<sup>६</sup> शेषस्त्व-  
 ष्टमस्तदाधारत्वेन वर्तमानः । अयं त्वर्थो रम्यतरः शेषस्थभुजगकुल-  
 ६ नामितमिवैति । दिग्गजचतुष्टयं शेषत्वेन तत्करास्तु नागकुलत्वेन  
 कल्पिताः कविना ॥

॥ ८२६ ॥ इत्येष विधुतविषधरसमूहसंभावितोद्घटयशसा उच्चते  
 विनतातनयेन सविनयं कृत्वा कृष्णभावे कृष्णरूपावस्थायाम्  
 ३ ॥ १० ॥ आदितः २२ ॥ अन्तःकुलकं द्वितीयम् ॥

<sup>१</sup> MH <sup>०</sup>मुखे क्षोभं. <sup>२</sup> MH. विश्रूमाश्रूयन्ति for अश्रूयन्ति. <sup>३</sup> MH om र.  
<sup>४</sup> MH. एव. <sup>५</sup> MH. <sup>०</sup>निकराकराः for <sup>०</sup>निकराः. <sup>६</sup> MH. सप्तन्यै. <sup>७</sup> MH. वर्तमाना  
 अयं. The whole passage from नागा up to वर्तमानः seems to be corrupt  
 in MH.



अवि य ।

संभम-भमन्त-विज्जाहरासि-केसर-करम्बियं फुरइ ।  
 उप्पाउद्ध-ट्टिय-चिहुर-दण्ड-चण्डं व गयण-यलं ॥ ८२७ ॥  
 उव्वहइ बिम्ब-घटियं तारा-णियरं ससी विडप्पस्स ।  
 निदय-कवलण-खुडिय-ट्टियं दाढा-कणुकेरं ॥ ८२८ ॥  
 रोस-धुय-चलण-तेलोक-लच्छि-विच्छूढ-णेउर-च्छायं ।  
 विवराह-केउ-भिण्णं रवि-बिम्बं वियलइ नहम्मि ॥ ८२९ ॥

॥ ८२७ ॥ अपि च कृष्णत्वमेव जगदीशत्वेन द्रव्यति तार्तीये-  
 नान्तःकुलकेन ॥

३ संभ्रमभ्रमद्विद्याधरासिकेसरकरम्बितं स्फुरति उत्पातोर्ध्वस्थितचि-  
 हुरदण्डचण्डमिव नभस्तलम् ॥

संभ्रमो जगज्जयोद्यताद् यशोवर्मणो भयम् । असिकेसराः खड्ग-  
 ६ रश्मयः । चिहुरदण्डा गगने केशदण्डाकारा उत्पाताः प्रसिद्धाः ॥

॥ ८२८ ॥ उद्वहति बिम्बघटितं तारानिकरं शशी राहोः निर्द-  
 यकवलनखण्डितस्थितमिव दंष्ट्राकणोत्करम् ॥

३ घटितं संबद्धम्<sup>१</sup> । विडप्पो राहुः । यदा ताराश्चन्द्रबिम्बारूढा  
 दृश्यन्ते तदा जगतो भयं महद्भवतीत्युत्पातोयम् ॥

॥ ८२९ ॥ रोषधूतचरणायास्त्रैलोक्यलक्ष्म्याः सकाशाद्विच्छूढः  
 स्रस्तो यो नूपुरस्तच्छायं विवराद्धेतोः केतुभिन्नं<sup>२</sup> सत् रविविम्बं विव-  
 ३ लति विगलति वा [नभसि] ॥

केतुभिन्नत्वात्सविवरम् । ततश्च लक्ष्मीचरणनूपुरसादृश्यम् । यस्यां  
 दिशि कुपितो यशोवर्मा भवति तत्र विनाशस्य सूचका उत्पाता  
 ६ हराविव जगत्प्रलयोद्यते भवन्तीति तात्पर्यार्थः ॥

<sup>१</sup> MH. 'योद्योता'⁰. <sup>२</sup> MH. adds उत्कलितम् after संबद्धम्. <sup>३</sup> MH. केतुभिन्नं.

अत्थक्-फुडण-वियलन्त-कलल-कलिलंव बाल-बम्भण्डं ।  
 रवि-विम्बं दीसइ किरण-मुक्क-कीलाल-जम्बालं ॥ ८३० ॥  
 तद्वियस-मुह-ट्रिय-लोह-कवल-कसण-प्पहा-विहिण्णंव ।  
 हेसन्ति रहस-निव्वूढ-धूम-कलुसं जय-तुरङ्गा ॥ ८३१ ॥  
 इय तइया खण-निव्वडिय-भू-लया-भङ्ग-भङ्गुरावङ्गे ।  
 जाए इमम्मि भुयणेषु दारुणा आसि उप्पाया ॥ ८३२ ॥

॥ ८३० ॥ अनवरतस्फुटनविगलत्कललकलिलम्<sup>१</sup> [इव] बाल-  
 ब्रह्माण्डं रविबिम्बं दृश्यते किरणमुक्तकीलालाकुलम्<sup>२</sup> ।

३ कललम् अकठिनीभूतं प्राणिशरीरोपादानकारणं शोणितादि ।  
 कलिलं व्यासम् । कीलालं रुधिरम् जम्बालं व्याकुलम् ॥

॥ ८३१ ॥ प्रतिदिवसमुखस्थितलोहकवलकृष्णप्रभाविभिन्नमिव  
 हेषन्ते रभसनिर्व्यूढधूमकलुषं जयतुरंगाः ॥ सधूमं हयहेषणमु-  
 ३ त्पातः ॥

॥ ८३२ ॥ इति तदा भुवनजयार्थयात्रासमये<sup>३</sup> क्षणमात्रमपि निर्वृत्ते<sup>४</sup>  
 निजैकपदैर्भङ्गे<sup>५</sup> नृपत्यादिकृतस्वमर्यादातिक्रमाज्ञाभङ्गादिकेऽपराधे निमित्ते  
 ३ सति भङ्गुरे सधुकुटिके अपाङ्गे यस्य तस्मिंश्चलिते<sup>६</sup> अस्मिन्यशोवर्मणि  
 भुवनेषु दारुणा आसन् परराष्ट्रेषु उत्पाताः ॥ ६ ॥ आदितः २८ ॥  
 तृतीयमन्तःकुलकम् ॥

<sup>१</sup> MH. <sup>०</sup>कलितम्. <sup>२</sup> MH. <sup>०</sup>कुलम् for <sup>०</sup>आकुलम्. <sup>३</sup> MH om. <sup>४</sup>ये.

<sup>५</sup> MH. निवृत्ते. <sup>६</sup> MH. निजपदकभङ्गे.

किं च ।

सरहस-संचार-तरङ्गिओरु-तरलाविओ सुहावेइ ।  
 आरसणा-गुण-पडिबद्ध-कुण्डलो कुसुम-पालम्बो ॥ ८३३ ॥  
 घोळइ पडिलग-पियङ्गु-मञ्जरी-जाल-गरुइअद्वन्तो ।  
 असमञ्जस-लासायास-पसिढिलो कुन्तल-कलावो ॥ ८३४ ॥  
 सहइ थण-वट्ठ-संठिय-पिट्ठायय-पंसु-पिञ्जर-च्छायं ।  
 अहिराम-माहवी-मउल-दन्तुरं दमणयाहरणं ॥ ८३५ ॥  
 पड-वास-पंसु-धूसर-दर-गरुआअन्त-पम्ह-परिसिढिला ।  
 घोळइ महु-मय-परिणाम-विरल-परिवाडला दिट्ठी ॥ ८३६ ॥

॥ ८३३ ॥ अथ चतुर्थं शृङ्गाराङ्गम्<sup>१</sup> ॥ सरमससंचारतरङ्गितोरुतर-  
 लितः सुखयति<sup>२</sup> आरशनागुणप्रतिबद्धकुण्डलः कुसुमप्रालम्बः ॥

॥ ८३४ ॥ घूर्णते<sup>३</sup> प्रतिबद्धप्रियङ्गुमञ्जरीजालगुरुकृतार्धान्तः  
 असमञ्जसलासायासप्रशिथिलः<sup>४</sup> कुन्तलकलापः ॥

३ अतिरभसप्रसारितत्वेन त्यक्तागमत्वं लासस्यासामञ्जस्यम् ॥  
 ॥ ८३५ ॥ शोभते स्तनपृष्ठसंस्थितपिट्ठातकपांशुपिञ्जरच्छायम्,  
 अभिराममाधवीमुकुलदतुरं चम्पैकाभरणम् ॥

३ क्वचित्तु दमनकाभरण [म् इति] पाठोस्ति । पिष्टातकश्चतुःसमः ।  
 मुकुलं कलिका ॥

॥ ८३६ ॥ पटवासपांसुधूसरेष्वद्गुरुमानपक्ष्मपरिशिथिला घूर्णते  
 मधुमदपरिणामविरलपरिपाटला दृष्टिः ॥

<sup>१</sup> MH. शृङ्गारंगम्. <sup>२</sup> MH. ०रसना<sup>०</sup>. <sup>३</sup> MH. ०गुरु<sup>०</sup>. <sup>४</sup> MH. ०शिथिलकु<sup>०</sup>  
 for ०शिथिलः कु<sup>०</sup>. <sup>५</sup> MH. ०गुरुयमान<sup>०</sup>.

इय मयणूसव-वियसन्त-बहल-कीला-रसो सुहावेइ ।

एयस्स पणइ-भवणेसु णव-विलासो पिया-सत्थो ॥ ८३७ ॥

अवि य ।

लहु-विसय-भाव-पडिसिद्ध-पसर-संभावणा-पडिक्खलिया ।

जस्स समत्तावि गुणा चिरमसमत्तव्व दीसन्ति ॥ ८३८ ॥

अह वा

वसुहा-सयण-पहुप्पन्त-रेणु परिभोय-विहुरिय-कवोलं ।

वयणं हेमन्त-मियङ्क-धूसरं सारवेन्तीहिं ॥ ८३९ ॥

असमारण-मूलुब्धिज्जमाण-पम्हग्ग-मडहिय णडाले ।

अलए णीसास-णिवेस-जज्जरे संजमेन्तीहिं ॥ ८४० ॥

॥ ८३७ ॥ इति मदनोत्सवविकसद्बहलक्रीडारसः सुखयति एतस्य

नृपस्य प्रणयिभवनेषु नवविलासः प्रियासार्थः ॥ आदितः ३३ ॥

३ तुरीयमान्तरकुलकम् ॥

॥ ८३८ ॥ लघुविषयभावप्रतिषिद्धप्रसरसंभावनाप्रतिस्खलिता

यस्य समाप्ता अपि गुणाश्चिरमसमाप्ता इव दृश्यन्ते ॥ यस्य अगणित-

३ गुणगणस्य पुरतः संपूर्णगुणा अपि अल्पगुणा इव प्रतिभान्ति भानो-

रिव चन्द्रादय इत्यर्थः ॥

॥ ८३९ ॥ अथ वैरिवनितानां बन्दिदत्वमापादितानामवस्थावर्णनं

समाप्तिकुलकम् ॥

३ वसुधाशयनप्रभवद्रेणु परिभोगविधुरितकपोलं वदनं हेमन्तमृगाङ्क-

धूसरम् उत्पुंसन्तीभिः

॥ ८४० ॥ असमारणेन<sup>१</sup> अयोजनेन<sup>२</sup> मूलोद्भिद्यमानपक्षमाग्रेरल्पी-

कृतललाटान् अलकान् निःश्वासनिवेशैर्जर्जरान्कम्पमानान् संयमयन्तीभिः

<sup>१</sup> MH. असमारणानायो<sup>०</sup> for असमारणेन अयो<sup>०</sup>. <sup>२</sup> MH om. मूल<sup>०</sup>.

जह-तहु-पुसिअंसु-कणावलम्ब-मन्थरिय-पम्ह-परिवेसं ।

देन्तीहिं अहिणवाणन्द-बाह-सोम्मुम्मुहिं दिट्ठिं ॥ ८४१ ॥

अक्खित्त-चुडुप्पुहेस-समहियायम्बमुव्वहन्तीहिं ।

अद्दसुरमहरं वेलक्ख-सुण्ण-दिण्णङ्गुली-किसलं ॥ ८४२ ॥

इय एस हियय-निम्माय-वम्महं खण-खलन्त-वियणाहिं ।

रहसुम्मुहीहिं दीसइ पडिवक्ख-णरिन्द-बन्दीहिं ॥ ८४३ ॥

- ३ यशोवर्मसौन्दर्यातिशयदर्शनाद् आसां मदनोन्मादः अलकादि-  
योजनात्संलक्ष्यते ॥

॥ ८४१ ॥ यथातथोत्पुंसिताश्रुकणावलम्बमन्थरितपक्ष्मपरिवेषां  
ददतीभिः अभिनवानन्दबाष्पसौम्योन्मुखीं दृष्टिम्

- ३ स्वभर्तृविरहादिक्लेशजाश्रुपातस्योत्पुंसनम् राजराजाभिलाषानन्दाभि-  
नवाश्रुणश्च प्रवृत्तिः ॥

॥ ८४२ ॥ आक्षिप्ताधरखण्डनप्रदेशसमाधिकाताम्रम् उद्वहन्तीभिः  
अमौसुरम्<sup>१</sup> अभास्वरम् अधरं वैलक्ष्यशून्यदत्ताङ्गुलिकिसलयम् ।

- ३ आक्षिप्तं दत्ताङ्गुल्यैव । चुडुप्पम्<sup>२</sup> अधरखण्डनम् । तच्च अद्यापि न  
समीभूतम् अचिरापहतदयितत्वात् । शून्यं निष्प्रयोजनम् । यशोवर्म-  
समागमस्य दुष्प्रापत्वात् ॥

॥ ८४३ ॥ इति एष हृदयनिर्मितमन्मथक्षणस्खलद्वेदनाभिर्यशोव-  
र्मदर्शनक्षणमात्रे निजभर्तृविरहकृतां वेदनाम् अननुभवन्तीभिः<sup>३</sup> रमसो-  
३ न्मुखीभिर्दृश्यते प्रतिपक्षनरेन्द्रबन्दीभिः हठापहतपरनारीभिः ॥ ५ ॥  
आदितः ३७ ॥ महाकुलकम् ॥

इय उण्णएण इमिणा जह णिठ्विओ पुरा मगह-णाहो ।  
 तह सीसन्तं एए तुमाओ णीसेसामिच्छन्ति ॥८४४॥  
 अह विहासिऊण सणियं सो जम्पइ णिव्वडन्त-सब्भावं ।  
 कइयव-विमुहाइंचिय होन्ति विसुद्धाण हिययाइं ॥८४५॥  
 धीरेहिं हियय-णिहिया कहवि गमेज्जन्ति सोय-संवेया ।  
 अङ्गाइं पहरिसो उण गरूयाणवि किंपि तरलेइ ॥ ८४६ ॥  
 कण्ठच्चिय परिघोलइ पुणरुत्तं पहरिसाउल-क्खलिया ।  
 अपहुप्पन्तिव्व महं वाया पहुणो पसंसासु ॥ ८४७ ॥

॥ ८४४ ॥ इति उक्तप्रकाररूपेण<sup>१</sup> उन्नतियुक्तेन एतेन यशोवर्मणा  
 यथा निष्ठापितो निपातितः पुरा मगधनाथो गौडाधिपतिस्तथा शिष्य-  
 ३ माणम्<sup>२</sup> उच्यमानम् एते विदग्धास्त्वत्सकाशान्निःशेषमिच्छन्ति ॥

इति पूर्वप्रक्रान्तविदग्धाभ्यर्थनाविषयः प्रकटीकृतः ॥

॥ ८४५ ॥ अह विहासिऊणेति तिसृभिर्विशेषकम् ॥ अथ  
 विहस्य शनैः स वाक्पतिर्जल्पति निर्वर्तमानसद्भावम्<sup>३</sup> । युक्तं चैतत् ।  
 ३ यतः कैतवविमुखान्येव भवन्ति विदुद्धानां हृदयानि ॥

॥ ८४६ ॥ धीरैर्हृदयनिहिताः कथमपि धीर्यन्ते शोकसंवेगाः  
 अङ्गानि प्रहर्षः पुनर्गुरुकाणामपि किमपि तरल्यति ॥

॥ ८४७ ॥ कण्ठ एव परिघूर्णते पुनरुक्तं<sup>४</sup> प्रहर्षाकुलस्खलिता  
 अप्रभवन्तीव मम वाक् प्रभोः प्रशंसासु ॥ ३ ॥

<sup>१</sup> MH. इत्युक्तिप्रकाररूपेण विद्युक्तेन for इति &c. <sup>२</sup> MH. शिष्यमाणश्रव्य<sup>०</sup>  
 for शिष्यमाणम् उच्य<sup>०</sup>. <sup>३</sup> MH. निवर्तमान<sup>०</sup>, <sup>४</sup> MH. पुनरुक्तप्र<sup>०</sup>,

अवि य ।

अन्तो-वासं वियडायमाण-फण-मण्डलो समुव्वहइ ।

पच्छा-च्छेप-च्छल-णिन्त-दीह-देहत्तणा सेसो ॥ ८४८ ॥

छीराअन्त-णह-च्छवि-चलण-विणिम्मिय-पओहर-चउक्को ।

गूढ-मुहो कुम्भोच्चय लहइ आवीण-संठाणं ॥ ८४९ ॥

पढमुत्थङ्गण-घोलाविउद्ध-घोणा-उडेण पडिवण्णं ।

उत्तुण्ड-तण्णयत्तणमइरा वेउण्ड-कोलेण ॥ ८५० ॥

[॥ ८४८ ॥ अन्तावकाशम् अन्तरवकाशं वा विकटायमानफण-मण्डलः समुद्रहति पश्चाच्छेपच्छलनिर्यादीर्घदेहत्वाच्छेषः ॥]

॥ ८४९ ॥ दानवमयात्पृथ्वी गोरूपत्वमापन्ना सती भयं त्याज-  
यित्वा पुनः स्वरूपे येन पृथुना स्थापिता सोपि यशोवर्मण उपमानं  
३ न भवति का गणनान्यत्रेति षट्कुलेनाह ॥

क्षीरायमाणनखच्छविचरण [वि] निर्मितपयोधरचतुष्को गूढमुखः  
कूर्म एव लभते आपीनसंस्थानम् ॥

६ पृथिव्या गोरूपपरिवृत्तौ कूर्म ऊधस्थानत्व<sup>१</sup> प्रतिपन्नस्तच्चरणाश्च  
स्तनत्वं नखकान्तयः क्षीरघारात्वमित्यर्थः ॥

॥ ८५० ॥ वराहो मुखप्रदेशत्वं प्रतिपन्न इति द्वितीयेनाह<sup>२</sup> ।

<sup>१</sup> MH. ऊर्ध्वस्थानत्वम् <sup>२</sup> MH. द्वितीयेनाह. The two stanzas ( द्वितय ) referred to by the commentator are Nos. 850 and 853, the intervening two being ignored by him. He is obviously wrong in his explanation of 850 and 853, which he takes together. The former clearly means that the Mahāvarāha became the calf ( तण्णयो=तर्णकः ) of the Earth-cow, and the latter that the grass which grew on the surface of the earth seemed like the ends of a mouthful of grass which the Earth-cow had taken in her mouth playfully ( लीलाय ), not out of necessity, in her momentary change of form ( खणपरिवर्तनसावत्तर्ण ).



देह-परिवाडि-पीडा-हुंकार-तरङ्गिओ विणिक्खमइ ।  
 धूमायन्तो पायाल-बहल-तम-संचओच्चेय ॥ ८५१ ॥  
 पायालोयर-मग्गम्मि भिण्ण-विणिवेस-सिढिल-गालिएण ।  
 बुब्भइ सुमेरुणा तरुण-रोयणा-सार-सारेच्छं ॥ ८५२ ॥  
 खण-परिअत्त-सहावत्तणेण दर-णिग्गयङ्कुर-सिहोव्व ।  
 वयणुद्देशो लीला-कवलिय-तण-दन्तुरो होइ ॥ ८५३ ॥

प्रथमोत्तम्भना<sup>१</sup> घूर्णितोर्ध्वघोणान्तरेण<sup>२</sup> प्रतिपन्नैः उद्दण्डः उद्धतः उन्नैत-  
 ३ त्वमदयोगाद्वैकुण्ठकोडेन<sup>३</sup> ॥

[॥ ८५१ ॥ देहपरिपाटीपीडाहुंकारतरङ्गितो विनिष्क्रामति  
 धूमायमानः पातालबहलतमःसंचय एव ॥

३ पाताले वर्तमानो यो बहलतमःसंचयः स पृथिव्या गोरूपत्वे दान-  
 वपीडादर्शकहम्भारवनिष्क्रान्तधूमत्वं प्राप्त इति भावः॥ ]

[॥ ८५२ ॥ पातालोदरमार्गे भिन्नविनिवेशशिथिलगलितेन उद्धते  
 सुमेरुणा तरुणरोचनासारसादृश्यम् ॥

३ भिन्नाधारः सन् शिथिलीभूतः सुमेरुः आधारादधोभूते पाता-  
 लोदरशून्यप्रदेशे गलितः अत एव सूक्ष्माकारः सन् अभिनवगोरो-  
 चनात्वं प्राप्त इति भावः ॥]

॥ ८५३ ॥ क्षणपरिवृत्तस्वभावत्वेन ईषन्निर्गताङ्कुरशिख इव वद-  
 नोद्देशो लीलाकवलिततृणदन्तुरो भवति ॥

३ यद्यपि वराहजातेरतिनिम्नं<sup>३</sup> मुखं भवति तथापि पृथिव्युन्नयनदर्प-

<sup>१</sup>MH. ०६०. <sup>२</sup>This ohhâyâ refers to J' s reading ( which see in *Various Readings*), and would seem to form one sentence with that on 853, <sup>३</sup>MH. ०रिति निम्न.



तत्क्षण-पीवर-पसरन्त-दुद्ध-धारा-णिहेण मूलम्मि ।  
 सकुलोव्व विहाविज्जइ भारुव्वहणाअरा सेसो ॥ ८५४ ॥  
 इय जेण संभमारम्भ-गहिय-गो-भाव-विब्भमुब्भन्ता ।  
 पुहई पुहई-वइणा विलिञ्छिया णियय-णामेण ॥ ८५५ ॥  
 तेणावि इमस्स तुलणा ण सहइ सुहयन्ति कस्स वा विरसा ।  
 सच्चरिय-वञ्चियाणं सेसाण सिरी-समुल्लासा ॥ ८५६ ॥

मदोद्धतीकृतं तथैवोन्नतगोमुखस्थानत्वं प्रतिपन्नम् । 'भूभारगौरवपरि-  
 मण्डलीकृतशरीरकत्वाधारत्वात्' ॥

॥ ८५४ ॥ तत्क्षणपीवरप्रसरद्दुग्धधारानिभेन मूले <sup>३</sup>सकुल इव  
 विभाव्यते भारोद्धहनादराद्धेतोः शेषः ॥

३ पीवरक्षीरधाराः शुक्लादिसादृश्यात् नागभोगायन्त<sup>४</sup> इत्युक्त्या शेषः  
 सकुलः ॥

॥ ८५५ ॥ द्वाभ्यां कुलकं समापयति ।

इति येन संभ्रमस्य भयस्यारम्भे उपक्रमे गृहीतो गोभावो गोरू-  
 पत्वं यया सा चासौ विभ्रमोद्भ्रान्ता<sup>५</sup> पृथिवी पृथिवीपतिना विला-  
 ३ ञ्छिता चिह्निता निजकनाम्ना

॥ ८५६ ॥ तेनाप्यस्य तुलना सादृश्यं न शोभते । सुखयन्ति  
 कस्य वा विरसाः सच्चरितवञ्चितानां शेषाणां राज्ञां श्रीसमुल्लासाः  
 ॥ कुलकम् ॥ ६ ॥

<sup>१</sup> MH. <sup>०</sup>भारगौरपरि<sup>०</sup>.

<sup>२</sup> MH. <sup>०</sup>रक्तवराधा<sup>०</sup>.

<sup>३</sup> MH. सेकुल.

<sup>४</sup> MH. नागमणायत्त.

<sup>५</sup> MH. विभ्रमभ्रान्ता.

<sup>६</sup> MH. om वि<sup>०</sup>.

किं च । १५०

जाण अलंकार-समो विहवो मइलेइ तेवि वड्डन्तो ।

विच्छण्ड मियङ्कं तुसार-वरिसो अणुगुणोवि ॥ ८५७ ॥

मोह-सलाहाहिं तहा पहुणो पिसुणेहिं वेलविज्जन्ति ।

जह णिव्वडिणसुवि निय-गुणेषु ते किंपि चिन्तेन्ति ॥ ८५८ ॥

॥ ८५७ ॥ अधुना रागादिदोषलोषदूषिते संसारे यशोवर्मण एव  
श्रव्यगुणत्वमिति पञ्चविंशत्यधिकशतकुलकेनोच्यते । तत्र वृद्धगर्वमुग्धा-  
३ भिलषणीयभवविडम्बनां तावदाह ॥

येषां मूढानां कटककेयूराद्यलंकारनिकरसमो विभवः प्रति  
भाति । अलंकारप्रियशृङ्गारिणो यथा अनवरतम् अलंकारमेव जीवितं  
६ मन्यमानाः संचिन्वन्ति तद्वत् अकर्तव्यकोटिकरणेन<sup>१</sup> विभवमेव  
कनकादिकं ये पूरयन्तीत्यर्थः । मलिनयति तानपि वर्धमानः ।<sup>२</sup> भमा-  
यम् अनुगुण इति यद् अभिमानविषयीकृतम् अनुगुण्यं तत् अनै-  
९ कान्तिकमित्याह । विच्छाययति विगतच्छायं करोति मृगाङ्कं तुषार-  
वर्षः अनुगुणोपि आनुगुण्याभिमानविषयोपि<sup>३</sup> ॥

तथा हि । तुषारवर्षोपि शीतस्पर्शः चन्द्रोपि शीतरश्मिः इति  
१२ विद्यमानेप्यानुगुण्ये अभिमानमात्रकृते दूषकत्वं दृष्टम् ॥

॥ ८५८ ॥ मोघाभिः असत्याभिर्निष्फलाभिश्च श्लाघाभिस्तथा तेन  
प्रकारेण प्रभवो धनपतयः पिशुनैर्विडम्ब्यन्ते यथा निवृत्तेष्वपि<sup>४</sup> परि-  
३ पूर्णेषु संपन्नेष्वपि निजगुणेषु ते धनेश्वराः किमपि अवर्णनीयं धनलु-  
ब्धाश्चिन्तयन्ति साधुपरिग्रहादिकम् ॥

<sup>१</sup> MH. जीवितं

<sup>२</sup> MH. <sup>०</sup>कोटिकरणेन न.

<sup>३</sup> MH. समायमनु.

<sup>४</sup> MH. adds मूढानाम् after <sup>०</sup>विषयोपि.

<sup>५</sup> MH. निवृत्तेष्वपि.

सुलभं हि गुणाहाणं सगुणाहाराण गणु नारिन्दाण ।

अणोसिअव्व-मग्गा कत्तोवि गुणा दरिद्राण ॥ ८५९ ॥

॥ ८५९ ॥ सुलभं हि गुणाधानं सगुणाधाराणां ननु नरेन्द्राणाम् ।  
 अन्वेषितव्यमार्गाः कुतोपि गुणा दरिद्राणाम् ॥ अपिशब्दः पुनरर्थे ।  
 ३ निपातानामनेकार्थत्वात् । दरिद्राणां पुनः कुतो गुणाः । अन्वेषणीय-  
 मार्गत्वात् । मार्गः उपायो गुणिपरिचयः । स दरिद्राणामन्वेषणीयो  
 वर्तते न तु सिद्धोस्ति स्वरसतः । गुणिस्वीकारं च सेवया दरिद्राः  
 ६ कुर्युः । सेवापरिक्षीणसामर्थ्याश्च त्यक्तजीविकोपायाः कथमेकाग्रचि-  
 त्तस्वीकार्यान्स्वीकुर्युः । ईश्वराणां पुनर्गुणिगणनिलयत्वात्सुलभं गुणा-  
 र्जनम् ॥ कचिद् दरिद्रेणेति पाठः । 'तत्रार्थः । दरिद्रेण पुनर्गुणमार्गा  
 ९ गुणप्राप्तावुपायाः कुतोन्वेष्टव्याः स्वीकर्तव्याः पण्डितपुस्तकप्रभृतयः ।  
 प्रसिद्धोपायस्य धनस्य अभावतः जनस्य च प्रायेणार्थलोभेन प्रवृत्ति-  
 दर्शनात् ॥ यथोक्तं कामन्दकिना । अर्थार्थी जीवलोकोयं ज्वलन्त-  
 १२मुपसर्पति । क्षीणक्षीरामनाजीव्यां वत्सस्त्यजति भातरमिति ॥ अय-  
 मत्र तात्पर्यार्थः । विषविषमः संसारः यतो निर्गुणास्तावदविवेकात्मा-  
 न्धैकनिमग्ना<sup>१</sup> घोरनरकादिकं तत्र भुञ्जते गुणोपायश्च दरि-  
 १५द्राणां दुष्प्रापः । ऐश्वर्यं च धनबाहुल्यम् । तत् धर्मेण भूयसा न  
 भवति । ततश्च सगुणार्जनाजीविकाद्यर्थम् उपायैरुपायवन्तोपि ते  
 रागादिघनपटलावृतैलोचनत्वान्न विद्वद्भास्करसंनिधानेपि गुणालोकं  
 १८लभन्त इति ॥

<sup>१</sup> MH. ०<sup>१</sup> for ०<sup>२</sup> ।

<sup>२</sup> MH. ०<sup>२</sup> नैक<sup>०</sup>. <sup>३</sup> MH. ०<sup>३</sup> वृत्त<sup>०</sup>.

तं सु त्रिरीं रहस्यं जं सुचरिअ-मगणेक-द्वियओवि ।  
 अप्पाणमोसरन्तं गुणेहिं लोओं ण लक्खेइ ॥ ८६० ॥  
 ण सहन्ति सील-सारं दोसे विचिणन्ति णच्चिय विवेआ ।  
 दोसम्मि गुणायारे णवरं पहुणो णिसम्मन्ति ॥ ८६१ ॥  
 लोएहिं अगद्वियंचिय सीलमाविहव-द्वियं पसण्णंपि ।  
 सोसमुवेइ तहिंचिय कुसुमं व फलण-पडिलगं ॥ ८६२ ॥

॥ ८६० ॥ एतदेव तनोति । तत् खलु श्रियो रहस्यं गुप्तं साम-  
 र्थ्यमस्ति । तदिति सर्वनाम्ना अनिर्वर्णनीयत्वमुक्तम् । ते लोचने<sup>१</sup> इति-  
 ३ वत् । हेतुमाह । यत् यस्मात् सुचरितमार्गणैकहृदयोप्यात्मानम्<sup>२</sup> अप-  
 सरन्तं गुणेभ्यो लोको न लक्षयति ॥

॥ ८६१ ॥ न सहन्ते शीलसारं सदाचरितत्वं प्रत्युत [ दोषान्  
 विचिन्वन्ति नैव विवेकात् ] गुणिनामपि<sup>३</sup> दोषे<sup>४</sup> गुणोपकारे गुणोयमि-  
 ३ त्युपकरोतीत्युपकार इति मिथ्यामिमाने सति केवलं [ प्रभवो ]  
 निशाम्यन्ति निमज्जन्ति ॥

॥ ८६२ ॥ लोकैरगृहीतमेव शीलम् अविभवस्थितं प्रसन्नमपि ।  
 शोषमुपैति तस्मिन्नेव कुसुममिव फलाग्रप्रतिलग्नम् ॥ धिग्<sup>५</sup> लोकसम्-  
 ३ हात्मकं संसारं यत्र प्रसन्ने सफलं च कुसुममिव सच्चरितं नाद्वियते  
 विभवमलच्छन्नैः कुचरितमपि च सुचरितत्वेन स्तूयते लोभग्रन्थि-  
 निगडितैरित्यर्थः ॥

<sup>१</sup> MH. 'लोचन' इति<sup>०</sup>. <sup>२</sup> MH. 'मार्गणैक<sup>०</sup>'. <sup>३</sup> MH. owing to omissions by the scribe is doubtless corrupt here: and it is impossible to restore the commentator's text. <sup>४</sup> MH. 'पे' for 'ने'. <sup>५</sup> MH. 'विच्छेक<sup>०</sup>' for 'धिग्च्छेक<sup>०</sup>'.  
 31 (Gauḍavaho.)

णिच्चं धण-दार-रहस्स-रक्खणे सङ्किणोवि अच्छरियं ।  
 आसण्ण-णीय-वग्गा जं तहवि णराहिवा होन्ति ॥ ८६३ ॥  
 पेच्छह विवरीयमिमं बहुया मइरा मएइ ण हु थोवा ।  
 लच्छी उण थोवा जह मएइ ण तहा इर बहूया ॥ ८६४ ॥  
 जे णिव्वडिय-गुणावि हु सिरिं गया तेवि णिग्गुणा होन्ति ।  
 ते उण गुणाण दूरे अगुणाच्चिय जे गया लच्छि ॥ ८६५ ॥  
 एक्के लहुय-सहावा गुणेहिं लहिउं महन्ति धण-रिद्धिं ।  
 अन्ने विमुद्ध-चरिआ विहवाहि गुणे विमग्गन्ति ॥ ८६६ ॥

॥ ८६३ ॥ नित्यं धनदाररहस्यरक्षणां शङ्किनोऽपि शङ्कनशीला  
 अपि आश्चर्यम्, आसन्ननीचवर्गा यद्यस्मात्तथापि नराधिपा भवन्ति ॥  
 ३ गजस्नानमिवेदं यन्नित्यं धनदाररहस्यादिरक्षणाधिकारो धनादिनाश-  
 १ चतुरनीचपरिग्रहश्चेत्यर्थः ॥

॥ ८६४ ॥ प्रेक्षध्वं विपरीतमिदं बद्धी मदिरा मदयति न तु स्तोका ।  
 लक्ष्मीः पुनः स्तोका यथा मदयति न तथा किल प्रभूता ॥

॥ ८६५ ॥ ये निर्वृत्तगुणा अपि [खलु] श्रियं गताः प्राप्तास्तेऽपि  
 गतगुणा भवन्ति । ते पुनर्गुणानां दूरे अगुणा एव सन्तो ये गताः  
 ३ प्राप्ता लक्ष्मीम् ॥

[॥ ८६६ ॥ एके लघुकस्वभावाः नीचात्मानो गुणैः लब्धुं महन्ति  
 इच्छन्ति धनक्राद्धिम् । अन्ये विशुद्धचरिता विभवात् गुणान्  
 ३ विमृग्यन्ति ॥]

परिवार-दुज्जणाइं पट्टु-पिसुणाइंपि होन्ति गेहाइं ।

उदय-खलाइं तहच्चिय कमेण विसमाइं मण्णेतथा ॥ ८६७ ॥

ऐत्तिय-मेत्तेण गुणे णणु पडिवज्जन्ति णिविवेआवि ।

जेत्तिय-मेत्तेण पट्टु गरुयाणं परम्मुहा होन्ति ॥ ८६८ ॥

तह अयसिणो गुणेहिं जाया सुयणा जणम्मि सयलम्मि ।

दोसायरणंपि ण गारवाय जह संपयं ताण ॥ ८६९ ॥

॥ ८६७ ॥ परिवारदुर्जनानि साधुप्रभूणि तथा प्रभुपिण्डानि साधु-  
परिवाराणि [अपि] भवन्ति गृहाणि । उभयखलानि तथैव । एतानि  
३ क्रमेण<sup>१</sup> [उत्तरोत्तरं] विषमाणि<sup>२</sup> मन्येथाः ॥

[॥ ८६८ ॥ <sup>३</sup>एतावन्मात्रेण गुणान् ननु प्रतिपद्यन्ते अङ्गीकुर्वन्ति  
निर्विवेका मूढा अपि यावन्मात्रेण प्रभवो गुरुणां गुरुभ्यः पराङ्मुखा  
३ भवन्ति ॥]

॥ ८६९ ॥ तथा तेन प्रकारेण नृपदुर्जनपरिवारत्वादिना अयश-  
स्विनो<sup>४</sup> गुणैर्जाताः सुजना जगति सकले दोषाचरणमपि न गौरवाय  
३ यथा सांप्रतं तेषाम् ॥ एतदुक्तं भवति । गुणिनो गुणपण्यवृत्त्या<sup>५</sup>  
<sup>६</sup>द्वेष्यत्वमापन्नाः सन्तो यथाव्यवस्थितशास्त्रार्थज्ञानगुणमुपेक्ष्य<sup>७</sup> धनिनां  
<sup>८</sup>सतो दोषान् आच्छादयन्ति असतोपि च गुणान् आरोपयन्ति । ततश्च  
६ धनिभ्यो लाभरूपातिपूजादिगौरवं लभन्त इति धिक संसारम् ॥

<sup>१</sup> MH. क्रमेणोव for क्रमेण [उत्तरोत्तर] <sup>०</sup>. <sup>२</sup> MH. om. the visarga after  
०था. <sup>३</sup> MH. gives the following commentary which somewhat agrees  
with the text of J. ( See Various Readings ) :—एतावन्मात्रेण प्रभो [ ? प्रभवो ]  
गुरुणां पराङ्मुखा भवन्ति । निर्विवेका अपि प्रभव इति संबन्धः । सत्वपि गुणपरिज्ञानयोग्यत्वे  
ईश्वराणां विभवाहात्म्यात् [sic] परगुणज्ञानं गुणद्वेषकफलमित्यर्थः ॥ <sup>४</sup> MH. अयस्थिनो.  
५ MH. जाः सुजना, thus omitting ताः. <sup>६</sup> MH. ०वृत्त्या. <sup>७</sup> MH. द्वेष्यमा<sup>०</sup>. <sup>८</sup> MH.  
०पेक्ष <sup>९</sup> MH. सतो,

गहिया गुणत्वेणं फलन्ति दोषाः स्फुटं नरेन्द्रेषु ।

दोषाश्चिय गुण-संभावनार्थे जड ते ण जायन्ति ॥ ८७० ॥

स्फुटं जणमि अ-मुणिअ गुण-सार-विवेक-वड अरुविग्गा ।

किं अणं सणपुरिसा गाभाउ वर्णं पवउजन्ति ॥ ८७१ ॥

॥ ८७० ॥ गृहीता गुणत्वेन फलन्ति दोषाः स्फुटं नरेन्द्रेषु  
दोषा अपि च गुणसंभावनया यदि तेषां जायन्ते ॥ एतदुक्तं भवति ।  
३ नृपाधीनाश्विलचेष्टत्वात्संसारस्य नृपमूलत्वम् । नृपाश्चातिमूढाः पिशु-  
नादिप्रिया गुणद्वेषिणश्च । ते हि दोषेषु गुणबुद्ध्यैव पक्षपातं कुर्वन्ति ।  
४ पिशुनादिकं भक्तबुद्ध्या गृह्णन्तस्तस्याभिलषितत्वम्<sup>१</sup> अदण्ड्यस्यापि च<sup>२</sup>  
६ सार्यत्वं<sup>३</sup> व्यामोहादुपकारकत्वगुणबुद्ध्याभिमन्यमानाः<sup>४</sup> फलाभासमपि  
कल्पनया फलं प्राप्नुवन्ति तथा दोषाणामर्जनमपि उत्पादनारुह्य गुण-  
बुद्ध्यैव ते कुर्वन्ति । पिशुनादिकं हि उपकारकत्वगुणबुद्ध्या उपाद-  
९ दते । अतश्च दोषेष्वपि गुणबुद्ध्या प्रवर्तमाना गुणानां भद्रकत्वं मन्यन्ते ।  
तार्त्त्विकगुणांश्च द्विषन्तीति धिक् पशुभ्योपि पशून् भूपांस्तद-  
धीनं च संसारम् । गाथायां चात्र यदिशब्दो यस्मादर्थः । यस्मादेवं  
१२ तस्माद्दुष्टत्वं प्रकृतसंसारस्य<sup>५</sup> सिद्धमित्यर्थः ॥ जड ते ण मुणन्तीति  
क्वचिरपाठः । तत्रायमर्थः । यदि दोषानेव गुणसंभावनया न  
जानन्ति ते नरेन्द्राः तदा तेषु नरेन्द्रेषु दोषा गुणत्वेन गृहीताः सन्तः ।  
१५ कथम् ! स्फुटं कृत्वा । फलन्ति ॥

॥ ८७१ ॥ मूढे जने<sup>६</sup> अज्ञातगुणसारविवेकव्यतिकरोद्विष्टाः सन्तः

<sup>१</sup> MH. गृह्णन्तस्तस्याभिलषितमर्थः<sup>७</sup> The emendation is conjectural.

<sup>२</sup> MH. व. <sup>३</sup> MH. ०मकार<sup>०</sup>, <sup>४</sup> MH. ०वृद्ध्या<sup>०</sup>, <sup>५</sup> MH. प्रकृतं सं<sup>०</sup>.

<sup>६</sup> So MH. Does not the commentator mean मणन्ति ? <sup>७</sup> MH. अज्ञानगुणसार<sup>०</sup>.

दुःखेहिं दोहिं सुअणा अहिजरिज्जन्ति दिअसयंवेअ ।  
 सुपुरिस-काले य ण जं जं जाया णी अ-काले य ॥ ८७२ ॥  
 सुमईण सुचरियाण य देन्ता आलोयणं पसङ्गं च ।  
 पहुणो जं नियय-फलं तं ताण फलंति मण्णन्ति ॥ ८७३ ॥  
 अण्णोवि णाम विहवी सुहाई लीला-सहाई णिव्विसइ ।  
 असमञ्जस-करणेच्चेय णवर णिव्वडइ पहु-भावो ८७४ ॥

किमन्यत् सत्पुरुषा 'वनाद्वनान्तरं' प्रव्रजन्ति ॥ व्यतिकरो भावः । <sup>१</sup>पह-  
 ३ स्मन्तीति पाठे हस्मतिः कम्बोजेषु प्रसिद्ध इति । स एवार्थः । इदमने-  
 नोक्तं भवति । न चैवम् अविवेकिषु नृपेषु तदनुयायिषु च गुणिजनेषु कर-  
 त्वापत्तिमालिनीकृतेषु <sup>२</sup>मोक्षकथा क्षीणेति शङ्क्यम् <sup>३</sup>अस्ति गुणिनां मुमु-  
 ६ क्षूणामुपायः पापिनः परित्यज्य परिव्रज्या तैर्ग्राह्येति ॥

॥ ८७२ ॥ दुःखाभ्यां द्वाभ्यां सुजना अभिपूर्यन्ते । अहिमूलि-  
 जन्तीति <sup>४</sup>पाठे अभिपीडयन्त इत्यर्थः । दिवसकम् <sup>५</sup>। वीप्सागर्भमेतत् ।  
 ३ प्रतिदिवसम् [एव] सत्पुरुषकालमजननं यत्ते <sup>६</sup>जाता यन्नीचकाले च ॥

॥ ८७२ ॥ सुमतीनां सुचरितानां च ददतः प्रयच्छन्तः सन्तः  
 अवलोकनं दर्शनं प्रसङ्गं च सत्कथावसरं प्रभवो यन्निजकफलं तत्  
 ३ तेषां सुमतिसच्चरितानां <sup>७</sup>फलमिति मन्यन्ते ॥

॥ ८७४ ॥ <sup>८</sup>विद्यासंतोषविभवभाजनात्प्रभुविभविनः अतिपापी-  
 यस्त्वमाह । अन्योपि नाम विभवो विद्यासंतोषविभवयुक्तः सुखानि

<sup>१</sup> So MH. <sup>२</sup> MH. परिहस्मन्तीति. <sup>३</sup> So MH. <sup>४</sup> MH. शङ्कायाम्.

<sup>५</sup> So MH. <sup>६</sup> MH. दिवसकमर्धोप्सा<sup>७</sup>. <sup>७</sup> MH. omits <sup>८</sup>न<sup>०</sup>.

<sup>८</sup> MH. यत् for यत्ते. <sup>९</sup> MH. o.n. <sup>१०</sup>न<sup>०</sup>. <sup>१०</sup> MH. <sup>११</sup>नौति<sup>०</sup> for नः अति<sup>०</sup>.



अन्दोलन्ताण.खणं गरुयाण अणायरे पहु-कयम्मि ।  
 हिययं खल-बहुमाणावलोयणे णवर णिन्वाइ ॥ ८७५ ॥  
 पत्थिव-घरेसु गुणिणोवि णाम जइ केवि सावयासव्व ।  
 जण-सामण्णं तं ताण किंपि अण्णंचिय निमित्तं ॥ ८७६ ॥  
 वच्चन्ति वेस-भावं जेहिंचिय सज्जणा णरिन्दाण ।  
 तेहिंचिय बहुमाणं गुणेहिं किं नाम मग्गन्ति ॥ ८७७ ॥

१ लीलासहितानि निर्विशति । असमञ्जसकरणमैव पापानुष्ठानमेव केवलम् उव्वरइ आरोहति प्रभुभावः प्रभुत्वविभवयुक्तः ॥ स्वाम्यविभूतिमानधनादियुक्त इत्यर्थः । अण्णोवीत्यपिशब्दः अवधारणे निपाता-  
 ६ नामनेकार्थत्वात् । अन्य एवेत्यर्थः ॥

॥ ८७५ ॥ आन्दोलतां चित्तस्वेदमनुभवतां क्षणमात्रं गुरूणां गुणगणगौरवभाजाम् अनादरे प्रभुकृते सति हृदयं खलसमानस्य  
 ३ स्वामिकृतस्य अवलोकने दर्शने केवलं निन्वाइ<sup>१</sup> निर्वृतिं लभते ॥ युक्तः सदृशेनुरागो विजातीयो च विद्वेषः । अत इव श्वहंसयोः । इति बुद्ध्वा चेतोनिर्वृतिर्गुणिनां<sup>२</sup> भवतीत्यर्थः ॥

॥ ८७६ ॥ पार्थिवगृहेषु गुणिनोपि नाम<sup>३</sup> यदि केपि सावकाशा इव दृश्यन्ते जनसामान्यं [तत्] तेषां किमप्यन्यदेव निमित्तम् पैश्रु-  
 ३ नादि न तु गुणाः ॥ संनिहितप्रोषिता हि तत्र ते विपर्ययहेतवो वा ॥

॥ ८७७ ॥ व्रजन्ति द्वेष्यभावं यैरेव सज्जना नरेन्द्राणां तैरेव<sup>३</sup> बहुमानं गुणैः कथं नाम मृगयन्ते ॥

को व्व ण परम्मुहो णिग्गुणाण गुणिणो ण कं व दूमेन्ति ।  
जो वा ण गुणी जो वा ण णिग्गुणो सो सुहं जियइ ॥ ८७८ ॥  
जं सुयणेसु णियत्तइ पहुण पडिवत्ति-णीसहं हिययं ।  
तं खु इमं रयणाहरण-मोयणं गारव-भएण ॥ ८८९ ॥  
अविवेय-सङ्किणोच्चेय णिग्गुणा पर-गुणे पसंसन्ति ।  
लद्ध-गुणा उण पहुणो वाढं वामा पर-गुणेषु ॥ ८८० ॥

॥ ८७८ ॥ को वा न पराङ्मुखो निर्गुणेषु<sup>१</sup> । गुणिनः कं [वा] न  
दुन्वन्ति । द्वेषपूर्वमुपतापं कस्य न जनयन्ति । तस्माद्यो वा न गुणी  
३ यो वा न निर्गुणः स सुखं जीवति ॥ सर्वत्र समदृष्टिः सुखं जीवती-  
त्यर्थः ॥

॥ ८७९ ॥ यत् सुजनेषु<sup>२</sup> सुजनेभ्यो निवर्तते प्रभूणां प्रतिपत्ति-  
निःसहं भवाभासजनितगर्वगलितविवेकं हृदयं तत् खल्वेतत् रत्नाभ-  
३ रणविमोचनं गुरुत्वभयेन<sup>३</sup> ॥ यथा किल रत्नस्वरूपानभिज्ञो ग्राम्यो  
रत्नाभरणं पाषाणमात्रनिर्विशेषं आरायमाणं<sup>४</sup> मन्यमानो गौरवभयेन  
त्यजति तथा अविवेकत्वाद्गुणिनमित्यर्थः ॥

॥ ८८० ॥ इदमधिकमाश्चर्यं दृश्यते य एते विभवमाजस्ते  
निर्गुणाः सन्तः कदाचिल्लोकविगर्हाभयात् पण्डितान् प्रशंसन्ति गुणिन-  
३ स्त्वीश्वरा<sup>५</sup> गुणिनां न सहन्त इत्याह । अविवेकशङ्किन एव  
अविवेकत्वप्रवादं लौकिकम् आत्मनः शङ्कमाना निर्गुणाः परगुणान्  
प्रशंसन्ति । लब्धगुणाः पुनः प्रभवो वाढं वामा अननुकूलाः पर-  
६ गुणेषु ॥

<sup>१</sup> MH. सजनेभ्यो. <sup>२</sup> MH. गुरुत्वा<sup>०</sup>. <sup>३</sup> MH. मानं. <sup>४</sup> MH. तथाऽविकत्वा.

<sup>५</sup> MH. श्वराणामपि for श्वरा. The emendation is mine.

सर्वोच्चिय स-गुणकरिस-लालसो बहइ मच्छरुच्छाहं ।  
 ते पिसुणा जे ण सहन्ति णिग्गुणा पर-गुणुगारे ॥ ८८१ ॥  
 सुयणत्तणेण घेप्पइ थांएणांचिय परो सुचरिएण ।  
 दुक्ख-परिओसियव्वो अप्पाणोच्चेय लोयस्स ॥ ८८२ ॥  
 मोत्तुं गुणावलेवो तीरइ कह णु विणय-ट्टिएहिंपि ।  
 मुक्कम्मि जम्मि सोच्चिय विउणयरं फुरइ हिययम्मि ॥ ८८३ ॥

॥ ८८१ ॥ सर्व एव स्वगुणोत्कर्षलालसः सन् बहति<sup>१</sup> मत्सरो-  
 त्साहम् । ते पिशुना ये न सहन्ते निर्गुणाः सन्तः परगुणोद्गारान् ॥

॥ ८८२ ॥ सुजनत्वेन गृह्यते स्तोकेनैव परः सुचरितेन । दुःख  
 परितोषयितव्य आत्मैव लोकस्य ॥ आत्मार्थ एवात्मा गुणनिर्भरो  
 ३ यथेष्टं कर्तव्यः । नेश्वरार्थः । निन्दितत्वादित्यर्थः ॥ तथा व्यासः ।

आत्मा संस्कृत्य [संस्कृत्य] परोपकरणाकृतः ।  
 अर्थलोभेन पुरुषैर्वैश्यास्त्रीभिरिव स्वयमिति ।

तत्तस्मान्निर्भरगुणगणार्जनेन आत्मैव परितोषयितव्यः न त्वाश्वरा-  
 नादरेण गुणोपेक्षा कर्तव्येत्यर्थः ॥

॥ ८८३ ॥ मोक्तुं गुणावलेपस्तीर्यते पार्यते कथं नु विनय-  
 स्थितैरपि । [मुक्ते] यस्मिन् स एव द्विगुणकं कृत्वा स्फुरति हृदये ॥  
 ३ अवलेपः अवज्ञा सर्वत्रैव संसारे वर्धतेतरां का संभावनैकदेशे ।  
 यथोक्तम् । योगिनो मुमुक्षोरपवर्गपुरद्वारवार्तिनः परिपक्वकषायस्य  
 प्राप्तासंप्रज्ञातयोगविशेषस्य तत्त्वज्ञानाभ्यासादरोपि निवर्तते तस्यापि  
 ६ गौणत्वेन हेयत्वादिति ॥

दूमिञ्जन्ता हियण किंपि चिन्तेन्ति जइ ण याणामि ।  
किरियासु पुण पयट्ठन्ति सज्जणा णावरद्धेवि ॥ ८८४ ॥  
महिमं दोसाण गुणा दोसावि हु देन्ति गुण-णिहायस्स ।  
दोसाण जे गुणा ते गुणाण जइ ता नमो ताण ॥ ८८५ ॥

॥ ८८४ ॥ दूयमाना हृदयेन किमपि चिन्तयन्ति यदि तन्न  
जानीमः । इयत्तु<sup>१</sup> जानीमः । चिन्तितद्वेष्ययोग्यक्रियासु पुनर्न प्रवर्तन्ते  
३ सज्जना अपराधेपि\* । सत्यपराधेपि ॥ सज्जना विरूपकं न चिन्त-  
यन्ति । यदि तु प्रमादात्संसारधर्मतया चिन्तयेयुरपि तथापि परुष-  
भाषणादिक्रियासु संयम्य कोपं न प्रवर्तन्त<sup>२</sup> इत्यर्थः ॥

॥ ८८५ ॥ महिमानं महत्त्वं दोषाणां गुणाः दोषा अपि चै  
ददति गुणनिघातस्य गुणगणस्य । दोषाणां ये गुणास्ते [गुणानां यदि  
३ तत् तर्हि नमः नमस्कारस्ते]षां गुणानाम् । गुणेभ्य इत्यर्थो व्यत्ययेन ॥  
एतदुक्तं भवति । दोषा अपि रागादयो गुणानां वैदिकस्वरादीनाम्  
उपकारकाः । वीतरागत्वे हि अध्येतृणाम् विनाश्यमानस्य वेदस्य  
६ अन्योन्यनिवारणेन रक्षा न स्यात् । यदाह भट्टः ।

इति यस्य हि सरंढाः सन्ति छिद्रगवेषिणः ।  
स कथं नाम निर्दोषं न पठेद्वेदमादृतः । इति ।

९ तथा गुणा अपि दोषाणां महत्त्वं संपादयन्ति । गुणानवलोक्यापि  
प्रज्वलिततमद्वेषादिका<sup>३</sup> भवन्ति दुर्जना इति । एवमपि न कथंचिद्दु-  
र्गैर्दोषाणां साम्यं प्रशस्ततया प्रसिद्धमिति ॥

<sup>१</sup> MH. इयस्तु. <sup>२</sup> MH. चिन्तयते. <sup>३</sup> MH. प्रवर्तयत इ<sup>०</sup>. <sup>४</sup> MH. ज्वलति तर्हि<sup>०</sup>.  
The emendation is conjectural.  
32 (Gaudavaho.)

सुयणायन्ति खलावि हु सुयणावि खलत्तणं व दावेन्ति ।  
 एसोच्चिय सीमन्तो गुणाण दूरं फुरन्ताण ॥ ८८६ ॥  
 संसेविज्जण दोसे अप्पा तीरइ गुण-द्विओ काउं ।  
 निव्वडिय-गुणाण पुणो दोसेसु मई ण संढाइ ॥ ८८७ ॥  
 सुट्ठुवि परिहीण-गुणो सुअणो अण्णेहिं होइ सामण्णो ।  
 सहयारेगलिय-रसेवि भूय-कज्जं ठियंचे अ ॥ ८८८ ॥  
 कलहो आइम आइं णवरं महिलाण दप्पण-अलाइं ।  
 पुरिसाण दप्पणं चरिय-धारिणो सज्जणच्चेय ॥ ८८९ ॥

॥ ८८६ ॥ सुजना<sup>१</sup> अपि खलायन्त इव । खला अपि सुजन-  
 वदाचरन्ति । [एष एव सीमन्तो गुणानां दूरं-स्फुरताम्] ॥ त एव  
 ३ श्लाघ्याः परिपूर्णा गुणा इत्यर्थः ॥

॥ ८८७ ॥ संसेव्यापि दोषान् आत्मा तीर्यते शक्यते गुणस्थितौ  
 गुणयुक्तः कर्तुम् । निर्वृत्तगुणानां पुनर्दोषेषु मतिर्न संतिष्ठते ॥ गुणा  
 ३ बलवन्त इत्यर्थः ॥

॥ ८८८ ॥ सृष्टृवि परिहीनगुणः सुजनः अन्यैरसुजनैर्गुणिभिरपि  
 भवतु सामान्यस्तुल्यः । सहकारे गलितरसेपि भूतकार्यं स्थितमेव ॥  
 ३ सहकार आभ्रजातेरवान्तरविशेषः ॥ भवत्विति संभावनायां लोट् ।  
 कच्चित्तु भवतीति पाठः ॥

॥ ८८९ ॥ कलधौतादिमयानि केवलं महेलानां दर्पणतलानि ।  
 पुरुषाणां दर्पणं चरितधारिणः सज्जना एव ॥ तैरेव पुरुषगुणप्रका-  
 ३ शनात् ॥

वयण-विमुक्कंपि खलो अण्णत्तो दारुणत्तणं वहइ ।  
 धारासु मुहुत्तिण्णंपि धरइ फरुसत्तणं दब्भो ॥ ८९० ॥  
 परिगय-पर गुणे-सारत्तणेण वि-उणं विसूरमाणाण ।  
 होइ विवेओच्चिय दुज्जणाण पिमुणत्तण-णिमित्तं ॥ ८९१ ॥  
 अह मोहो पर-गुण-लहुअयाएँ जं किर गुणा पयट्ठन्ति ।  
 अप्पाण-गारवंचिय गुणाण गरुयत्तण-णिमित्तं ॥ ८९२ ॥  
 बुब्भन्ते जम्मि गुणुण्णयावि लहुयत्तणं पावेन्ति ।  
 कह णाम णिग्गुणच्चिय तं वहन्ति माहण्पं ॥ ८९३ ॥

॥ ८९० ॥ वचनविमुक्तमपि खलः अन्यत्र दारुणत्वं वहति  
 धारयति । धारासु मुखोत्तीर्णमपि धारयति [ परुषत्वं ] दर्भः ॥  
 ३ कचिद्वसइ इति दब्भे इति च पाठः । स्वभावो दुस्त्यज इत्यर्थः ॥

॥ ८९१ ॥ परिगतपरगुणसारत्वेन हेतुना द्विगुणं विसूरयतां द्विगुणं  
 दुःखम् अनुभवतां भवति विवेक एव दुर्जनानां पिशुनत्वनिमित्तम् ॥

॥ ८९२ ॥ एष मोघो निष्फलप्रयासो व्यामोहो वा गुणार्जने  
 दुर्जनानाम् । कुतः । परगुणलघुताया हेतोः दुर्जनार्जितानां परमल-  
 ३ घुत्वात् । को मोहः । यत्किल गुणाः प्रवर्तन्त इति धीः । [ आत्म-  
 गौरवमेव गुणानां गुरुत्वनिमित्तम् ॥ ] आत्म [गौरव] गुरवो गुणाः न  
 तु गौरवनिमित्तं भारप्रायाः ॥

॥ ८९३ ॥ उह्यमाने यस्मिन् यशः<sup>१</sup>समुन्नता अपि लघुत्वमिदं  
 प्राप्नुवन्ति कथं नाम निर्गुणा एव तत्<sup>२</sup> हन्त वहन्ति [माहात्म्यं]  
 ३ माहात्म्याभिमानं गर्वम्<sup>४</sup> ॥

<sup>१</sup> MH कचिद्वसतीति दर्भे इति. <sup>२</sup> MH. गुणयशः<sup>०</sup>. where the word गुण<sup>०</sup> appears to have crept into the commentary from some marginal note referring to the reading given by us. <sup>३</sup> MH. तं. <sup>४</sup> MH. गर्वः.

माहृप्पे गुण-कज्जम्मि अगुण-कज्जे निबद्ध माहृप्पा ।  
 विवरीयं उप्पत्तिं गुणाण इच्छन्ति कावुरिसा ॥ ८९४ ॥  
 गुण-संभवो मओ सुपुुरिसाण संकमइ णेय हिययम्मि ।  
 तेण अणिव्वृढ-मयव्व ताण गरुया गुणा होन्ति ॥ ८९५ ॥  
 ताचेय मच्छर-मलं जाव विवेओ फुढं ण विप्फुरइ ।  
 जलियं च भयवया हुयवहेण धूमो य विणियत्तो ॥ ८९६ ॥

॥ ८९४ ॥ माहात्म्ये महत्त्वे पूज्यत्वे गुणकार्ये जगति स्थिते  
 सति परगुणकार्ये निबद्धमाहात्म्याः परेषां गुणिनां ये गुणास्तेषां यत्कार्यं  
 १ महत्त्वं पूजनीयत्वं तत्र निबद्धमाहात्म्या निबद्धादराः । माहात्म्यम्  
 विना गुणैः करणभूतैरात्मन इच्छन्तीति यावत् । अतश्च विपरी-  
 तामुत्पत्तिं गुणानामिच्छन्ति कापुरुषा दुर्जनाः ॥ गुणैर्माहात्म्यं क्रियते ।  
 ६ ते तु माहात्म्याभासेन स्वाभिमानमात्रनिर्मितेन गुणिनम् आत्मानम्  
 अभिमन्यन्त इति तात्पर्यार्थः ॥ परगुणकज्जेवि' बद्धमाहृप्पा इति पाठे  
 स्फुटतरार्थः । आत्मनो निर्गुणत्वे परेषां ये गुणास्तत्कार्येपि माहात्म्ये  
 ९ बद्धगर्वाः अत एव ते कुत्सितपुरुषाः विना कारणेन कार्यस्य स्वात्मानि  
 महत्त्वस्यारोपणात् कल्पिते च' माहात्म्ये गुणारोपणात् ॥

॥ ८९५ ॥ गुणसंभवो मदः सुपुरुषाणां संक्रामति नैव हृदये  
 [येनै] यस्माद् अनिर्व्यूढमदा एव' तेषां गुरवो गुणा भवन्ति ॥  
 ३ इवशब्द एवार्थे निपातानामनेकार्थत्वात् ॥

॥ ८९६ ॥ तावदेव भवति मत्सरमलं यावद्विवेको न स्फुटं  
 विस्फुरति' । युक्तं चैतत् । यतः ज्वलितं च भगवता हुतवहेन धूमश्च  
 विनिवृत्तः ॥ विवेकोभिरिव । मत्सरो धूम इव ॥

<sup>१</sup> MH. 'कज्ज' for 'कज्जे'. <sup>२</sup> MH. कल्पितेन for कल्पिते च. <sup>३</sup> MH. इव,  
 in spite of his remark इवशब्द &c. <sup>४</sup> MH. एवशब्द एवार्थे. <sup>५</sup> MH. विस्फुरति.



तुङ्गावलोयणे होइ विम्हओ णीय-दंसणे सङ्का ।  
जह पेच्छन्ताण गिरिं जहेय अवटं णियन्ताण ॥ ८९७ ॥  
इच्छामि विमुक्त-गुणं पिसुणासङ्काएँ काउमप्पाणं ।  
विसहर-संखोहुक्खित्त-कुसुम-मालं व रयणीए ॥ ८९८ ॥  
जणमणहिणीय-गुण-मारवंपि गुण-गाव्वियं णिएऊण ।  
भुयणारूढ-गुणाणवि अप्पा अन्दोलइ गुणेसु ॥ ८९९ ॥  
गुणिणो बिहवारूढाण बिहविणो गुरु-गुणाण ण हु किंपि ।  
लहुअच्चिय अण्णोण्णं गिरीण जे मूल-सिहरेसु ॥ ९०० ॥

॥ ८९७ ॥ तुङ्गानां दर्शने [भवति] विस्मयो नीचदर्शने शङ्का  
भयम् । यथा प्रेक्षमाणानां गिरिं विस्मयः यथा च अवटं पश्यतां  
१ शङ्का ॥ इति दृष्टान्तः ॥

॥ ८९८ ॥ इच्छामि विमुक्तगुणं पिशुनाशङ्कया कर्तुम् आत्मानं  
विषधरसंक्षोभोत्क्षिप्तकुसुममालामिव रजनीषु ॥ यथा कश्चिद्विदग्धः  
१ सर्पसंकुले प्रदेशे रात्रौ सर्पविध्वंसनिवारणाय मालां विमुक्तकुसुमां  
करोति तद्वत् ॥

॥ ८९९ ॥ जनम् अनभिगीतम् <sup>१</sup>अप्रख्यातं गुणकृतं गौरवं यस्य  
तमपि गुणगर्वितं दृष्ट्वा भुवनारूढगुणानामपि आत्मा आन्दोलति  
१ [गुणेषु] सशयमनुभवति एतत्सादृश्यमस्माकमपि कश्चिद्भावेदिति ॥

॥ ९०० ॥ गुणिनो विभवारूढानां नैव किञ्चित् । अन्योन्यम्  
असंश्लेष एवैषाम् अश्वमहिषवदित्यर्थः । तथा विभविनो गुरुगुणानां

<sup>१</sup> M.H. 'गीतप्रख्यातं which is doubtless a blunder for 'गीतमप्रख्यातं.



ण तहो महागुणेषु माहप्प-धरा हवन्ति णर-वइणो ।  
 साहंकारा जह पत्थिवेसु तेच्चेय दीसन्ति ॥ ९०१ ॥  
 जह-जह णगघन्ति गुणा जह-जह दोसा य संपइ फलन्ति ।  
 अगुणायेरेण तह-तह गुण-सुणं होहिइ जयंपि ॥ ९०२ ॥  
 किं व णरिन्देहि विवेय-मुक्क-सयलाहिलास-णीसङ्का ।  
 विहिणोवि धीर-पडिबद्ध-परियरा होन्ति सप्पुरिसा ॥ ९०३ ॥  
 थोयारम्भेवि विहिम्मि आयसग्गेव्व खण्डणमुवेन्ति ।  
 स-परिप्फन्देणंचिय णीआ भमि-दारु-सयलंब ॥ ९०४ ॥

३ नैव\* किंचित् । यत्ते लघयन्योन्योन्यम् निन्दन्तीत्यर्थः । यथा गिरीणां  
 ये मूलेषु शिखरेषु च व्यवस्थास्तेषां परस्परमसंबन्धः अन्योन्यं च  
 लघुत्वं पश्यन्ति ते ॥

॥ ९०१ ॥ न तथा महागुणेषु माहात्म्यधरा दर्पधारिणो भवन्ति  
 नरपतयः साहंकारा यथा पार्थिवेषु त एव दृश्यन्ते विद्वांसः ॥ पार्थि-  
 ३ वांस्तृणवन्मन्यन्तेतरामित्यर्थः ॥

॥ ९०२ ॥ यथायथा नार्धन्ति गुणाः यथायथा दोषाश्च संप्रति  
 स्फुरन्ति अगुणादरेण गुणादराभावेन तथातथा गुणश्चन्यं<sup>१</sup> भवति  
 ३ जगदपि ॥

॥ ९०३ ॥ किं वा नरेन्द्रैः । कर्मपरतन्त्रत्वात्तेषामपीति जानन्तः  
 विवेकमुक्तसकलाभिलाषनिःसङ्गा विधेरपि धैर्यप्रतिबद्धपरिकरा गुरु-  
 ३ गुणा भवन्ति ॥

॥ ९०४ ॥ स्तोकारम्भेपि स्वरूपप्रतिकूलेषि<sup>२</sup> विधौ आयसाग्र

विष्णाणालो ओञ्चिय कुमईण विसारयं पयासेइ ।  
 कसणाण मणांणपिव तेय-प्फुरणं सियंचेय ॥ ९०५ ॥  
 हियय-वियडत्तणेणं गरुयाण ण णिव्वडन्ति बुद्धीओ ।  
 घोलन्ति महा-भवणेसु मन्द-किरणाच्चिय पईवा ॥ ९०६ ॥

इव आयसं शस्त्रमयम् अग्रे प्रान्ते यस्य तदायसाग्रं तक्षकसंबन्धि समु-  
 ३ द्रकादिघटनभाण्डं तस्मिन्प्रान्तलमाल्पशस्त्रेपि यथा अमयोजितं दारु-  
 शकलं खण्डनमुपैति तद्वत्खण्डनमुपयन्ति नीचाः स्वपरिस्पन्देनैव  
 स्वचेष्टयैव ॥ यथोक्तम् ।

६ स्तोकेन हानिमायाति<sup>२</sup> स्तोकेनैवातिरिच्यते ।  
 अहो सुसदृशी चेष्टा तुलान्तस्य खलस्य चेति ॥

॥ ९०५ ॥ विज्ञानालोक एव कुमतीनां [ विसारतां ] विगतसा-  
 रतां प्रकाशयति । कृष्णानां मणीनामिव तेजःस्फुरणं सितमेव<sup>३</sup> ॥  
 ३ एतदुक्तं भवति । यद्यपि दुर्जनानां दैवयोगाद्गुणयोगः स्यात् तथापि  
 नैसर्गिकदोषनिकरोत्कलितस्तेषु ज्ञानगुणालोको दोषच्छर्विं वहेत् नील-  
 मणिगणापातित इव रविकरनिकरो नीलमणिकान्तिम् ॥

॥ ९०६ ॥ हृदयस्य विकटत्वेन ज्ञानस्य गाम्भीर्येण अगाधत्वेन  
 गुरूणां सुगुणभाजां न निर्बर्तन्ते<sup>४</sup> बुद्ध्यः । हृदयगतं वस्तु न प्रकटी-  
 ३ भवतीत्यर्थः । किं तर्हि कुर्वन्ति । घूर्णन्ते<sup>५</sup> महाभवनेष्विव गर्भगेह-  
 ष्विव मन्दकिरणा इव प्रदीपाः ॥ महान्तोपि मन्दकिरणीभूताः  
 प्रदीपा इत्यर्थः ॥

<sup>१</sup> MH. समुद्र<sup>०</sup>.

<sup>२</sup> MH. <sup>०</sup>धांति.

<sup>३</sup> MH. सतिमेव.

<sup>४</sup> MH. सुगुण<sup>०</sup>.

<sup>५</sup> MH. निवर्तते.

<sup>६</sup> MH. घूर्णति.

अच्चन्त-विएणवि गरुयाण ण णिव्वडन्ति संकप्पां ।  
 विज्जुज्जोओ बहलत्तणेण मोहेइ अच्छीइं ॥ ९०७ ॥  
 जे गेण्हन्ति सयंचिय लच्छिं ण हु ते ण गारव द्वाणं ।  
 ते उण केवि सयंचिअ दालिइं घेप्पए जेहिं ॥ ९०८ ॥  
 एके पावान्ति ण तं अण्णे पुरओव्व तीएँ दीसन्ति ।  
 ह्यराण महग्घाणं च अन्तरे णिवसइ पसंसा ॥ ९०९ ॥  
 मरणमहिणन्दमाणाण अप्पणञ्चेअ मुक्क-विहवाण ।  
 कुणइ कुविओ कयन्तो जइ विवरीयं सुपुरिसाण ॥ ९१० ॥

[॥ ९०७ ॥ अत्यन्तवितेजसापि महत्तमतेजसापि गुरूणां न  
 निर्वर्तन्ते संकल्पाः । विद्युद्द्योतः बहलत्वेन मोहयति अक्षीणि ॥]

॥ ९०८ ॥ ये गृह्णन्ति स्वयमेव लक्ष्मीं गुणसौन्दर्यादिना उत्पाद्य  
 नैव तेन कारणेन गौरवस्थानं पूजास्थितिः । अथवा नैव ते गौरव-  
 ३ स्थानं न । किं तर्हि । तेपि भवन्ति लोके 'स्तुत्याः । ते पुनः केपि  
 लोकातीतसच्चरिताः स्वयमेव दारिद्र्यं गृह्यते यैः ॥ आत्मीयया संपदा  
 परविषदं निघ्नन्ति ये स्वयमर्थविहानेन दुर्गतिं स्वीकृत्य ते अति-  
 ६ श्लाघ्या इत्यर्थः ॥ दारिद्र्यं दौर्गत्यम् ॥

॥ ९०९ ॥ एके हीनसत्त्वाः प्राप्नुवन्ति न तां प्रशंसाम् । अन्ये  
 उत्कटसत्त्वतमाः परंत इव तस्याः प्रशंसाया [दृश्यन्ते] । अगणित-  
 ३ गुणत्वेन स्तोतुमशक्या इत्यर्थः । तस्मादितराणां सत्त्वहीनानां महा-  
 र्घाणां च अन्तरे मध्ये निवसति प्रशंसा ॥

॥ ९१० ॥ मरणम् अभिनन्दताम् आत्मनैव मुक्तविभवानां कृ-

उवयरणीभूअ-जया ण हु णवर ण पाविआ पहु-ट्ठाणं ।  
 उवयरणंपि ण जाआ गुण-गुरुणो काल-दोसेण ॥ ९११ ॥  
 छाया सा इर मण्णे अणन्तरागामिणो कय-जुयस्स ।  
 कलि-काल-भरम्मिवि किंपि जेण विमलं पडिप्पुरइ ॥ ९१२ ॥  
 विसइच्चेय सरहसं जेसुं किं तेहिं खण्डियासेहिं ।  
 णिवस्वमइ जेसु परि ओस-णिब्भरो ताइं गेहाइं ॥ ९१३ ॥  
 उज्झइ उयार-भावं दक्खिणं करुणयं च आमुयइ ।  
 काणवि समोसरन्ती छिप्पइ पुहवीवि पावेहिं ॥ ९१४ ॥

तान्तः किं कुर्यात् । यदि तु [ कुपितः सन् ] करोति बाढं<sup>१</sup> विपरी-  
 तमेव [ करोति ] सँरुषाणाम् ॥ पापपरिचयपरिहाराय जीवनमनि-  
 ३ च्छतां गुणिदौर्गत्यनिवारणाय स्वयं त्यक्तविभवानां विभवदोषधिया  
 वा कृतान्तो विपरीतं करोति धर्मधनपूर्णं जीवनमेव संपादयति ।  
 सत्त्वातिशयाकृष्टः सन्नित्यर्थः ॥

॥ ९११ ॥ उपकरणाभूतं जगद्येषां ते न खलु केवलं [ न ]  
 प्रापिताः प्रभुस्थानं यावत्<sup>२</sup> उपकरणमपि न जाता गुणगुरवः काल-  
 ३ दोषेण ॥ कालः कलिः ॥

॥ ९१२ ॥ छाया सा किल मन्ये अनन्तरागामिनः कृतयुगस्य  
 कलिकालभरेपि किमपि येन विमलं<sup>३</sup> पँरिस्फुरति ॥

॥ ९१३ ॥ विशत्येव सरभसं येषु किं तैः न किञ्चित् खण्डि-  
 ताशैर्हतपरलोकैः । निष्क्रामति येभ्यः परितोषेण प्रैर्हर्षितः फुल्लितव-  
 ३ दनस्तान्येव गृहाणि ॥

॥ ९१४ ॥ उज्झत्युपकारभावं दाक्षिण्यं चानुकूल्यं वागादिमा-

१ MH. बाढ°. २ MH. यावतोप° for यावत् उप°, ३ MH. मिमलपरि°,  
 33 ( Gaudavaho, )

अन्तोच्चिय णिहुयं विहसिऊण अच्छन्ति विम्हिया ताहे ।  
 इयर-सुलहंपि जाहे गरुयाण ण किंपि संपडइ ॥ ९१५ ॥  
 दावेन्ति सज्जणाणं इच्छा-गरुयं परिग्रहं गरुया ।  
 मयण-विणिवेस-दिट्ठं महा-मणीणं पडिबिम्बं ॥ ९१६ ॥  
 साहीण-सज्जणावि हु णीय-पसङ्गे रमन्ति काउरिसा ।  
 सा इर लीला जं काय-धारणं सुलह-रयणाण ॥ ९१७ ॥

धुर्यं कारुण्यं चामुञ्चति । केषांचित्पापिनां सम्यगपसरन्ती स्पृश्यते  
 ३ पृथिव्यपि पापेन ॥ दाक्षिण्यादिसहितानि<sup>१</sup> पृथिव्यादीनि भूतानि  
 दाक्षिण्यादिविहीनान्यफलप्रदानि भवन्तीत्यर्थः ॥

॥ ९१५ ॥ अन्तरेव निभृतं निगूढं विहस्य तिष्ठन्त्युदासीना  
 भवन्ति विस्मितास्तदा इतरसुलभमपि यदा गुरूणां न किमपि  
 ३ संपद्यते ॥

॥ ९१६ ॥ दर्शयन्ति<sup>१</sup> सज्जनानामिच्छागुरुकं परिग्रहं गुरवो  
 मदनविनिवेशदृष्टो<sup>\*</sup> महामणीनामिव प्रतिबन्धः ॥ <sup>३</sup>प्रतिबध्यन्तेस्मि-  
 ३ न्निति प्रतिबन्धः । मदनकः सिक्थकः । स यथा संश्लेषकत्वेन व्यव-  
 स्थितः सन् महान्तमाटोपं<sup>४</sup> मणीनां दर्शयति तद्वद्गुणशीलगुरवो विभ-  
 वानुसारेण अल्पमप्यावर्जनं<sup>५</sup> कुर्वन्तो विनयाद्यतिशयेन महदिव प्रका-  
 ६ शयन्तीत्यर्थः ॥

॥ ९१७ ॥ स्वाधीनसज्जना अपि खलु नाचप्रसङ्गे रमन्ते कापु-  
 रुषाः । सा किल लीला यत् काचधारणं<sup>६</sup> सुलभरत्नानाम् ॥ <sup>७</sup>द्यूत-  
 ३ क्रीडायामिव काचाभरणम्<sup>८</sup> । लीला अभासः । लीलाव्यामोह इत्यर्थः ॥

१ MH. <sup>०</sup>दैरहितानि for <sup>०</sup>दिसहितानि. २ MH. दर्शयति. ३ MH. <sup>०</sup>बध्यन्ते तस्मि<sup>०</sup>.  
 ४ MH. <sup>०</sup>पा<sup>०</sup>. ५ MH. <sup>०</sup>स्यावर्जनं. ६ MH. सुरभ<sup>०</sup>. ७ MH. द्यूत<sup>०</sup>. ८ MH.  
 काचाभरणलीलाभासेलीलाव्यामोह इत्यर्थः for काचा<sup>०</sup>.

थाम-त्थाम-णिवेसिय-सिरीण गरुयाण कह णु दालिई ।  
 एका उण किविण-सिरी गया य मूलं च पम्हुसियं ॥ ९१८ ॥  
 किविणाण अण्ण-विसए दाण-गुणे अहिसलाहमाणान् ।  
 णिय-चाए उच्छाहो ण णाम कह वा ण लज्जावि ॥ ९१९ ॥  
 परिहोय-सहा ण बहुव्व ताण णव-संगमालसा लच्छो ।  
 इयरा लहिउण सिरिं ण काम-लीला-परा तेण ॥ ९२० ॥  
 अच्छन्तिच्चिय किविणा अल्लिवन्ता पास-गोअरं लच्छि ।  
 परिहारवइव पियं मइल-च्छायं णियच्छन्ता ॥ ९२१ ॥

॥ ९१८ ॥ स्थानेस्थाने पात्रेपात्रे निवेशितश्रीणां विलब्धलक्ष्मी-  
 काणां गुरूणां कथं नु दारिद्र्यम् । न कथंचित् । उतप्रशस्तबहुफल-  
 ३ बीजत्वात् । एका पुनरप्रसवा बन्ध्याप्राया कृपणश्रीः स्वरूपेण गता  
 च मूलमेव प्रपुंसितम् ॥ चशब्दोवधारणे ॥

॥ ९१९ ॥ कृपणानाम् अन्यविषयान् दानगुणान् 'अभिश्लाघ-  
 मानानां निजत्यागे उत्साहो न नाम । कथं तौवन्न लज्जापि ॥  
 ३ पित्रादिकं मम 'त्यागगुरुत्ववन्नैवेति तत्स्पर्धया स्वयं त्यागं मा कर्षीत्  
 परदानस्तुति' कुर्वतः कथं न लज्जापीत्यर्थः ॥

॥ ९२० ॥ परिभोगहता नववधूरिव तेषां नवसंगमालसा  
 लक्ष्मीः । 'इतरा 'लब्ध्वा श्रियं न कामलीलापरास्तेन' कारणेन ॥ हता  
 ३ त्रस्ता पलायिता । नवग्रहणेन कृपणेषु काकतालीयोपनतत्वमाह ॥

॥ ९२१ ॥ तिष्ठन्त्येव कृपणा अस्पृशन्तः पार्श्वगोचरां लक्ष्मीं

1 MH. ० हाव्य०. 2 MH. ० गुरुकवेन्नमेति for ० गुरुत्ववन्नैवेति which is a con-  
 jectural emendation. 3 MH. परदानस्तुति न कुर्वतः कथं न लज्जा० 4 So  
 MH (1) for इतरे. 5 MH. लब्ध्वा. 6 MH. परास्तेन.



परमत्थ-पाविय-गुणा गरुयंपि हु पलहुयंव मण्णन्ति ।

तेण सिरीए विरोहो गुणेहिं णिक्कारणं ण उण ॥ ९२२ ॥

भुमया-भक्काणत्तावि सुवुरिसं जं ण तुरियमल्लियइ ।

तं मण्णे धावन्ती रहसेण सिरी परिस्खलइ ॥ ९२३ ॥

णणु णासमणवलम्बा एइच्चिय सावि सुवुरिसाभावे ।

देव्व-वसा तेण सिरीए होइ णासंसिओ विरहो ॥ ९२४ ॥

परिहारवतीमिव प्रियां मलिनच्छायां निरीक्षमाणांः ॥ परिहारवती  
३ रजस्वला ॥

॥ ९२२ ॥ परमार्थप्राप्तगुणास्तौमेव<sup>१</sup> तृणवल्लर्ध्वी मन्यन्ते । तेन  
श्रियो विरोधो गुणेषु निष्कारणो\* न पुनः ॥ गुणिनः श्रियमुपे-  
३ क्षन्ते न तु सा तानित्यर्थः ॥

॥ ९२३ ॥ भ्रूभङ्गमात्रेणाज्ञापितापि सुपुरुषं यत्र स्वरितमालीयते  
तन्मन्ये धावन्ती रभसेन श्रीः परिस्खलति<sup>३</sup> ॥

॥ ९२४ ॥ ननु निश्चितं कृत्वा नाशम् अनालम्बा अनाश्रया<sup>४</sup>  
एत्येव प्राप्तोत्येव सापि सुपुरुषाभावे सति । दैववशात्तेन श्रिये भवति  
३ न स्वाशंसितो विरहो वियोगः ॥ यदि हि श्रीः सुपुरुषवियोग-  
माशंसेत् अभाव एव तस्याः स्यात् आलम्बनाभावात् । न ह्यसत्पुरु-  
षास्तस्या [ आलम्बनं तेषामा ] लम्बनाभासत्वात् ॥

<sup>१</sup> MH. <sup>०</sup>गुणास्तत एव. <sup>२</sup> MH. <sup>०</sup>ज्ञाता<sup>०</sup>. <sup>३</sup> MH. <sup>०</sup>स्खलिताः. <sup>४</sup> MH.  
चास्त्येव for अनाश्रया एत्येव which emendation is purely conjectural.

धम्म-पसूआ कह होउ भयवई वेस-सज्जणा लच्छी ।  
 ताओ अलच्छिओच्चिय लच्छि-णिहा जा अणज्जेसु ॥ ९२५ ॥  
 जा विउला जाओ चिरं जा परिहोउज्जला ओ लच्छीओ ।  
 आयारधराणंचिय ताओ ण उणो अ इयराण ॥ ९२६ ॥  
 अवणेइ देइ अ गुणे दोसे णूमेइ देइ य पयासं ।  
 दीसइ एस विरुद्धोव्व कोवि लच्छीएँ विण्णासो ॥ ९२७ ॥  
 समरे धारा-गोयरमुवेन्ति जे वइरि-मण्डलग्गाण ।  
 ते तम्मि बला खलु णिवसिरीएँ लच्छीएँ छिप्पन्ति ॥ ९२८ ॥

॥ ९२५ ॥ धर्मप्रसूता सती कथं भवतु भगवती द्वेष्य [सज्जना]  
 सज्जनद्वेषिणी लक्ष्मीः । ता अलक्ष्म्य एव लक्ष्मीनिभा या अनार्येषु ॥

॥ ९२६ ॥ या विपुला याश्च चिरं याः परिभोगोज्ज्वला लक्ष्म्यः  
 आचारपर्राणामेव ता न पुनरितराणाम्<sup>२</sup> ॥

॥ ९२७ ॥ अपनयति गुणान् ददाति च दोषान् । दुर्जनविषये  
 तु गुणान् ददाति दोषान् आच्छादयति । दोषान् ददाति च प्रकाशं  
 ३ प्रकटम् । इति योयं दृश्यते एष विरुद्ध इव कोपि लक्ष्म्या विन्यासः  
 विविध आचारः ॥

॥ ९२८ ॥ समरे धारागोचरमुपयन्ति ये वैरिमण्डलाग्राणां ते  
 तस्मिन् बलाखलु निवसनशीलया लक्ष्म्या स्पृश्यन्ते ॥ अभ्युपगम-  
 ३ वादोयं तेन [ न ] पूर्वविरोधः ॥

<sup>१</sup> MH. द्वेष्यसज्जनद्वेषिणी, thus leaving out the letters <sup>०</sup>सज्जना.

<sup>२</sup> So MH. ( for इतरेषाम् ! )



अण्फोडणाहिवाय-च्छलेण चिरमेक-भुय-कअसङ्गा ।  
 विणिवारन्तिव वीयं भुयंपि दप्पेण सप्पुरिसा ॥ ९२९ ॥  
 अण्णोणं लच्छि-गुणाण णूण पिसुणा गुणाच्चिय ण लच्छी ।  
 लच्छी अहिलेइ गुणे लच्छिं ण उणो गुणा जेण ॥ ९३० ॥  
 लच्छी-लयाए मूलं गुणात्ति एयं परिद्वियं चेय ।  
 जेण अहो-गमणं चेय ताण परिवङ्गणे तीए ॥ ९३१ ॥  
 अयसं दाऊण विसंठुलाण सज्झस-विमूरियव्वाण ।  
 पढमांचिय जीए पयाई मधुमहेच्चेअ खलियाइ ॥ ९३२ ॥

॥ ९२९ ॥ <sup>१</sup>करास्फोटनाभिघातच्छलेन चिरम् <sup>२</sup>एकभुजकृता-  
 शंसाः सन्तो विनिवारयन्तीव द्वितीयं दर्पेण भुजमपि का गणना-  
 ३ न्यत्र सत्पुरुषाः ॥

॥ ९३० ॥ अन्योन्यं लक्ष्मीगुणानां केवलं पिशुना गुणा एव न  
 [लक्ष्मीः] । लक्ष्मीरभिर्लप्यते गुणान् लक्ष्मीं न पुनर्गुणाः येन यस्मात् ॥  
 ३ प्रायेण गुणिनां लक्ष्मीर्दृश्यते न तु श्रीमतां गुणाः इति लक्ष्मीं गुणा  
 द्विषन्ति न तु लक्ष्मीर्गुणानित्यर्थः ॥

॥ ९३१ ॥ लक्ष्मी एव लता तस्या मूलं गुणा इत्येतत् परिष्ठी-  
 तमेव येन यस्माद् अयोगमनम् [एव] तेषां भवति परिवर्धने सति  
 ३ तस्या लक्ष्म्याः ॥ लतावृद्धौ हि मूलान्यधस्ताद्गच्छन्ति ॥

॥ ९३२ ॥ अयशो दत्त्वा <sup>३</sup>विसंठुलानां साध्वसविसूरयित-  
 व्यानां प्रथममेव यथा पदानि मधुमथ एव स्खलितानि स्थापितानि  
 ३ हरावेवास्पदं कृतमित्यर्थः ॥

■ M.H. करोस्फोटनाभि<sup>०</sup>. <sup>२</sup> M.H. <sup>०</sup>कृतसंभावनाशंसा for <sup>०</sup>कृताशंसा.

<sup>३</sup> M.H. <sup>०</sup>संठु<sup>०</sup>.

सा चडुला कह णु गुणुज्जलेसु लच्छी अकूणियं कुणउ ।  
 चिर-यालोसिय-पायाल-तिमिर-संवाहियं । दीट्ठिं ॥ ९३३ ॥  
 जीए समारम्भोच्चिय लच्छी पढम-द्वियावि विवलाइ ।  
 अण्णा तीएच्चिय पत्थणाएँ कह णाम संघडइ ॥ ९३४ ॥  
 दुक्खाभावो ण सुहं ताईवि ण सुहाई जाई सोक्खाई ।  
 मोत्तूण सुहाई सुहाई जाई ताइच्चिय सुहाई ॥ ९३५ ॥

॥ ९३३ ॥ सा चडुला कथं नु गुणोज्ज्वलेषु लक्ष्मीरकूणि-  
 ताम् 'उन्मीलितां' करोति । न कथंचित् । चिरकालोपितपातालति-  
 ३ मिरसंवाहितां दृष्टिम् ॥ गुणिनां श्रियावलोकनं [ न भवति । ] तत्पा-  
 तालतिमिरोपहतनयनतायाः<sup>३</sup> [ । एवं सत्यपि ] तया पूर्वमेव दुष्टदैत्या-  
 दित्यागेन गुणवस्थेव भगवति नारायणे वसतिः कृता तेन गुणवत्पक्ष-  
 ६ पातोऽस्याः स्फुटः ॥

॥ ९३४ ॥ <sup>३</sup>यस्याः समारम्भ एव लक्ष्मीः 'प्रथमस्थितापि  
 शरीरशोभा विपलायते' <sup>४</sup>अन्या तयैव प्रार्थनया कथं नाम संघटताम् ॥  
 ३ श्रीः शोभा लक्ष्मीश्च । प्रार्थनया च लक्ष्मीमिच्छतां शोभालक्षणायाः  
 श्रियो नाशं दृष्ट्वा उत्तरापि लक्ष्मीलक्षणापि श्रीः पलायत इत्यर्थः ॥

॥ ९३५ ॥ मोक्षावाप्तिमुखप्रशंसाम् इतरनिन्दया आह । दुःखा-  
 भावस्तावन्न सुखमिति स्थितं ब्रह्मसिध्द्यादौ । तान्यपि न सुखानि  
 ३ यानि दुःखानि दुःखमिश्रितानि वैषयिकाणि । यथोक्तम् । परिणाम-  
 तापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च सर्वम् [एव] दुःखं विवेकिनामिति  
<sup>५</sup>पतञ्जलिना ।

<sup>१</sup> MH. अनुन्मीलितां. <sup>२</sup> MH. <sup>०</sup>नयतास्तथा for <sup>०</sup>नयनतायाः [ । एवं सत्यपि ] तया.  
<sup>३</sup> MH. यथा for यस्याः. <sup>४</sup> MH. प्रथमोस्थिता अपि for प्रथमस्थितापि. <sup>५</sup> MH.  
 अनया. <sup>६</sup> MH. पात<sup>०</sup>.

सुह-सङ्ग-गारवेच्चिय हवन्ति दुक्खाइं दारुणयराइं ।  
 आलोउकरिसेच्चियं च्छाया बहलत्तणमुवेइ ॥ ९३६ ॥  
 सुह-सङ्गो सुह-विणिवत्तिएक-चित्ताण अविरयं फुरइ ।  
 अङ्गुलि-पिहियाण रवो अव्वोच्छिण्णोव्व कण्णाण ॥ ९३७ ॥

६ तस्मान्मुक्त्वा सुखानि वैषयिकाणि सुखानि नित्यानन्दरूपाणि  
 मोक्षलभ्यानि । 'एकत्वेऽप्यौपाधिको भेदव्यवहारः । उपाधयस्तु मुच्य-  
 माना जीवात्मानः । अथ वा सुखानि मुक्त्वा <sup>२</sup>सुखगौरवमाछिद्य  
 ९. यान्ययत्नोपनतानि तान्येव सुखानि बोद्धव्यानि । यथोक्तम् ।

अकृत्वा <sup>३</sup>परसंतापमगत्वा खलनम्रताम् ।  
 अधिधाय परं दैन्यं यदल्पमपि <sup>४</sup>तद्वाबिति ॥

॥ ९३६ ॥ सुखसङ्गगौरवेणैव दुःखानि भवन्ति दारुणतराणि ।  
 तथा हि आलोकोत्कर्ष <sup>१</sup>एव च्छाया सफलत्वमुपैति ॥ यावद्यावत्सु-  
 ३ 'खासक्यतिशयो भवति तावत्तावदल्पेनैव दुःखेन बाधा संविद्यते ।  
 गहनो' वैषयिकसुखभोग' इत्यर्थः ॥

॥ ९३७ ॥ सुखसङ्गः सुखविनिवर्तितैकचित्तानाम् अविरतं  
 स्फुरति । अधिकतरमिति च पाठः । अङ्गुलिपिहितानां <sup>१</sup>रवोऽव्यु-  
 ३ च्छिन्न इव कर्णानाम् ॥ निवर्तिते <sup>२</sup>'वैषयिके सुखे महायाससाध्ये'  
 नित्यं सुखमुदासीनैर्धुक्तात्मभिरनुभूयते अङ्गुलिपिहितकर्णैरिव नित्य-  
 शब्द इत्यर्थः ॥

<sup>१</sup> MH. <sup>०</sup>स्यौपा<sup>०</sup> for <sup>०</sup>प्यौपा<sup>०</sup>. <sup>२</sup> MH. is corrupt here. It reads: सुख-  
 गवाछिद्यययान्ययत्नोपनतानि. The emendation is conjectural, <sup>३</sup> MH. <sup>०</sup>संताने-  
 गत्वा खलनम्रताम् for <sup>०</sup>संतापमगत्वा खलनम्रताम्. <sup>४</sup> MH. तद्वादिति. <sup>५</sup> MH. <sup>०</sup>एकवे-  
 णैव च्छा<sup>०</sup>. <sup>६</sup> MH. <sup>०</sup>सुखाशक्त्यति<sup>०</sup>. <sup>७</sup> MH. गहने. <sup>८</sup> MH. <sup>०</sup>सुखाभागे,  
<sup>९</sup> MH. रवोवाच्छिन्न. <sup>१०</sup> MH. वैषयिके. <sup>११</sup> MH. <sup>०</sup>सुसाध्येन for <sup>०</sup>सासध्ये,

दूमिज्जन्ताइवि सुहमुवेन्ति गरुयाण णियय-दुक्खेहिं ।  
 रस-बन्धेहिं कइणव विइण्ण-करुणाइं हिययाइं ॥ ९३८ ॥  
 अण्णणाइं उवेन्ता संसार-वहम्मि णिरवसाणम्मि ।  
 मण्णन्ति धीर-हियआ वसइ-ट्ठाणाइव कुलाइं ॥ ९३९ ॥  
 ससिएहिंचिय लोओ दुक्खं लहुएइ दुक्ख-जणिएहिं ।  
 आयास-कएहिं करी आयासं सीअरेहिंव ॥ ९४० ॥  
 पहरिस-मिसेण बाहो जं बन्धु-समागमे समुत्तरइ ।  
 वोच्छेय-कायराइं तं पूण गलन्ति हिययाइं ॥ ९४१ ॥

॥ ९३८ ॥ दूयमानान्यपि सुखमुपयन्ति विवेकितया गुरुणां निज-  
 कदुःखैराध्यात्मिकादिभिः <sup>१</sup>रसबन्धनेनैव कवेर्वितीर्णकरुणानि हृदयानि॥

॥ ९३९ ॥ <sup>२</sup>अन्यान्यानि अन्यानि अन्यानि उपयन्तः प्रामुख्यन्तः  
 संसारपथे निरवसाने मन्यन्ते धीरहृदया वसतिस्थानानीव कुलानि ॥  
 ३ <sup>३</sup>तत्तत्कर्मवशगतेषु ब्राह्मणादिकुलेषु जायमानाः प्रोषितवसतिस्थाना-  
 नीव कुलानीति मन्यन्ते । न <sup>४</sup>त्वहं कुलजो ममैतत्कुलमित्यहंकारम-  
 मकारग्रहेण युज्यन्त इत्यर्थः ॥ संसारे न निमज्जन्तीति <sup>५</sup>यावत् ॥

॥ ९४० ॥ श्वसितैरेव लोकः प्राकृतो दुःखं लघयति दुःखज-  
 नितैः । आयासकृतैः <sup>६</sup>करी आयासं शीकरैरिव ॥ हस्तिमूर्खाः पामरा  
 ३ इत्यर्थः ॥

॥ ९४१ ॥ प्रहर्षमिषेण बाष्पो यद् बन्धुसमागमे समुच्चरति  
 व्युच्छेदो वियोगस्तत्कातराणि सन्ति तन्नूनं गलन्ति हृदयानि ॥

<sup>१</sup> MH. <sup>०</sup>वद्धनैकचैर्वितीर्ण<sup>०</sup>. <sup>२</sup> MH. अन्योन्यन्यायुप<sup>०</sup> for अन्यान्यानि अन्यानि अन्यानि  
 उप<sup>०</sup>. <sup>३</sup> MH तत्तत्कर्मवशे गतेषु<sup>०</sup>. <sup>४</sup> MH. नन्वहं for न त्वहं. <sup>५</sup> MH. om. इति.

<sup>६</sup> MH. <sup>०</sup>करिः (= <sup>०</sup>करैः) for <sup>०</sup>कृतैः. <sup>१</sup> MH. गलितहृदयानि.

मूढ सिद्धिलक्षणं ते सणेह-वासेण कह णु बद्धस्स ।  
 बाढं गाढयराअइ जो इर मोत्तुं तणन्तस्स ॥ ९४२ ॥  
 होउणवि हन्त णिरन्तराई दूरन्तराई जायन्ति ।  
 उम्मोइय-रसणन्ते।वमाई घडियाई लोयस्स ॥ ९४३ ॥  
 पढमं ण गुणा गुण-हेउणो परं ते तओ सह गुणेहिं ।  
 संपइ ताण गुणच्चेअ नवर हा ते उण ण सन्ति ॥ ९४४ ॥

॥ ९४२ ॥ हे मूढ संसारनिगडनिबद्ध शिथिलत्वं स्वातन्त्र्यं ते तव  
 स्नेहपाशेन कथं नु बद्धस्य । न कथंचित् । बाढं गाढतरायते यत् किल  
 ३ मोक्तुं तृणं तस्य । गृह्यत इति शेषः ॥ तैलादिना स्नेहेन युक्तस्तृणा-  
 दिग्रन्थिर्दुःखेन विमुच्यते यथा यथा स्नेहयुक्तपुत्रादिपाश इत्यर्थः ॥

॥ ९४३ ॥ भूत्वापि हन्त निरन्तराणि दूरान्तराणि जायन्ते  
 उन्मोचितरशनान्तोपमानि घटितानि लोकस्य ॥ संबन्धजातानीति  
 ३ शेषः ॥

॥ ९४४ ॥ प्रथमं बाल्योपक्रमे तावन्न गुणा दृश्यन्ते । नापि  
 गुणहेतवः अध्ययनादयः । परं ते हेतवो दृश्यन्ते । ततः सह गुणैस्ते  
 ३ हेतवो दृश्यन्ते । संप्रति तेषां गुणा एव दृश्यन्ते व्यतीतशरीराणाम् ।  
 नवरि हा ते उण न सन्ति अनन्तरं कष्टं तेषां न सन्ति भूयसि काले  
 गते ॥ पुनःशब्दः अपिशब्दस्यार्थः । नवरेति पाठे केवलमित्यर्थः ।  
 ६ धिक् संसाराधमम् इति यावत् ॥

<sup>1</sup> MH. न for नु.

<sup>2</sup> MH. उन्मावितरसं०.

<sup>3</sup> MH. ततो सह.

<sup>4</sup> MH. नवरिति.

काल-वसा नासमुवागयस्स सप्पुरिस-जस-सरीरस्स ।  
 अट्ठि-लवायन्ति कहिं पि विरल-विरला गुणुगारा ॥ ९४५ ॥  
 थिर-वासणा-समुत्था दोसा बन्धाय णीय-चरियाण ।  
 सप्पुरिसाणं च गुणा मोहाय न जेहिं विरमन्ति ॥ ९४६ ॥  
 एस विराओ हियं जं रमइ जहागएसु विहवेसु ।  
 णिब्भच्छणं तु लच्छीएँ णवर थिर-मच्छरो राओ ॥ ९४७ ॥  
 सोच्चेय किं ण राओ मोत्तूण बहु-च्छलाईं गेहाईं ।  
 पुरिसा रमन्ति बहुज्झरेसु जं काणणन्तेसु ॥ ९४८ ॥

॥ ९४५ ॥ कालवशेन नाशमुपागतस्य<sup>१</sup> सत्पुरुषयशःशरीरस्य  
 अस्थिलवायन्ते कस्मिन्नपि विरलविरला गुणोद्गाराः ॥ यथा नष्टस्य  
 ३ शरीरस्य कचित्प्रदेशे अस्थिलवाः स्मारका भवन्ति तथा यशसो  
 गुणलेशा इत्यर्थः ॥

॥ ९४६ ॥ स्थिरवासनासमुत्था दोषा बन्धाय नीचचरितानाम् ।  
 सत्पुरुषाणां च गुणा मोहाय न भवन्ति<sup>२</sup> । किं तर्हि कुर्वन्ति । जैगिति  
 ३ विरमन्ति ॥ <sup>३</sup>विरसमयसंसारदुःखमोक्षं कुर्वन्तीत्यर्थः । अनादिका-  
 लप्रथितत्वेन<sup>४</sup> स्थिरत्वं वासनायाः । दोषा रागादयः । बन्धः संसारः ।  
 गुणाः करुणादयः ॥

॥ ९४७ ॥ एष एव विरागो रागाभावः हृदयं यद् रमते यथा-  
 गतेषु अप्रयत्नोपनतेषु विभवेषु । निर्भर्त्सनं तु लक्ष्म्याः केवलं स्थिर-  
 ३ मत्सरो रागः ॥

॥ ९४८ ॥ स एव किं न रागः मुक्त्वा बहुच्छलानि गृहाणि

<sup>१</sup> MH. <sup>०</sup>मुपग<sup>०</sup>. <sup>२</sup> MH. भवति. <sup>३</sup> MH. विरसमयं संसारदुःखं मोक्षं.

<sup>४</sup> MH. <sup>०</sup>प्रवितत्वेन.

किं व सख्य-वरोच्चिय सेवा-निंदा-वरो व्व अह मगगो ।  
 जं महइ विन्ज्ज-वण गायराण लोओ पुलिन्दाण ॥ ९४९ ॥  
 सरियाओ अणेय-विहङ्गमाओ तल-णिम्मलाई य वणाइं ।  
 मायङ्ग-कलह-मुहला गिरिणो य रइं विरल्लन्ति ॥ ९५० ॥  
 सीलेण जइवि विमलो तहवि हु मा दुग्गयं जणं च्छिवसु ।  
 कालन्तर-विव्वडियं वसइच्चिय मङ्गलं तम्मि ॥ ९५१ ॥  
 को तेसु दुग्गयाणं गुणेषु अण्णो कयायरो होइ ।  
 अप्पावि णाम णिव्वेय विमुहयं जेषु दावेइ ॥ ९५२ ॥

पुरुषा रमन्ते गिरिकान्तरेषु [यत्] काननान्तेषु च हृद्येषु रमन्ते<sup>१</sup> ॥  
 ३<sup>२</sup> बद्धोज्जरोष्विति पाठे बद्धनिर्जरोष्वित्यर्थः ॥

॥ ९४९ ॥ किं वा स्वरूपपर एव अभिधेयमात्रपर्यवसित एव  
 सेवानिन्दापरो वा अथ मार्गः यं शंसन्ति विन्ध्यवनगोचराणां  
 ३ लोकः पुलिन्दानाम् ॥ वनवासमात्रं मोक्षोपायः प्राणिवध-बद्धगर्वेषु  
 पुलिन्देष्वपि भवेत् । किं तर्हि वीतरागत्वम् । तच्च गृहेष्वन्यत्र  
 ३ वास्वित्यर्थः ॥

॥ ९५० ॥ सरितः अनेकविहंगमास्तलनिर्मलानि<sup>३</sup> च वनानि  
 मातङ्गकलभमुखरा गिरयश्च रतिं विस्तारयन्ति ॥ अथ वा अरतिं  
 विस्तारयन्ति [इति] छेदे काका नेयम् ॥

॥ ९५१ ॥ शीलेन यद्यपि विमलस्तथापि<sup>४</sup> खलु मा दुर्गतियुक्तं  
 जनं सप्राक्षीः । कालान्तरनिर्वृत्तं<sup>५</sup> वसत्येव मङ्गल्यं पापं तस्मिन् ॥

॥ ९५२ ॥ कस्तेषु दुर्गतानां गुणेषु अन्यः कृतादरो भवति ।

<sup>१</sup> MH. रमन्तो.<sup>२</sup> MH. बद्धोद्गरे<sup>०</sup>.<sup>३</sup> MH. <sup>०</sup>मास्थल<sup>०</sup><sup>४</sup> MH. om. <sup>०</sup>पि.<sup>५</sup> MH. <sup>०</sup>निवृत्त.



हरइ परिहीण-विहवस्स णूण णिय-पणइणीवि अप्पाणं ।  
 सव्वङ्गमसंपुण्णस्स घडइ किं जामिणी ससिणो ॥ ९५३ ॥  
 हियय कहिंपि णिसम्मसु कित्तियमासा-हओ किलिम्मिहिसि ।  
 दीणोवि वरं एकस्स ण उण सयलाए पुहवीए ॥ ९५४ ॥  
 अच्छउ ता विहलुद्धरण गारवं कत्थ तं अगुरुएसु ।  
 अप्पाणयस्सवि पियं इयरा काउं ण पारन्ति ॥ ९५५ ॥

आत्मापि नाम निर्वेदविमुखतां येषु दर्शयति ॥ दुर्गतियुक्तं स्वयमेवा-  
 १ त्मानं विरूपकं मन्यन्ते । कथं तत्रान्यस्य आदरबुद्धिर्भविष्यतीत्यर्थः ।  
 अवश्यकर्तव्यनित्यनैमित्तिककर्मकरणावश्यभर्तव्यभरणसामान्यमात्ममपि  
 यत्र न निर्वहति तत्र गुणवत्यपि पूर्वजन्मपापचयकल्पनेत्याभि-  
 ६ प्रायः ॥

॥ ९५३ ॥ हरति नार्पयति परिहीनविभवस्य नूनं निजप्रणयि-  
 न्यपि स्ववधूरपि आत्मानम् । तथा हि सर्वाङ्गं कृत्वा अपैरिपूर्णस्य  
 ३ घटते शोभते किं यामिनी शशिनः ॥

॥ ९५४ ॥ हे हृदय कस्मिन्नपि अचिन्त्यशक्तिके भगवति ब्रह्मणि  
 निश्चिन्त्यतां विश्रान्तिः क्रियाताम् । कियत् आशाहतः क्लान्तिमनु-  
 ३ भवष्यासि । यतो दीनोपि वरम् एकस्य न पुनः सकलायाः पृथिव्याः ॥

॥ ९५५ ॥ आस्तां तावद्विह्वलोद्धरणगौरवम् । कुतस्तद् अगु-  
 रूणाम् ॥ आत्मनोपि हितैमितराः कर्तुं न पारयन्ति ॥ संसारक्ले-  
 ३ शपरिहरणादिहितमशक्यं तैः कर्तुम् ॥

<sup>1</sup> MH. <sup>०</sup>वन्म<sup>०</sup>,

<sup>2</sup> MH. om. the visarga,

<sup>3</sup> MH. <sup>०</sup>हस्तक्लांति<sup>०</sup>,

<sup>4</sup> So MH. !



गाढ-मय-मूढ-हियया लहिरूण धणं गुणं व जं किंपि ।  
 कह ते भरिहिन्ते परं अप्पावि हु जाण पम्हुसइ ॥ ९५६ ॥  
 जह परिययम्मि लोओ तह भुज्जन्तोवि दुकरं कोवि ।  
 पाणि-सिसिराई पाणम्मि अण्णहा होन्ति सलिलाई ॥ ९५७ ॥  
 भूरि-गुणा विरलच्चिय एक-गुणोवि हु जणो न सब्वत्थ ।  
 णिदोसाणावि भइं पसंसिमो विरल-दोसंपि ॥ ९५८ ॥  
 सामण-सुन्दरीणं विब्भमभावहइ अविणओच्चेय ।  
 धूमोच्चिय पज्जालियाहि बहु-मओ सुरहि-दारूण ॥ ९५९ ॥

॥ ९५६ ॥ गाढमदमूढहृदया लब्ध्वा धनं गुणं वा यं कर्मपि  
 कथं ते स्मरिष्यन्ति परम् आत्मापि खलु येषां प्रविस्मरति ॥ खलो  
 ३ हि विद्याधनादिमदयुक्तं क्षीव इव आत्मानमपि विस्मरति ॥

॥ ९५७ ॥ यथा प्रथमपरिचये लोकः उँपभुज्यमानः परिशी-  
 ल्यमानोपि<sup>१</sup> दुष्करं तथैव<sup>२</sup> । पाणिशिशिराणि पानेऽन्यथा भवन्ति स-  
 ३ लिलानि ॥

॥ ९५८ ॥ भूरिगुणा<sup>३</sup> विरला एव । एकगुणोपि खलु जणो  
 न सर्वत्र ।<sup>४</sup> निदोषाणामपि भद्रम् । प्रशंसामः अल्पदोषमपि<sup>५</sup> ॥  
 ३ गुणोत्र यः कश्चिद्धर्मः परोपकारपर्यवसायी विवक्षितः । भद्रोप्येवम् ॥

॥ ९५९ ॥ सामान्यसुन्दरीणां वेश्यानां विभ्रमं विलासम् आव-  
 हति अविनय एव केशाकर्षणादिः । धूम एव प्रज्वलितानां बहुमतो  
 ३ भवति सुरभिदारूणाम्<sup>६</sup> अगुरुप्रभृतीनाम् ॥ सदोषाणां दोषा एवालं-  
 कारा दृष्टा इति दुर्जनानां परोपतापित्वमनुगुणमित्यर्थः ॥

<sup>१</sup> MH, om, अपि.<sup>२</sup> MH, ०गुणो,<sup>३</sup> MH, निदोषाणामपि मध्ये भद्रं प्रशंसामः

अल्पदोषमपि,

<sup>४</sup> MH, ०दारूणा<sup>०</sup>,

थोबागय-दोसच्चिय व्यवहार-वहम्मि होन्ति सत्पुुरिसा ।  
 इहरा णीसामण्णेहिं तेहिं कह संगयं होइ ॥ ९६० ॥  
 उक्कारिसोच्चैय ण जाण ताण को वा गुणाण गुण-भावो ।  
 सो वा पर सुचरिय-लङ्घणेण ण गुणत्तणं तहवि ॥ ९६१ ॥  
 णवरं दोसा तेच्चैय जे मयस्सवि जणस्स सुव्वन्ति ।  
 णज्जन्ति जियन्तस्सवि जे णवर गुणावि तेच्चैय ॥ ९६२ ॥  
 व्यवहारेच्चिये छाये णिएह लोयस्स किं व हियएण ।  
 तेउग्गमो मणीणवि जो बाहिं सो ण भङ्गम्मि ॥ ९६३ ॥

॥ ९६० ॥ स्तोकागतदोषा एव व्यवहारपथे भवन्ति सत्पुरुषाः ।  
 १ इहरा इतरथा निःसामान्यैस्तैः सह कथं २ संगमः समागमो ३ भवतुं  
 ३ सामान्यजनानामर्थात् ॥ इयराणमसामण्णेहीति तु पाठे ४ इतराणाम-  
 सामान्यैस्तैः सहेत्यर्थः । अत्रापि अन्यथा इति अर्थाद्गम्यते ॥

॥ ९६१ ॥ उत्कर्ष एव न येषां तेषां [को वा] गुणानां गुणभावः ।  
 अर्थं वा परसुचरितलङ्घनेन [न] गुणत्वं कथमपि ॥ ५ तहवेति पाठे  
 ३ तथैवेत्यर्थः । उत्कर्षः साधूपकारपयंवसायित्वम् । चरितस्य लङ्घनं  
 न्यक्कारः ॥

॥ ९६२ ॥ केवलं दोषास्त एव ये मृतस्यापि जनस्य गृह्यन्ते ।  
 ज्ञायन्ते जीवतोपि ये केवलं गुणा अपि त एव ॥

॥ ९६३ ॥ व्यवहार एव च्छायां पश्यत लोकस्य । किं वा  
 हृदयेन । तेजउद्गमो मणीनां यो बहिः स न भङ्गे सति मध्ये दृश्यते ॥

१ MH. इतरा. २ MH. समागमः संगमो भवतु. ३ So MH. !

४ MH. तहवेपाठे, Should it be तहवीति पाठे ?

सम-गुण-दोषा दोषैक-दंसिणो सन्ति दोष-गुण-वामा ।  
 गुण-दोष-वेदोऽणो णत्थि जे उ गेण्हन्ति गुण-मत्तं ॥ ९६४ ॥  
 दीसइ सामायन्तोव्व कोवि हियएण णिम्मलो अह य ।  
 हरियंचिय चूय-फलं गयं च परिणाम-परमत्थं ॥ ९६५ ॥  
 दीसन्त-णिम्मलो जइवि कोवि कज्जे जणो समो तहवि ।  
 पिण्णिपि केसरं कुङ्कुमस्स राएण सामण्णं ॥ ९६६ ॥

३ किञ्च हिअएणेति पाठे किमत्र हृदयेन साक्षान्निरूपितेनेत्यर्थः । यादृशं बहिर्दृश्यं बहिर्दृश्यते तादृशं न मनसो नैर्मल्यं दुराचारे संसारे इत्यर्थः ॥

॥ ९६४ ॥ समदोषैर्गुणैः पशुप्रायाः दोषैकदर्शिनः अतिदुर्ज-  
 नाश्च सन्ति । तथा सन्ति दोषगुणानां वामा अननुकूलाः । सर्वद्वेषिण  
 ३ इत्यर्थः । गुणदोषवेदिनश्च\* मध्यस्था न सन्ति ये गृह्णन्ति गुणमात्रम्  
 दोषं तु त्यजन्ति राजहंसप्रायाः ॥ राजहंसः किल जलसमिश्रं क्षीरं  
 निष्कृष्य पिबति जलं तु त्यजति ॥

॥ ९६५ ॥ दृश्यते श्यामायमान इव कोपि<sup>१</sup> उत्तमप्रकृतिर्हृदयेन  
 निर्मलस्तैथापि । कचित् अथवेति<sup>२</sup> पाठः । हरितमेव चूतफलम् अथ  
 ३ च गतं च परिणामपरमार्थ<sup>३</sup> पाकत्वम्<sup>४</sup> ॥ विदुषो लोकसामान्यव्यवहा-  
 रावसरे तदनुसारेण व्यवहरमाणस्य<sup>५</sup> श्यामायमानत्वेपि नास्ति विर-  
 सत्वमित्यर्थः ॥

॥ ९६६ ॥ दृश्यमाननिर्मलो यद्यपि कोपि कार्ये [ जनः समः ]

<sup>१</sup> M.H. को<sup>०</sup> for को<sup>०</sup>, <sup>२</sup> So M.H., <sup>३</sup> M.H. परिणामं पर<sup>०</sup>.

<sup>४</sup> M.H. पाकत्वम्, <sup>५</sup> M.H. व्यवहार<sup>०</sup>.

सच्चवियासयल-गुणंपि सज्जनं सुवुरिसा पसंसन्ति ।  
 पडिबन्ध-णूमियद्धं को वा रयणं वियारेइ ॥ ९६७ ॥  
 सोहइ अदोस-भावो गुणोव्व जइ होइ मच्छरुत्तिण्णो ।  
 विहवेसुं व गुणेषुवि दूमेइ ठिओ अहंकारो ॥ ९६८ ॥  
 जेण गुणघवियाणवि ण गारवं धण-लवेण रहियाण ।  
 तेण विहवाण णमिमो तेणंचिय होउ विहवोहि ॥ ९६९ ॥

जनमात्रसमस्तथापि । कार्येण न समस्तथापीति कचित्पाठः । का-  
 र्यम् अनिर्मलं तस्य लक्ष्यत इत्यर्थः ॥ पि नै केशरं कुङ्कुमस्य  
 ३ मूलप्रदेशे तथापि पिष्टं सत्<sup>१</sup> रागेण सामान्यं प्रान्तभागे तुल्यम् ॥  
 अन्यथाप्रतिभासमानानामपि प्रकृत्यनुसारि पदार्थानां कार्यमित्यर्थः ॥

॥ ९६७ ॥ परिदृष्टासकलगुणमपि सज्जनं<sup>२</sup> साधुजनं पुरुषाः  
 प्रशंसन्ति । प्रतिबन्धस्थगितार्थं को वा रत्नं विदारयति भिनत्ति  
 ३ उपहसति वा ॥ प्रतिबन्धः प्रतिघातः । नूमिअम् आच्छादितम् ॥

॥ ९६८ ॥ शोभते अदोषभावोपि गुण इव यदि भवति मत्सरो-  
 चीर्णः । विभवेष्विव गुणेष्वपि दुनोति दूयते<sup>३</sup> स्थितः अहंकारः . पर-  
 ३ धिक्कारान्महत्त्वाभिमानलक्षणः ॥

॥ ९६९ ॥ येन यस्माद्गुणार्धितानामपि न गौरवं धनलवै\* रहि-  
 तानाम् तेन तस्माद्धेतोर्विभवान्<sup>४</sup> प्रणमामः । तेनैव कारणेन भवतु  
 ३ विभवैः ॥ कृतं विभवैर्न किञ्चिद्विभवैरिति विभवनिन्दापर्यवसानम् ॥

१ MH. सद्रोगेण for सर्व रागेण.

२ MH. सज्जनं.

३ MH. दूयति.

४ MH. भवतु for भवान्.

दविणोवयार-तुच्छावि सज्जणा एत्तिण धीरेन्ति ।

जं ते णिय-गुण-लेसोहिं देन्ति काणांपि परिओसं ॥ ९७० ॥

दूमन्ति सज्जणाणं पम्हुसिय-दसाण तोस-कालम्मि ।

दाणायर-संभम-दिट्ठ-पास-सुण्णाइं विलियाइं ॥ ९७१ ॥

सइ जाठर-चिन्तायड्डियं व हियं अहो-मुहं जाण ।

उद्धुर-चित्ता कह णाम होन्तु ते सुण्ण-ववसाया ॥ ९७२ ॥

॥ ९७० ॥ द्रविणकृतेनोपकारेण उपचारेण वा तुच्छा अपि सज्जना एतावता धैर्यमायान्ति यत् ते निजगुणलेशैर्ददति केषामपि श्रेष्ठेभ्योपि परितोषम् ॥

॥ ९७१ ॥ दुःखान्ति खेदयन्ति सज्जनानां विस्मृतदशावसान-काले परोपकारोलासविस्मृतदशावसानसमये दानादर [संभ्रम] दृष्टपार्श्वशून्यानि विलितानि<sup>१</sup> व्रीडितानि वा । पाठद्वयदर्शनात् ॥ किल उदारप्रकृतयो दौर्गत्यावस्थायामपि अर्थिन्युपगते परोपकाररसरभसेन अर्थाभावं विस्मृत्य धनदानबुद्ध्या पार्श्वमवलोकयन्ति । ततो धनशून्यं दृष्ट्वा लज्जन्त इत्यर्थः ॥

॥ ९७२ ॥ [ 'सदा जाठरचिन्ताकृष्टमिव हृदयम् अधोमुखं येषाम् उत्तुङ्गचित्ताः कथं नाम भवन्तु ते ]<sup>२</sup> अवसन्नपरोपकारसमाश्रम्भाः ॥ शून्यव्यवसाया इति पाठे निष्फलचेष्टा इत्यर्थः ॥

<sup>१</sup> MH. विलितानि, which is obviously a blunder for वलितानि. Do has a marginal note on its reading विलियाइं, viz, वलियाइं पा. (=वलियाइं पाठान्तरम्)

<sup>२</sup> MH. omits the portion included within brackets, i. e., nearly the whole commentary on the stanza, <sup>३</sup> MH. अवसनपरोप<sup>०</sup>.

दिंणं पुरा जहिच्छं तओ अदेन्तेहिं संट्टियमभावा ।  
 गहिअं च पराहिन्तो तओ अ ओ लोह-पणएण ॥ ९७३ ॥  
 लोए अमुणिय-सारत्तणेण खण-भेत्तमुच्चियन्ताण ।  
 णियय-विवेअ-ट्टविया गरुयाण गुणा पयट्ठन्ति ॥ ९७४ ॥  
 गेण्हउ विहवं अवणेउ णाम लीलावहे वय-विलासे ।  
 दूमेइ कह णु देव्वो गुण-परिउट्ठाइं हिययाइं ॥ ९७५ ॥  
 अघडिय-परावलम्बा जह-जह गरुयत्तणेण विहडन्ति ।  
 तह-तह गरुयाण हवन्ति बद्ध-मूलाओ किच्चीओ ॥ ९७६ ॥

॥ ९७३ ॥ दत्तं पुरा आदौ यथेच्छम् इच्छानतिक्रमेण<sup>१</sup> विभ-  
 वकाले । ततोपि<sup>२</sup> दैवता [सं]स्थितम् अवश्यकर्तव्यकुटुम्बभरणार्थादि  
 धनादतिरिक्ताभावकाले<sup>३</sup> अभावादानयोऽग्यस्य । सौढं च परावृत्तम्  
 उपनतानामकृतार्थानां गमनम् ततोपि<sup>४</sup> च<sup>५</sup> दैवगत्या कुटुम्बभरणार्था-  
 र्थाभावे लोभार्थाः स्वल्पप्रणतयः सोढा महाजनेन । इति धिक् संसारम् ॥

॥ ९७४ ॥ लोके अज्ञातसारत्वेन क्षणमात्रम्<sup>६</sup> उद्विजमानाना-  
 मपि निजकविवेकस्थापिताः सन्तो गुरूणां गुणाः प्रवर्तन्ते ॥

॥ ९७५ ॥ [<sup>७</sup>गृह्णातु विभवम् अपनयतु नाम लीलावहान् व्यय-  
 विलासान् । दुनोति कथं नु दैवं गुणपरितुष्टानि हृदयानि ॥ ]

॥ ९७६ ॥ अघटितपरावलम्बा अनाश्रितपराधीनत्वाः सन्तो<sup>८</sup>

<sup>१</sup> MH. <sup>०</sup>क्रमेणा. <sup>२</sup> MH. <sup>०</sup>धनादिर<sup>०</sup> for <sup>०</sup>धनादतिरि<sup>०</sup>. <sup>३</sup> MH. य for च.

<sup>४</sup> MH. <sup>०</sup>मानागामपि. <sup>५</sup> MH. omits all commentary on this couplet, though it is found in De J K P. <sup>६</sup> So MH.

आगम-लम्भे वय-परिणईएँ भङ्गेसु धण-विलासाण ।  
 थोवमसमञ्जसाईंवि हिययाईं वहन्ति परिणामं ॥ ९७७ ॥  
 ण सहन्ति णिय-गुणा इर पुरओ गरुयाण इय विइन्तन्ता ।  
 णीयाहिगमे लहुआ गुणाण भावंचिअ हरन्ति ॥ ९७८ ॥  
 असलाहणे खलुच्चिय अलिय-पसंसाएँ दुज्जणो विउणं ।  
 अपयत्त-गुणे सुयणो दुहावि पिसुणत्तणं लहइ ॥ ९७९ ॥

३ यथायथा गुरुत्वेन विघटन्ते सर्वसङ्कल्यागं<sup>१</sup> कुर्वन्ति तथातथा<sup>२</sup> गुरूणां  
 भवन्ति बद्धमूलाः कीर्तयः एकान्तनिवासिनां सताम् ॥

॥ ९७७ ॥ आगमलम्भे उपनिषदादिशास्त्रपरिचये वयःपरि-  
 णत्या भङ्गे चैतन्निविलासानां स्तोकम् असमञ्जसानि हृदयानि धनम-  
 ३ ज्ञानानामपि वहन्ति माहात्म्यम् ॥ स्तोकं माहात्म्यं वहन्तीति संबन्धः ॥

[॥ ९७८ ॥ न शोभन्ते निजगुणाः किल पुरतो गुरूणाम् इति  
 विचिन्तयन्तो नीचाभिगमे लघवो गुणानां भावमेव हरन्ति अपह-  
 ३ रन्ति ॥ लघवो गुरूणां पुरतो निजगुणा नृहस्वतरा विभास्यन्तीति  
 भीत्या मूलत एव तांस्त्यजन्ति नचैश्च सह वर्तन्त इति भावः ॥ ]

[॥ ९७९ ॥ अश्लाघने श्लाघनानर्हे पुरुषे । निन्द्य इत्यर्थः । खल्वेव  
 निश्चयेनैव अलीकप्रशंसया दुर्जनो द्विगुणम् अपवृत्तगुणे अविद्यमान-  
 ३ गुणे पुरुषे सुजनो द्विधापि पिशुनत्वं लभते ॥ निन्द्यस्य अलीकप्र-  
 शंसया दुर्जनो यथा द्विगुणं पैशुन्यं प्राप्नोति तथैव गुणहीनस्य  
 घनाढ्यादेरलीकप्रशंसया सुजनोपि द्विगुणं पैशुन्यं प्राप्नोतीत्यर्थः ॥]

<sup>१</sup> MH, °संल्यागं for °सङ्कल्यागं.

<sup>२</sup> MH, om, second तथा,

अप्पाण-निव्विसेसोत्ति एस मे जंपि भणइ नेहेण ।

तेपि खलो अत्थ-गईएँ ठवइ पिसुणत्तणेच्चैय ॥ ९८० ॥

उवरिमहो य धरन्तेहिँ कव्व-कणउज्जले अलंकारे ।

सीसइ सार-विसेसो विज्जा-विहवाण सवणेहिँ ॥ ९८१ ॥

ण सिरी चला महग्घेसु ते ण तेच्चैय सावि जं मुयइ ।

ते उण ते तंचिय जइ मुयन्ति इह तीएँ को दोसो ॥ ९८२ ॥

तन्हा अखण्डियच्चिय विहवे अच्चुण्णएवि लहिऊण ।

सेलंपि समारुहिऊण किं व गयणस्स आरूढं ॥ ९८३ ॥

[॥ ९८० ॥ आत्मनिर्विशेषः आत्मना समः इति एष मे यमपि भणति स्नेहेन तमपि खलः अर्थगत्या स्थापयति पिश्रुनत्वे एव ॥ यं ३कमपि जनम् एष जनो मम प्राणवत् प्रिय इत्युक्त्या दुर्जनोद्धीकरोति तं जनं स दुर्जनः अर्थात् आत्मवद् दुर्जनत्वे स्थापयति । अत एव दुर्जनस्य स्तुतिः प्रीतिर्वा सज्जनानां त्याज्या भवतीत्यर्थः ॥]

[॥ ९८१ ॥ उपरि अधश्च धारयद्भिः काव्यकनकोज्ज्वलान् अलंकारान् शिष्यते कथ्यते सारविशेषः विद्याविभवानां श्रवणैः कर्णैः ॥]

[॥ ९८२ ॥ न श्रीश्चला महार्घेषु । तान् न तानेव सापि यत् मुञ्चति । ते पुनस्ते तामेव यदि मुञ्चन्ति इह तस्याः को दोषः ॥ ]

[॥ ९८३ ॥ तृष्णा अखण्डितैव विभवान् अत्युन्नतानपि लब्ध्वा । शैलमपि समारूढं किं वा गगनस्यारूढम् ? अत्रोक्तं भवति । ३अत्युन्नतानपि विभवान् लब्ध्वा न कोपि शान्ततृष्णो भवति । तत्रार्थान्तरन्यासः । यदि येन केनचित् पुरुषेण शैलशिखरमारूढं भवेत् तर्हि तेन गगनं समारूढमिति भवति किम् । नैव भवतीत्यर्थः । किं व ६गयणस्स आरूढं इत्यत्र गगनस्य को भाग आरूढः न कोपीत्यर्थः ॥]



पुर ओ सिरीएँ पिय-पङ्कयाइ कमलायरंपिव रयन्ति ।

मन्ने किविणा पहुणो पणाम-घडियज्जलि-मिसेण ॥ ९८४ ॥

कुसुम-फलोसारिय-पायवेहिँ विणियत्त-सउण-पणएहिँ ।

तं किर ण मयंचिय महिहरेहिँ जलहिँ विसन्तेहिँ ॥ ९८५ ॥

सोवाए सुह-दुक्खागमम्मि आरम्भिणो फलमइन्ति ।

चिन्ता-णह-कण्डू-संभवम्मि विहिणो ण कण्डुयणे ॥ ९८६ ॥

[ ॥ ९८४ ॥ पुरतः श्रियाः प्रियपङ्कजायाः कमलादरमिव रचयन्ति मन्ये कृपणाः प्रभवः प्रणामघटिताञ्जलिमिषेण ॥ ३कमलानि श्रियाः प्रियाणीति कृत्वा कृपणा धनिनः प्रणामकृता-ञ्जालिव्याजेन तस्याः पुरतः कमलपूजां रचयन्तीति मन्ये इति समन्वयः ॥ ]

[ ॥ ९८५ ॥ कुसुमफलापसारितपादपैः विनिवृत्तशकुनप्रणयैः तत् किल न मृतमेव महीधरैः जलधिं विशद्भिः ॥ अत्रोक्तं भवति । ३फलपुष्पविहीनैः पक्षिविहीनवृक्षकैः पर्वतैर्यत्समुद्रे प्रवेशनं न किं तत् तेषां मृत्युप्रायं भवति । भवत्येवेति । महतां दानसामर्थ्यनाशः पलायनं च मृत्युवदिति भावः ॥ ]

[ ॥ ९८६ ॥ सोपाये सुखदुःखागमे आरम्भिणः फलम् अयन्ते गच्छन्ति चिन्तानखकण्डूसंभवे विहिणो विधेः सकाशात् दैवात् जना ३न कण्डूयने ॥ फलमइन्ति इत्यनुषङ्गः । सुखागमवाञ्छा दुःखापगम-वाञ्छा च उपायताध्ये भवतः । अतः उपायिनः स्वकीयस्योपायस्य फलं सुखागमरूपं दुःखापगमरूपं च प्राप्नुवन्ति । दैवावलम्बिनस्तु ६चिन्तया कण्डूयनं कृत्वा तादृशं फलं न लभन्त इत्यर्थः ॥ ]

मोहाभिभवेण सिरिं चिर-बोलीणं विमग्गमाणाण ।  
 दूरीभवन्तु आगन्तुयाउ कह मा समिद्धीओ ॥ ९८७ ॥  
 आयार-पेसलाणवि हुवन्ति एमेय विहि-णिओएण ।  
 विणियत्तीओच्चिय आवईओ मन्ने समाहिलेत्ति ॥ ९८८ ॥  
 जम्मि अविसण्ण-हिययत्तणेण ते गारवं वलग्गन्ति ।  
 तं विसममणुप्पेन्तो गरूयाण विही खलो होइ ॥ ९८९ ॥  
 हिययस्स विणिव्ववणे इह लोएच्चिय सम्पिय-फलाइ ।  
 बीयं पर-लोय-फलं ण रण्ण-वसहीइ सहिहिमो ॥ ९९० ॥

[॥ ९८७ ॥ मोहाभिभवेन श्रियं चिरातिक्रान्तां विमार्गमाणानां  
 दूरीभवन्तु आगन्तुकाः कथं मा समृद्धयः ॥ भवन्त्येवैत्यर्थः ॥]

[॥ ९८८ ॥ आकारपेशलानामपि भवन्ति एवमेव विधिनियो-  
 गेन विनिवृत्तय एव आपदो मन्ये समखिला इति ॥]

[॥ ९८९ ॥ यस्मिन् विषमे दुःखे अविषण्णहृदयत्वेन ते गौर-  
 वम् अवलगन्ति तद् विषमं दुःखम् अनुत्प्रेयन् गुरूणां विधिः खलो  
 ३ भवति ॥ प्राप्तेपि दुःखे ये अविषण्णहृदयाः सन्तो गौरवं न त्यजन्ति  
 तेषां गुरूणां दुःखम् अनपनयत् दैवं दुष्टं मन्तव्यम् इत्यर्थः ॥]

[॥ ९९० ॥ हृदयस्य विनिर्वपणे श्रद्धास्यामः इह लोक एव  
 समर्पितफलायां बीजं परलोकफलं न अरण्यवसत्यां श्रद्धास्यामः ॥  
 ३ परलोकः फलं यस्य तत् सदाचारतपश्चर्यादिरूपं बीजम् इह लोक  
 एव दत्तफलायामरण्यवसत्यां न क्षिपामः अपि तु हृदयस्य विनि-  
 र्वपणे ईश्वराधीनीकरणे क्षिपाम इत्यर्थः । अरण्यवसतिः केवलम्

रमइ विहवी विसेसे थिइ-मेत्तं थोय-वित्थरो महइ ।  
 मग्गइ सरीरमधणो रोई जीएच्चिय कयत्थो ॥ ९९१ ॥  
 मूले निबिडायन्ता विरलुग्गारा तओ पसङ्गेसु ।  
 कालेण सउरिसाणावि कहाणुबन्धा निमिल्लन्ति ॥ ९९२ ॥  
 विरसायन्ता बहलत्तणेण हियए खलन्ति परिओहा ।  
 थोय-विहवत्तणेणं सुहंभरप्पच्चिय सुणन्ति ॥ ९९३ ॥  
 विरसम्मि वि पडिल्लगं ण तरिज्जइ कहवि जं नियत्तेउं ।  
 हिययस्स तस्स तरलत्तणम्मि मोहो इह जणस्स ॥ ९९४ ॥

६ ऐहिकफलानां शान्तिसुखादिरूपाणां दात्री न तु परलोकार्जनरूपाणां  
 सुखानाम् इति भावः ॥]

[॥ ९९१ ॥ रमते विभवी विशेषे । स्थितिमात्रं स्तोकविस्तारः  
 इच्छति । मार्गयति शरीरम् अधनः । रोगी जीव एव कृतार्थः ॥]

[॥ ९९२ ॥ मूले निबिडायमानाः विरलोद्गारास्ततः प्रसङ्गेषु  
 कालेन सत्पुरुषाणामपि कथानुबन्धा निमीलन्ति ॥]

[॥ ९९३ ॥ विरसीभवन्तो बहलत्वेन हृदये स्खलन्ति विन-  
 श्यन्ति अनुपमुक्ता एव विनष्टा भवन्ति परिओहा (१) परिभोगाः  
 ३ परिभोग्यवस्तूनि । स्तोकविभवत्वेन सुखंभरात्मान एव सुणन्ति (१)  
 शृण्वन्ति श्रूयन्ते ॥

एवशब्दो भिन्नक्रमः । बहला विभवा जनान् विरसान् कुर्वन्ति  
 अनुपमुक्ता एव सन्तः । अल्पविभवत्वेनैव जनाः सुखिन इति  
 ३ श्रूयन्ते इति भावार्थेन भवितव्यम् ॥]

[॥ ९९४ ॥ विरसेपि प्रतिलभं न तीर्यते शक्यते कथमपि यत्

हिययम्मि गाढ-घडिएहिं दोवि मण्णे समं ठविज्जन्ति ।  
 बुद्धीओ उहय-लोयम्महीओ जुयईण थणएहिं ॥ ९९५ ॥  
 पहरइ कह णु अणङ्को कह णु हु विन्धन्ति कौसुमा बाणा ।  
 इय कामेच्चिय अफुटे फुडाई तत्तो कह सुहाई ॥ ९९६ ॥  
 हिययस्स निटुरत्तणमिणमो किं संठवेहि महिलाण ।  
 अत्तो पओहराणं वज्जंचिय वसइ एयाण ॥ ९९७ ॥

निवर्तयितुं हृदयं हृदयस्य तस्य तरलत्वे चञ्चलत्वे मोहः इह जनस्य ॥  
 ३ हृदयं चञ्चलं भवतीति या जनस्य बुद्धिः सा मोहात्मिका । विरसा-  
 दपि हृदयस्य अनपकर्षणीयत्वात् । इति भावः ॥ ]

[ ॥ ९९५ ॥ हृदये गाढघटितैः द्वे अपि मन्ये समं स्थाप्येते  
 बुद्धी उभयलोकोन्मुख्यौ युवतीनां स्तनकैः ॥ इदमुक्तं भवति ।  
 ३ उभयलोकोन्मुख्यौ ऐहिकपारत्रिकश्रेयः संबन्धिन्यौ बुद्धी युवतीनां  
 स्तनकैस्तासां हृदये गर्त इव स्थाप्येते ते च स्तनकाः पिधानस्थान-  
 भूता हृदयरूपस्य गर्तस्य मुखे तिष्ठन्ति तथा च कृत्वा ते उपरि  
 ६ उदेतुमसमर्थे कुर्वन्तीति । युवतिस्तनलम्पटा ऐहिकपारत्रिकानिःश्रेय-  
 सपराङ्मुखा भवन्तीत्यर्थः ॥ ]

[ ॥ ९९६ ॥ प्रहरति कथं नु अनङ्गः ? कथं नु खलु विध्यन्ति  
 कौसुमा बाणाः ? इति काम एव अस्फुटे स्फुटानि तस्मात् कथं  
 ३ सुखानि ? अनङ्गः कौसुमैर्बाणैः कामिनः प्रहरतीत्यादिः सर्व एव  
 कविकल्पनालापः । स एव नास्ति अनङ्गः परमार्थतः । अतस्तस्मात्  
 कविसमयेन भाव्यानि सुखान्यपि तथैव अपरमार्थानीति भावः ॥ ]

[ ॥ ९९७ ॥ हृदयस्य निष्ठुरत्वम् इदं हृदयं किं कथं संस्थापयि-  
 ष्यति आत्मनि धारयिष्यति महिलानाम् ? अतः पयोधराणां वज्रमेव  
 36 ( Gaṇḍavaho ),

रमइ य चरिए अप्फुल्लयम्मि खिज्जइ य नियय-सौलैण ।  
 निन्दइ य पर-सहावं सिहइ य लोओ पर-गुणाण ॥ ९९८ ॥  
 मगग्व्व दीह-धवला मण्णे चिहुरा जणस्स जायन्ति ।  
 वोल्न्ताण अणुदिणं जहागयं हियय-भावाण ॥ ९९९ ॥  
 सव्वङ्गं विणिवेशो णईइ पल्लिएहिं णूण दावेइ ॥  
 आसन्नमिमम्मि जरा-करङ्क-भावं सरीरम्मि ॥ १००० ॥

३ वसतिः एतासाम् ॥ इदमुक्तं भवति । स्त्रीणां निष्ठुरत्वस्य वसतिः  
 वसतिस्थानं तासां कोमलहृदये कथं भवेत् ? नैव भवति । अतः पयो-  
 धरद्वयोपलक्षितस्य कठिनत्वस्य वसतिर्वज्रम् एव भवति । तासां  
 ६ पयोधराभ्यामधो वज्रं वर्तते न तु कोमलं हृदयम् इति यावत् ।  
 कोमलं मन्यमानमपि स्त्रीहृदयं वज्रवत्कठिनं भवतीति ॥ ]

[॥ ९९८ ॥ रमते च चरिते आत्मसंबन्धिनि स्वर्काये खिद्यते  
 च निजकशीलेन निन्दति च परस्वभावं स्पृहयति च लोकः परगु-  
 ३ णानां परगुणेभ्यः ॥ विरुद्धवर्तनो लोक इत्यर्थः ॥ ]

[॥ ९९९ ॥ मार्गा इव दीर्घधवला मन्ये चिकुरा जनस्य जायन्ते  
 अतिक्रामताम् अनुदिनं यथागतं हृदयभावानां कामादिचेष्टानां यौव-  
 ३ नसहचारिणाम् ॥

कामादिचेष्टाशक्तयो हि यौवनदशायां यथा क्रमेण आगच्छन्ति  
 तथा ता वार्द्धक्ये क्रमेणैव अपगच्छन्ति । तासामागमनगमनैरिव  
 ६ केशा मार्गा इव धवला भवन्तीत्युत्प्रेक्ष्यते ॥ ]

[॥ १००० ॥ सर्वाङ्गं विनिवेशो नत्याः पलितैर्नूनं दर्शयति  
 आसन्नम् अस्मिन् जराकरङ्कभावं शरीरे ॥

सच्च-स्थामोणमियं ओहुरमायङ्गियं वलि-लयाहिं ।  
 धरणि-अलाहिमुहंपिव सरीरमिणमो जरी वहइ ॥ १००१ ॥  
 अङ्गेषु बिन्दु-णिबिडा णिवडइ परिणाम-जज्जरिज्जन्ती ।  
 तिलय-च्छलेण मण्णे कसण-च्छायव्व चिहुराण ॥ १००२ ॥  
 गम्भुग्गम-लङ्घिय-जोव्वणाण धरिणीएँ विमण-पिय-दिट्ठं ।  
 थणयाण दुद्ध-धारा-णिहेण पलियं व णिक्खमइ ॥ १००३ ॥  
 सयलं विसम-विरसत्तणेण दुक्खं सुहंचिय ण णाम ।  
 दुक्खाभावो सौक्खं ण जेण ण हु तेण दुक्खंपि ॥ १००४ ॥

३ सर्वाङ्गे वक्रत्वस्य यः प्रवेशो वार्द्धक्ये जायते स जरायाः करङ्क  
 इवेत्युत्प्रेक्ष्यते । करङ्कः नारीकेलादिमयं दीर्घवक्रं भाण्डं कापालिका-  
 दिभिर्भिक्षाग्रहणार्थं भृतम् ॥]

॥ १००१ ॥ सर्वस्थामावनतम्<sup>१</sup> अधोमुखम् आकृष्टं वलिलताभिः  
 धरणितलाभिमुखमिव शरीरमेतत् जरी वहति ॥ स्थाम बलं शरीरै-  
 ३ कदेशश्च ॥

॥ १००२ ॥ अङ्गेषु बिन्दुनिबिडा निपतति परिणामेन जर्ज-  
 रीक्रियमाणा तिलकच्छलेन मन्ये कृष्णच्छायेव<sup>२</sup> चिकुराणाम् ॥ ३ ज-  
 ३ या जर्जरीकृता केशकृष्णतैव विगलिता देहबिन्दुत्वमापन्नेत्युत्प्रेक्षा ॥

॥ १००३ ॥ १ गर्भोद्गमलङ्घितयौवनानां १ गृहिणीनां विमनस्क-  
 प्रियदृष्टं स्तनानां दुग्धधारानिभेन पलितमिव निष्क्रामति ॥ जीर्ण-  
 ३ यौवनत्वेन प्रियतमायाः विमनस्कत्वं प्रियतमस्य ॥

॥ १००४ ॥ सकलं विरामविरसत्वेन दुःखं सुखं वापि न  
 नाम । सुखलेशस्य वैषयिकदुःखभरेणानुविद्धत्वात् । किं च दुःखा-

१ MH. ०वमत्त<sup>०</sup> for ०वनत्त<sup>०</sup>. २ MH. ०छायेवं. ३ MH. जराया. ४ MH.  
 गलोद्गमलङ्घित<sup>०</sup>. ५ MH. धरिणीनां.

फुरइ य फुडो अभावस्स एस भुवण-च्छलेण आयारो ।  
 आलोयण-णिव्वडिओव्वणीलि-भावो णह-यलस्स ॥ १००५ ॥  
 इय विरसमिं संसारमावसन्ताण वो फलममोल्लं ।  
 णिव्वडउ पावणाणं गुणाण पडुणो णिसमणेण ॥ १००६ ॥

अवि य ।

आसा-गय-दाणायन्त-कसण-कण्ठ-प्पहा-हओ लहइ ।  
 केसर-कलाव-करणिं सोच्चिय सिढिलो जडा-निवहो ॥ १००७ ॥

३ भावमात्रं सुखम् न तु वस्त्वन्तरम् एवं येन यस्मात् तेन तस्मान्न न  
 खलु दुःखं सर्वमपि । किं तर्हि । सर्वमेव दुःखं विवेकिनामिति सं-  
 सारविवेकिमिव्यापारमात्रं<sup>१</sup> हेयम् ॥

॥ १००५ ॥ स्फुरति च स्फुटम् अभावस्यैष भुवनच्छलेन आ-  
 कारः । आलोकनेन अविद्यावासनानिर्मितावभासेन निर्वृत्तः कल्पित  
 ३ इव नीलभावो नभस्तलस्य ॥ सर्वं शून्यमिति<sup>२</sup> माध्यमिकाः । तेन  
 संसारग्रहो न युक्तः ॥

॥ १००६ ॥ इति विरसम् इमं संसारम् आवसतां [वो] युष्माकं  
 फलम् अमल्लम् अप्रतिपक्षम् अमलं वा निर्वर्ततां<sup>३</sup> पावनानां गुणानां  
 ३ प्रभोर्यशोवर्मणः संबन्धनां निशमनेन आकर्षणेन ॥ महाकुलकम् ॥

अपि च ।

[॥ १००७ ॥ आशागजदानायमानकृष्णकण्ठप्रभाहतो लभते  
 केसरकलापसादृश्यं स एव शिथिलः जटानिवहः ॥

३ शिवस्य यो जटानिवहः स शिवसिंहस्य केसरतां प्राप्त इति  
 यावत् ॥]

<sup>१</sup> MH. ननु. for न तु <sup>२</sup> MH. संसारविवेकिव्यापारसर्वं ज्ञेयम्, which seems corrupt. The emendation is conjectural. <sup>३</sup> MH. सर्वन्यमिति The emendation is conjectural. <sup>४</sup> MH. निर्वर्ततां,

वह्म मणि-किरण-रञ्जित-सीस-निवेशित-फणा-समोसरिओ ।  
 भुजइन्दो पट्टि-पहोलि-रुद्ध-लङ्गूल-बेलम्बं ॥ १००८ ॥  
 ताओच्चिय रहस-विसट्ट-वयण-कुहरोयराओ<sup>१</sup> पावेन्ति ।  
 जालावली-विलासं उत्तंस-कपाल-मालाओ ॥ १००९ ॥  
 पट्टिमा-मग्गा सिर-ससि-यलाएँ<sup>१</sup> सच्चविय-णह-मुहोइण्णा ।  
 तेच्चिय हत्थेसु णहङ्कुसत्तणं एन्ति णिन्तूण ॥ १०१० ॥

[॥ १००८ ॥ वहति मणिकिरणरञ्जितशीर्षनिवेशितफणासमप-  
 सृतो भुजगेन्द्रः पृष्टिप्रभावलिरुद्धलङ्गूलविडम्बनाम् ॥

- ३ स्वशिरोमणिना शिवशिरो रञ्जितं कृत्वा तत्र फणां निवेश्य  
 शिष्टशरीरेण शिवपृष्ठोपरि पादपर्यन्तमपसरन् बासुकिः शिवसिं-  
 हस्य पुच्छतां गत इत्यर्थः । पृष्टिप्रभावलिः प्रभावती पृष्टिततिः ।  
 ६ सा विभक्ता येन तादृशस्य पुच्छस्य विडम्बनामनुकरणमिति यो-  
 ज्यम् ॥]

[॥ १००९ ॥ ता एव रभसविशिष्टवदनकुहरोदराः प्राप्नुवन्ति  
 जालावलीविलासम् उत्तंसकपालमालाः ॥

- ३ अत्यन्तोद्घाटितवदनकुहरा याः शिवशिरःस्थकपालमालास्ता एव  
 शिवसिंहस्य जालावलीत्वं प्राप्ताः । जालावत्यः जालरूपापन्नाः  
 सिंहाशिरःस्थाः केशा दृष्टप्रसिद्धाः ॥]

॥ १०१० ॥ प्रतिमामार्गाः शिरःशशिकलायां सत्यापितनख-  
 मुखावतीर्णाः त एव हस्तयोः नखाङ्कुशत्वं यन्ति निर्गम्य ॥

<sup>१</sup> De, the only MS. in which stanzas 1007-1011 occur, wrongly omits  
 एँ, which we restore by conjecture,



इय तुलिउमहिलसन्तेण जस्स बल-विब्भमं. ति-णयणेण ।  
 भसिय-गोरि-मइन्दं मइन्द-रूवेण परिणमियं ॥ १०११ ॥  
 खुडिया इमेण समरङ्गणेसु रिउ-वारणाण कर-दण्डा ।  
 नासा-विमुक्क-जीहाह-रुहिर-धारा विसहरव्व ॥ १०१२ ॥  
 मह-धूम-लया एयस्स सुचरियाहूय तियस-णाहस्स ।  
 सुर-करिणो बहल-मयम्बु-सामला सहइ सरणिव्व ॥ १०१३ ॥  
 लहुईकयावि गुण-गारवेण गरुयावि णियय-कुल-उव्वा ।  
 अप्पाण-गारवेणं पुणोवि गुरुईकया जेण ॥ १०१४ ॥

- ३ शिवस्य नखाग्राणां ये प्रतिमानिवेशाः शिरःशशिकलायां कृतास्त  
 एव ततो निर्गम्य शिवसिंहस्य हस्तयोस्तीक्ष्णनखत्वं प्राप्ता इति  
 भावः ॥]

[॥ १०११ ॥ इति तोलितुम् अभिलषता यस्य बलविभ्रमं त्रिन-  
 यनेन भीषितगौरीमृगेन्द्रं मृगेन्द्ररूपेण परिणमितम् ]

- ॥ १०१२ ॥ खण्डिता अमुना यशोवर्मणा समराङ्गणेषु जयै-  
 वारणानां करदण्डा नासाविमुक्तरुधिराः स्फुरज्जिह्वा विषधरा इव ॥  
 ३ नासाविमुक्तजिह्वा[भ]रुधिरधारा इति पाठान्तरम् ॥

॥ १०१३ ॥ मखधूमलता एतस्य सुचरिताहूतत्रिदशनाथस्य  
 सुरकरिणः 'ऐरावणस्य बहलमदाम्बुश्यामला शोभते सरणीव' ॥

- ३ सुचरितं शोभनमाचरितं यज्ञादि । तत्र साक्षादाहूत इन्द्रः ससेन  
 आयातीति दर्शितम् ॥

॥ १०१४ ॥ लघूकृता अपि [गुणगौरवेण गुरवोपि निजककु-

<sup>१</sup> MH. परावणस्य.

<sup>२</sup> MH. सरणिव्व.

<sup>३</sup> MH. omits the words shown in brackets.

पहु-धम्म-बन्धणे संठियस्स विवरीय-सासिथ-जयस्स ।

करुणा-णीसास-सहा सहन्ति संरम्भ-भिउडीओ ॥ १०१५ ॥

अह वा २४

कुम्माहिवेण दीसइ उण्णामिय-सङ्ग-रयण-वलएण्ण ।

तियसाण संभमुग्गाहिअग्घ-वत्तोव्व-सलिल-णिही ॥ १०१६ ॥

लपूर्वे आत्मगौरवेण पुनरपि गुरुकृता येन ] ॥ गुरुकृताः पूर्वे  
३ स्ववंश्या यशोवर्मणेत्यर्थः ॥

॥ १०१५ ॥ प्रभुधर्मेण यद्दुष्टानां नीत्यर्थं बन्धनं तत्र [सं]स्थिते  
चौरादिवर्गे विपरीतानुशिष्टजगतो बन्धनादिनैरपेक्ष्येण आज्ञामात्र-  
३ 'मार्गस्थापितलोकस्य करुणानिःश्वाससहाः शोभन्ते संरम्भभृकुटयः ॥  
'एकान्तिककारुण्येन' न 'जगत् मार्गे तिष्ठतीति भृकुटियोगेन रसद्वयानु-  
प्रवेशो वर्णितः ॥ 'पहुधम्मबन्धने संठियस्स वि[वरी]अमासिनो जस्से-  
६ ति पाठान्तरम् ॥ प्रभुधर्म एव बन्धनमिव । परायत्तत्वकारित्वात् ।  
प्रभुत्वं भयानकरसव्यतिरेकेण न निर्वहतीति कृत्वा अनभिमतदारुणं  
रूपं करोत्यत एवाह विपरीतमर्शकारिण इति । मर्शो विमर्शः ॥

॥ १०१६ ॥ अथ हर्यवतारयशोवर्मकर्तृकोदधिमथनं चतुर्विंश-  
तिकुलकेन [आह] । कूर्माधिपेन दृश्यते उन्नामितशङ्खरत्नबलयेन  
३ त्रिदशानां संभ्रमोद्गाहितावर्षपात्र<sup>६</sup> इव<sup>७</sup> सलिलनिधिः ॥ मन्दरधारणा-  
र्थपातालोद्भवकूर्माधिपयुतः समुद्रः एवम् उत्प्रेक्षितः ॥

<sup>१</sup> MH. बन्धनादिनिरपेक्षेनाज्ञामात्र<sup>०</sup>. The correction is supplied by the same note quoted in the margin of Do. <sup>२</sup> MH. 'मार्गे'. <sup>३</sup> MH. एका<sup>०</sup>. <sup>४</sup> MH. जरान्मार्गतीति. The correction is supplied by the same note quoted in the margin of Do. <sup>५</sup> MH. बहधम्मबन्धने संठियस्स विअ सासिनो यत्थेति. <sup>६</sup> MH. संभ्रमोद्गातीतार्थं <sup>७</sup> MH. reads the इव after सलिल<sup>०</sup> thus: सलिल इव निधिः.

उन्मिलस्सवि चिर-याल-मुक्क-णीसास सिढिल-देहस्स ।

पटी पुणो तरङ्गेहिं लङ्घिया कमठ-णाहस्स ॥ १०१७ ॥

दीसन्ति कुम्म-तुलिया घणव्व पुणरुत्त-विज्जु-विप्फुरणा ।

उसास-दिट्ठ-तम्बिर-कण्ठ-च्छेया महा-मीणा ॥ १०१८ ॥

पेच्छन्ति सुर-दइच्चा घटिय-धरा-मग्ग-गोर-परिणाहं ।

पट्ठिं पेरन्त-सहाव-सामलं कमठ-णाहस्स ॥ १०१९ ॥

कुम्म-ट्टियस्स दीसइ जलहिम्मि तरङ्ग-भङ्गुर-णिवेसा ।

ण-पहुत्त-रसा-यल-कुञ्चियव्व फडिमा महि-हरस्स ॥ १०२० ॥

॥ १०१७ ॥ उन्मिलस्यापि चिरकालं मुक्तनिःश्वासशिथिलदे-  
हस्य पृष्ठं पुनस्तरङ्गैर्लङ्घितं कमठनाथस्य कूर्मपतेः ॥ भूभारस्वेदकृतो  
३ निःश्वासः ॥

॥ १०१८ ॥ दृश्यन्ते उन्मज्जता कूर्मेण तुलिता उन्नमिता घना  
इव पुनरुक्तविद्युद्विस्फुरणा उच्छ्वासदृष्टताम्रकण्ठच्छेदा महामीनाः ॥  
३ पुनरुक्तमभ्यस्तम् ॥

॥ १०१९ ॥ प्रेक्षन्ते सुरा दैत्याश्च घटितधरामार्गगौरवपरि-  
णाहं [पृष्ठं] पर्यन्तस्वभावश्यामलं कमठनाथस्य ॥ आश्रितया भूम्या  
३ यो घृष्टः पृष्ठप्रदेशः स गौरीभूतः । पार्श्वानि तु स्वभावश्यामलानि  
कूर्मस्य ॥

॥ १०२० ॥ कूर्मस्थितस्य दृश्यते<sup>१</sup> जलधौ तरङ्गभङ्गुरनिवेशा  
न प्रभवता<sup>२</sup> अवर्तमानेनापर्यवसितेन रसातलेन कुञ्चितेव साकुञ्चनेव<sup>३</sup>

<sup>१</sup> MH. दृश्यते. <sup>२</sup> MH. अवर्तमानेन. <sup>३</sup> MH. साकुञ्चितेन.

बलइअ-भुयङ्ग-बलयाववीड-पुञ्जिय-णमन्त-साहगा ।

अगोहिं सेल-घडिया मूलेहिं दलन्ति दुम-णिवहा ॥ १०२१ ॥

भुययाहिवस्स णिहसा झिज्जन्ति उरम्मि खर-हरन्तीओ ।

वण-गण्ठ-गयाओ<sup>१</sup> विहङ्ग-णाह-णह-कोडि-कीलाओ ॥ १०२२ ॥

फुट्टन्ति पायवाणं रय-विस्तारावबद्ध-परिवेसा ।

विणियत्ति-समय-ताडिय-तडाओ<sup>२</sup> पारोह-मालाओ ॥ १०२३ ॥

अट्टिय-गिरि-बलण-गेयांगं यम्बुवोच्छिण्ण-णिवडिय-तडाओ ।

पत्ताओ<sup>३</sup> विअड-भावं तलिणाओ<sup>४</sup>वि कडय-सरियाओ १०२४

३ प्रतिमा प्रतिबिम्बं महीधरस्य ॥ कल्लोलकस्य 'वशेन चन्द्रादिप्रति-  
बिम्बं भङ्गुरनिवेशं चलं<sup>३</sup> दृष्टम् ॥

॥ १०२१ ॥ बलयीकृतभुजंगबलयावपीडमुक्तनमच्छास्त्राग्राः  
अग्रैः शैलघटिता मूलैर्दलन्ति द्रुमनिवहाः ॥

॥ १०२२ ॥ भुजगाधिपस्य गिरिनिघर्षात्<sup>४</sup> क्षीयन्ते [ उरसि ]  
खरखराशब्दं कुर्वन्त्यः व्रणग्रन्थिगता विहंगनाथनखकोटिकीलाः ॥  
३ गरुडेन सह युद्धे घातव्रणत्वं वासुकेः ॥

॥ १०२३ ॥ स्फुटन्ति पादपानां रयविस्तारावबद्धपरिवेषा  
विनिवृत्तिसमयताडिततटाः प्ररोहमालाः ॥ रयो वेगः अमितमन्द-  
३ रस्य । तन्नेत्रत्वेन च व्यवस्थितेन वासुकिना स्वीक्रियमाणाः प्ररोहाः  
परिवेषत्वं बलयाकृतत्वमापद्यन्ते । ततः पुनः प्रत्यावर्तमानेन मुक्ता  
उद्वेष्टनयोगात्<sup>५</sup> गिरितटाः घ्नन्ति ॥

॥ १०२४ ॥ <sup>६</sup>अस्थितगिरिवलनगताम्बुव्युच्छिन्ननिपतित-

<sup>१</sup> MH. कशेन.

<sup>२</sup> MH. बलं.

<sup>३</sup> MH. <sup>०</sup>घर्षाः for <sup>०</sup>घर्षात्.

<sup>४</sup> MH. खरहरा<sup>०</sup>.

<sup>५</sup> MH. <sup>०</sup>योगा for <sup>०</sup>योगात्.

<sup>६</sup> MH. गतानां तु बुच्छिन्न

परिसिद्धिल-वियड-मूला तेच्चेय वहन्ति पढम-तणु-धारा ।  
 भुयइन्द-णिहस-विहडन्त-विवर-मूला जलुप्पीला ॥ १०२५ ॥  
 वीसाम-मन्थरायन्त-सेल-वोछिण्ण-दूर-वडणाओ ।  
 मडहं क्रमेण वलयं णिज्झर-धाराओ<sup>१</sup> बन्धन्ति ॥ १०२६ ॥  
 पावन्ति बलिय-वित्थय-गिरि-कडय-णिहंसणा तलिण-मूला ।  
 वित्थारं दसण-च्छेय-मण्डला दिग्गइन्दाण ॥ १०२७ ॥  
 णिहस-विरिक्क-दुम-लओ जह-जह सेलम्मि घडइ भुयइन्दो ।  
 तह-तह दीहायन्तो पुणोवि बलज्जइ गिरिम्मि ॥ १०२८ ॥

तदाः प्राप्ता विकटभावं तन्व्यो नितम्बसरितः ॥ अस्थितमनवरतम् ।  
 ३ गतागतयुक्तैरम्बुभिस्तटविघटने अल्पा अपि महत्यो नद्यो जाताः ॥

॥ १०२५ ॥ प्रतिशिथिलविकटमूलास्त एव वहन्ति प्रथमतनु-  
 धाराः भुजगेन्द्रनिघर्षविघटमानविवरमूला<sup>१</sup> जलोत्पीडाः ॥ उत्पीडः  
 ३ समूहः प्रवाहः ॥

॥ १०२६ ॥ [ विश्राममन्थरायमाणशैलव्युच्छिन्नदूरपतनाः  
 अल्पं क्रमेण वलयं निरर्धधारा बध्नन्ति ] ॥ अमति मन्थाने सति  
 ३ प्रतिहतोत्पतिता धारा दूरं पतन्ति । विश्रान्त्यर्थावरोधे तु सति न  
 दूरं गच्छन्ति वलयाकारं च स्वाधारलभं बध्नन्ति ॥

॥ १०२७ ॥ प्राप्नुवन्ति बलितविस्तीर्णगिरिकटकनिघर्षणतनु-  
 मूला विस्तारं दशनच्छेदमण्डला<sup>२</sup> दिग्गजेन्द्राणाम् ॥ मन्दरमहत्त्वमत्र  
 ३ तात्पर्यार्थः । दिग्गजेन्द्रदशनव्यापादनात् ॥

॥ १०२८ ॥ निघर्षणेन<sup>३</sup> विरिक्तास्त्रोटितपतिता<sup>४</sup> द्रुमलता येन स

णिहस-परिगलिय-वासुङ्-णिम्भोय-रयावबद्ध-परिवेसो ।  
 कुम्भमि होइ खण-विरइ आलवालोव्व सलिल-निही ॥ १०२९ ॥  
 कम-लद्धालोयं फणि-णिहंस-झिज्जन्त-तड-पणट्टासु ।  
 णिन्ति अविणिक्खमन्तावि वण-यरा महिहर-दरीसु ॥ १०३० ॥  
 होन्ति गिरि-वल्लण-भावा अण्णण-दिसा घटन्त-कडयाण ।  
 सरलंपि पडन्तीणं सिलाण कुडिलव्व गइ-मग्गा ॥ १०३१ ॥

यथायथा शैले घटते संबध्यते भुजगेन्द्रः तथातथा दीर्घायमाणः पुन-  
 ३ विवलयते<sup>१</sup> वेष्टयते गिरौ ॥ अपसृततरुविटपे मन्दरमन्थने<sup>२</sup> तनुत्वं यथा-  
 यथा उत्पद्यते तथातथा नेत्रत्वमापन्नो वासुकिः अन्यान्यानि<sup>३</sup> वेष्ट-  
 नानि भजत इत्यर्थः ॥

॥ १०२९ ॥ निघर्षपरिगलितवासुकिनिर्मोकरयावबद्धपरिवेषः  
 कूर्मे मन्दरमूलाधिकपरिमाणे मन्दरमूलस्थे भवति क्षणविरचितालः  
 ३ वालमिव गिरिमूलम् ॥ निर्मोकः सर्पचर्म ॥

॥ १०३० ॥ <sup>४</sup>कमलब्धालोकं कृत्वा <sup>५</sup>फणिनिघर्षणक्षीयमाणप्रन-  
 ष्टतटासु सतीषु निर्यान्ति अविनिष्क्रामन्तोपि<sup>६</sup> वनचरा महीधरदरीषु ॥

॥ १०३१ ॥ भवन्ति गिरिवल्लनभावाद्धेतोः अन्योन्यदिग्घटमान-  
 कटकानां सरलमपि कृत्वा पतन्तीनां [ शिलानां ] कुटिला इव गति-  
 ३ मार्गाः ॥ वल्लतो मन्थनमन्दरस्य<sup>७</sup> उत्तरदिग्व्यवस्थिताः कटका दक्षि-  
 णया दिशा अन्योन्यं संबध्यन्ते ॥ दक्षिणदिग्गतास्तु उत्तरया [ इति ]  
 अन्योन्यदिग्घटमानकटकत्वं शिलानाम् । यतश्च प्रदेशाच्छिलाः

<sup>१</sup> MH. कल्पते for <sup>०</sup>वलयते. The emendation is conjectural. <sup>२</sup> MH. मथने.  
<sup>३</sup> MH. अन्यान्यानि, <sup>४</sup> MH. लब्धालोहं. <sup>५</sup> MH. प्रणष्ट<sup>०</sup>. <sup>६</sup> MH. निष्क्राम-  
 तोपि. <sup>७</sup> MH. वल्लण<sup>०</sup>. <sup>८</sup> MH. मंथन<sup>०</sup>.

उच्छलित-सलिल-पूरित-गगन-दिशा-वल्लय-पडिहओयासो ।  
 खण-तुच्छमि पडिरवो णवर समुद्वेक्षिय वल्लगो ॥ १०३२ ॥  
 वासुङ्-णिहसुम्मूलिय-पक्ख-च्छेय-वण-गण्डि-णिच्चडिया ।  
 णिवडन्ति सेल-कडयाउ वज्ज-धारा-तड-क्खण्डा ॥ १०३३ ॥  
 पसरन्ति वलन्तोअहि-मण्डलइज्जन्त-कड्डिय-सरीरा ।  
 सुंकार-सरलिआवत्त-पसिदिला णवर भुयइन्दा ॥ १०३४ ॥

६ पतन्ति तस्मिन् गच्छति<sup>१</sup> सति अपादानापेक्षया स्पष्टमपि कृत्वा पतन्त्यः  
 कुटिलमार्गा इव लक्ष्यन्ते ॥

॥ १०३२ ॥ उच्छलितसलिलपूरितगगनदिग्बल्यत्वात्प्रतिहता-  
 वकाशः 'क्षणतुच्छे प्रतिरवः केवलं समुद्र एवावलग्नः ॥ मन्द्रा-  
 ३ घातादुच्छलिनेन जलधिजलेन गगने पूरिते सति तत्रानवकाशः [सन्]  
 क्षणमात्ररित्ते समुद्रे एव प्रतिशब्दः समुल्लासेत्यर्थः ॥

॥ १०३३ ॥ नेत्रत्वापन्नवासुकेर्निघर्षेन्मूलिता ये<sup>३</sup> पक्षच्छेदव्रणा  
 'इन्द्रप्रहारकृताः [ तत्संबन्धिभ्यो ग्रन्थिभ्यो 'निर्वर्तिताः ] पृथग्भूताः  
 ३ निपतन्ति शैलकटकात् नष्टशल्यत्वापन्नवज्रधाराभिश्चास्तटखण्डाः ॥

॥ १०३४ ॥ प्रसरन्ति बलदुदधिमण्डलीक्रियमाण [कृष्ट] शरीराः  
 'सूंकारसरलीकृतावर्तत्वेन प्रशिथिलीभूतशरीराः केवलं भुजगेन्द्राः ॥  
 ३ नवरं केवलम् । एवं नाम महान्तो जलधौ सर्पाः ये<sup>१</sup> 'फूत्कारैर्मन्दरव-  
 लनोत्पन्नानावर्तान् सरलान् कुर्वन्ति<sup>३</sup> ॥

१ MH. गमत्तिसप्तपदानापेक्षया. २ MH. क्षणातुच्छे. ३ MH. वासुकिर्नि<sup>०</sup>.

४ MH. 'प्रमाण<sup>०</sup> for 'प्रहार<sup>०</sup>, which is a conjectural emendation. ५ MH. is apparently mutilated here. The addition is conjectural. ६ MH. 'शरीरास्तत्कार<sup>०</sup>. ७ MH. सपायो for सर्पा ये. ८ MH. is here mutilated, reading 'वलनोत्पन्नानाव. Doubtless the copyist left out some words after नव. The correction is conjectural.

तरु-बलिय-लया-लच्छि लहन्ति सेलम्मि कडय-सरियाओ ।  
 उम्मोइय-वासुइ-णिहस-मग्ग-संदाणि अ-जलाओ ॥ १०३५ ॥  
 कडएहिं तहेय मही-सिहरोहिं णहंव पेळियं गिरिणो ।  
 अल्लीणं णवर दिसाहिं णिहस-तणुयम्मि मज्झम्मि ॥ १०३६ ॥  
 कुम्म-विणिहिठ-मूलो भुययाहिव-णिहस-तणुइयाहोओ ।  
 कह-कहवि पढम-णिमिओ सुहेण ओसारिओ सेलो ॥ १०३७ ॥  
 घडियं मन्दर-दर-दूमियम्मि संखुहिय-जलहि-तण्णायं ।  
 सिसिरोवयार-पङ्कव कुम्म-वीढम्मि महि-वेढं ॥ १०३८ ॥

॥ १०३५ ॥ बलिततरुलतालक्ष्मीं लभन्ते शैले कटकसरितः  
 उन्मोचितवासुकिनिघर्षमार्गसंदानितजलाः ॥ लक्ष्मीः शोभा ॥

॥ १०३६ ॥ कटकैस्तथैव महीशिखरैर्नभः प्रेरितं मन्दरगिरेः  
 समुद्रादुत्तीर्णस्य<sup>१</sup> [ आलीनम् आश्लिष्टमिव केवलं ] दिग्भिर्निघर्षतनौ  
 ३ मध्ये ॥ कटकशिखरनेत्रनिघर्षस्थानमहत्त्ववर्णनमत्र<sup>२</sup> तात्पर्यार्थः ॥

॥ १०३७ ॥ कूर्मविनिघृष्टमूलो भुजगाधिपनिघर्षतनूकृताभोगः  
 सन् यः पूर्वं कथंकथमपि निमित्तः समुद्रे क्षिप्तोभूत्<sup>३</sup> स सुखेनापसा-  
 ३ रितः उत्कालितः [ शैलः ] ॥ तले कूर्मनिघर्षेण मध्ये च वासुकिनो-  
 रक्षेपणेन लघूकृतत्वात् ॥

॥ १०३८ ॥ घटितं संबद्धं मन्दरेण मनाग्दूमितं खेदितम् [ अपि ]  
 संक्षुब्धेन समुद्रेण तन्नायम्<sup>४</sup> आर्द्रं शिशिरोपचारार्थं पङ्कमिव कर्दम इव

१ MJH. समुद्रादुत्तीर्णदिग्भिर्नि<sup>०</sup>. The emendation and addition are conjec-  
 tural २ MH. 'नेत्री'. ३ MH. क्षिप्तोत् for क्षिप्तोभूत्. ४ MH. तन्नायं मात्रं.



इय कप-णिम्महिया-मुक्क-विहुर-खीरोअ-सरहसुव्वुदा ।  
लच्छी अज्जावि वच्छ-त्थल-ट्टिया वुब्भइ इमेण ॥ १०३९ ॥

किं च । ४

दीसइ कर-ताडण-मूढ-रुहिर-संगलिय-सामल-च्छायं ।  
हियय-ट्टिय-विरह-हुयास-धूम-मइलंव थण-वट्ठं ॥ १०४० ॥  
वयणुव्वहण णिवेसिअ-करुद्ध-णह मणि-मऊह-वोच्छेए ।  
संधन्ति णिरञ्जण-णिम्मलाओथोरंसु-धाराओ ॥ १०४१ ॥

३ संतापनिवृत्तये<sup>१</sup> कमठः<sup>२</sup> कूर्मः<sup>३</sup> पीठमिव तत्र महीपीठम् ॥ महोदधि-  
मथनसमये किल<sup>४</sup> कूर्मः सर्वात्मना जलधितलं प्राप्नो मन्दरभरधार-  
णाय । ततः पुनरपि पृथ्वी तत्र विश्रान्ता<sup>५</sup> क्षुब्धजलधिना आर्द्रा<sup>६</sup>  
६ विरता एबमुत्प्रेक्षिता<sup>७</sup> ॥

॥ १०३९ ॥ इति क्रमेण निर्मथितमुक्तो विधुरः<sup>८</sup> क्षीणो यः  
क्षीरोदस्ततः सरभसमुदूढा<sup>९</sup> लक्ष्मीरद्यापि वक्षःस्थलस्थिता उह्यते  
३ एतेन यशोवर्महरिणा ॥ २४ ॥ कुलकम् ॥

॥ १०४० ॥ अथ राजप्रतापवर्णनार्थं चक्रकम् । दृश्यते कर-  
ताडनरूढरुधिरसंवलित [श्यामल] च्छायं हृदयार्धान्ते विरहाग्निधूमम-  
३ लिनमिव स्तनपृष्ठम् ॥

॥ १०४१ ॥<sup>१०</sup> वदनोद्धहननिवेशितकरोर्ध्वनखलक्षणमणिमयूख-  
व्युच्छेदान् संदधति निरञ्जनत्वेन<sup>११</sup> निर्मलाः स्थूलाश्रुधाराः ॥

<sup>१</sup> MH. <sup>०</sup>निर्वृत्तये. <sup>२</sup> MH. कमठकूर्मपीठमिव for कमठः कूर्मः पीठमिव.

<sup>३</sup> MH. महापीठं ! <sup>४</sup> MH. कूर्मसर्वा<sup>०</sup> <sup>५</sup> MH. क्षुब्धजलधिआद्रेविरतैवमुत्प्रेक्षिताः

<sup>६</sup> MH. क्षीन्तो. <sup>७</sup> MH. सरससमुदूढा. <sup>८</sup> MH <sup>०</sup>करोर्व्व<sup>०</sup>. <sup>९</sup> MH. निरञ्जनत्वे.

घण-लम्बाल अ माला-णिरोह-खण-मेत्त-पुञ्जइज्जन्ता ।  
 उम्हविय-गण्ड-वासं चकलइज्जन्ति णीसासा ॥ १०४२ ॥  
 इय लीला-रोसुग्गम विसमिय-भुमयम्मि जम्मि बुब्भन्ति ।  
 वेरि रमणीहिं वेहव्व-लम्भ-विहुराई अङ्गाई ॥ १०४३ ॥  
 जस्स मुह-मारुयाहय-विसन्त-भुयणन्तरेण उअराओ ।  
 पुब्भइ अयण्ड-वम्भण्ड-डम्बरो पञ्च-अण्णेण ॥ १०४४ ॥

॥ १०४२ ॥ [ घनाः निविडाः तैलाभावात् लम्बाश्च शिरसः  
 सकाशाद्ददनभागे लम्बमानाः ] । अयोजनात् । [ ताभिः ] अलक-  
 ३ मालाभिर्निरोधेन क्षणमात्रं पुञ्जीक्रियमाणाः उष्णीकृतगण्डपार्श्वं  
 कृत्वा चक्रीक्रियन्ते निःश्वासाः ॥

॥ १०४३ ॥ इति लीलारोषोद्धमविकसितभ्रूके यस्मिन् राज्ञि  
 उद्यन्ते वैरिरमणीभिवैधव्यलाभविधुराण्यङ्गानि ॥ ४ ॥ चक्रकम् ॥

॥ १०४४ ॥ जस्सेति युगलकम् । यस्य मुखमारुतेन शङ्खा-  
 ध्मानार्थेन<sup>१</sup> आहतं सत् विशत् प्रविशत् भुवनान्तरम् अन्यतमं भुवनं  
 ३ यत्र तत् मुखमारुताहतविशद्भुवनान्तरम्<sup>२</sup> तेन उदरात् उद्यते च  
 धार्यते<sup>३</sup> च अन्यतमब्रह्माण्डसादृश्यं पाञ्चजन्येन शङ्खेन ॥

भगवतो हि हरेरुदरे त्रयो लोकाः स्थिताः तेन तदाधारत्वेन

<sup>१</sup> MH, is corrupt here, omitting some part and misreading another of the ohhāyā, It has वे योजनात् अलकमालाभित्तिरोधेन. <sup>२</sup> MH. ध्मानार्थेन. <sup>३</sup> So MH ! <sup>४</sup> MH. उद्यतेन धार्यते च which can hardly be a mistake for उद्यत इव धार्यत इव which if read by MH, would explain the reading of J, the only MS, that reads बुब्भइव, all others having बुब्भइ अयण्ड<sup>०</sup>.

सो एस केसवो उवसमुद्रमुदाम-दाविया आमे ।

अह सोहइ सेसम्मिव णिययम्मि जसम्मि विणिसण्णो ॥ १०४५ ॥

अह वा । १८

भारुव्वहणा-जोग्गायरेण तारेहिं णह-मऊहेहिं ।

सेस-सिम्मूहिं चलगारविन्द-घडिण्हिं सोहन्ति ॥ १०४६ ॥

अण्डत्रयमपि तत्र स्थितमिति <sup>१</sup>कोष्ठचपवनप्रेरितः अन्यतमो लोकः  
३ शङ्खान्मन्तरे प्रविष्टः <sup>२</sup>इति शङ्खः अन्यतमब्रह्माण्डत्वेनोत्प्रेक्षितः  
अतिमहत्त्वात् ॥

॥ १०४५ ॥ स एष केशवः । केशवावतारत्वात् । उपसमुद्रं  
समुद्रसमीपे <sup>३</sup>उदामदर्शितायामे<sup>४</sup> एष शोभते शेष इव निजके यशसि  
३ <sup>५</sup>विनिषण्णः ॥ यशो जलधिपर्यन्तवैतत्याच्छौकल्याच्च <sup>६</sup>समुद्रशायिना-  
रायणशय्यात्वापन्नशेषत्वेनोत्प्रेक्षितम्<sup>७</sup> ॥ २ ॥ युगलकम् ॥

॥ १०४६ ॥ अथ षोडशभिः कुलकम् जनोपतापसमय-  
निदर्शिताधिष्ठातृरूपपृथिवीशरीरदर्शितया धर्मप्रधानत्वं <sup>८</sup>यशोवर्मणो  
३ वर्णयितुम् ॥ अथवेति<sup>९</sup> निपातसमुदायः अर्थान्तरप्रस्तावनार्थः ।  
भारोद्धहनयोग्यादरेण तारैर्नखमयूखैः शेषशिशुभिरिव चरणारवि-  
न्दघटितैः शोभमानाम्

किल तरुगिरिसागरसरित्सहितां भुवं गोलकरूपां<sup>१०</sup> शेषो धारयते  
शरीरिणीं तु नूनं <sup>११</sup>शेषसुतकाः इत्युत्प्रेक्षाबीजम् ॥ १ ॥

i MH. <sup>०</sup>पवनः प्रे<sup>०</sup>. <sup>२</sup> MH, seems very corrupt here, reading इत्यन्य-  
तमलोकः शङ्खान्यतम<sup>०</sup> for इति शङ्खः अन्यतम<sup>०</sup>. Our emendation is merely  
conjectural <sup>३</sup> MH. उदाम<sup>०</sup>. <sup>४</sup> MH<sup>०</sup>. दर्शितायामे. <sup>५</sup> MH. विनिषिण्णः  
<sup>६</sup> MH. <sup>०</sup>शायिना नारायण<sup>०</sup>, <sup>७</sup> MH. <sup>०</sup>पन्ना शेष<sup>०</sup>, <sup>८</sup> MH. <sup>०</sup>प्रातृस्ततपृथिवी-  
शरीरदर्शितया धर्मप्रधानत्व यशो<sup>०</sup>, <sup>९</sup> MH, अथवेति च, <sup>१०</sup> MH, <sup>०</sup>रूपा शेषो,  
ii MH, <sup>०</sup>सुतका.

भुयइन्द्र-फणा-मण्डल-णिवेस-पडिलग-रयण-रायंव ।

चलण-जुयमावहन्ति पज्जत्तालत्तय-च्छायं ॥ १०४७ ॥

लीला-घोलाविय-चलण-मुहल-मञ्जीर-रव-मिलन्तेहिं ।

बुब्भन्ति सेस-फणा-वलएहिंव राय-हंसेहिं ॥ १०४८ ॥

कारण-किरि-खन्धुक्खेव-लग-परिकविल-केसर-च्छायं ।

वहमाणं किरण-कलावमिरिण-रसणा-गुणुग्गिणं ॥ १०४९ ॥

सेविज्जन्ति सरयण-रसणा-पडिणिव्वडन्त-पडिमेण ।

आढत्त-रोहणुदलण-वइयरेणापिव जणेण ॥ १०५० ॥

॥ १०४७ ॥ भुजगेन्द्रफणामण्डलनिवेशनेन प्रतिलग्नरत्नराग-  
मिव चरणयुगं<sup>१</sup> प्रवहन्ती पर्याप्तालक्तकच्छायम्

॥ १०४८ ॥ लीलाघूर्णितचरणमुखरमञ्जीररवेण<sup>२</sup> मिलद्भिः संघट-  
मानैः सजातीयभ्रान्त्या उद्यमानां सेव्यमानां<sup>३</sup> तद्वाहनां वा शेषफणा-  
३ वलयैरिव राजहंसैः

शौकल्यात् शेषफणासादृश्यं राजहंसानाम् । चरणसंचारिणीं च  
दृष्ट्वा वाहनभूता हंसा उपसर्पन्ति भगवतीं भूदेवताम् ॥

॥ १०४९ ॥ कारणम् भूम्युद्धरणम् तेन यः किरिर्वराहस्तस्य  
स्कन्धेन य उत्क्षेपः उत्क्षेपणं तेन लग्ना ये परिकपिशाः<sup>४</sup> केसराः  
३ स्कन्धकेशास्तच्छायं तत्सदृशकान्तिं वहन्तीं किरणकलापम्<sup>५</sup> इरिण-  
रसनागुणोद्गीर्णम्  
इरिणं सुवर्णम् ॥

॥ १०५० ॥<sup>६</sup> सेव्यमानां<sup>७</sup> सरत्नरसनाप्रतिनिर्वर्तमानप्रतिमेन  
आरब्धरोहणोच्छलनव्यतिकरेणेव जनेन

<sup>१</sup> MH. चलन<sup>०</sup>. <sup>२</sup> MH. <sup>०</sup>मञ्जरीमञ्जरवेण for मञ्जीररवेण. <sup>३</sup> MH. तद्वाहनान्  
<sup>४</sup> MH. इरण<sup>०</sup>. <sup>५</sup> MH. सेव्यमानानां. <sup>६</sup> MH. <sup>०</sup>प्रतिनिर्वर्तमान<sup>०</sup>.  
38 (Gāṇḍavaho)

णाहि-विवरेण कारण-वराह-दाढा-वहेणव सहन्ति ।  
 पायाल-तमुब्भेयायमाण-रोमावलीएण ॥ १०५१ ॥  
 अज्जवि अणह-द्विय-राम-रमाणि-णिग्गमण-सीर-मग्गंव ।  
 उयरमहिराम-वलि-वीइ-भङ्ग-विसमं पआसेन्ति ॥ १०५२ ॥  
 सोहन्ति हारावलि-वलन्त-रोमावली-तरङ्गेण ।  
 जउणा-संगय-गङ्गा-सोत्तेणव मज्झ-एसेण ॥ १०५३ ॥  
 लायण-परिप्फुरमाण-परियणुक्खित्त-चामर-चएहिं ।  
 अन्तो-पायड-भूरुह-मूल-कलावंव दंसिन्ति ॥ १०५४ ॥

प्रतिमा प्रतिबिम्बम् । रोहन्त्यस्मिन् रत्नानीति रोहणं रत्नाकरः ।  
 तस्योच्छलने<sup>१</sup> मथने व्यतिकरो व्यापारो यस्य तेनेव<sup>२</sup> । <sup>३</sup>संचालित-  
 ३ रत्नाकरेणेवेत्यर्थः

॥ १०५१ ॥ नाभिविवरेण कारणवराहदंष्ट्रापदेनेव शोभमानां  
 पातालतमउद्भेदायमानरोमावलीकेन

॥ १०५२ ॥ अद्याप्यनघस्थितरामरमणीनिर्गमनसीरमार्गमिव  
 उदरम् <sup>४</sup>अभिरामवलिबीचिभङ्गविषमं प्रकाशयन्तीम्

सीता हलबिलिखनैर्भुवो जातेति प्रसिद्धिः । वलित्रयं <sup>५</sup>चोदरे  
 तरुणी धारयत इति स्थितम् । <sup>६</sup>तत् हललेखात्वेनोत्प्रेक्षितम् ॥

॥ १०५३ ॥ शोभनानां हारावलीषु चलन्तो रोमावलीतरङ्गा  
<sup>७</sup>यत्र तेन गङ्गासंगतयमुनास्रोतसेव मध्यदेशेन

॥ १०५४ ॥ [ <sup>८</sup>लावण्यपरिस्फुरत्परिजनोत्क्षिप्तचामरचयैः  
 अन्तःप्रकटभूरुहमूलकला ] <sup>९</sup>पमिव दर्शयन्तीम्

१ MH. तस्योच्छलने, येन for तस्योच्छलने मथने, which is a purely conjectural reading. २ MH. तेनेव. ३ MH. संचालित<sup>०</sup>. The emendation is conjectural. ४ MH. <sup>०</sup>बीचि<sup>०</sup>. ५ MH. चोदारतरुणी for चोदरे तरुणी. ६ MH. तद्रहलेखात्वेन<sup>०</sup> ७ MH. यच्च. ८ MH. omits the portion shown in brackets. ९ MH. <sup>०</sup>पमिव दर्शयती.

पहु-दंसण-रस-पसरिय-ससेय-रोमञ्च-संचय-निहेण ।  
 सलिलाहय-देसुस[सियं] वीय-लयं व दंसन्ति ॥ १०५५ ॥  
 अन्तोवरिं च परिसंठिण्ण णह-णिण्णआएव जलेण ।  
 पडिमा-पडिण्ण सियंसुएण संवलिय-थण-विम्बं ॥ १०५६ ॥  
 कण्ठ-कुसुमेसु बहुसो लीणुड्डीणेहिं महुयर-कुलेहिं ।  
 आयासियङ्ग-लेहं सवक्ख-सेलेहिं व पुणोवि ॥ १०५७ ॥  
 मुत्ता-पेरन्तत्तण-पाविय-पायार-मण्डल-गुणेहिं ।  
 दिव्व-पुरेहिं व मणि-कुण्डलेहिं संभावियाहोयं ॥ १०५८ ॥

भूमिशरीरे तरुमूलान्यन्तर्गतानि किल भवन्तीत्यौचित्यात्प्रक्षेपा ॥

[॥ १०५५ ॥ प्रभुदर्शनरसप्रसूतसस्वेदरोमाञ्चसंचयनिभेन सलि-  
 लाहतदेशोच्छ्वसितां जलयुक्तप्रदेशे समुद्रतां बीजलतामिव दर्शयन्तीम्

३ बीजलता बीजकार्यकारिणी लता इक्षुदण्डादिका । इक्षवो  
 हि भूम्यां रोपितेभ्यो लताखण्डेभ्यः प्रजायन्ते न तु बीजेभ्यः  
 इतरवृक्षवत् ॥ ]

॥ १०५६ ॥ अन्तरुपरि च परिसंस्थितेन <sup>१</sup>नभोनिम्नगाया इव  
 जलेन प्रतिबिम्बितेन सितांशुकेन <sup>२</sup>संवृतस्तनविम्बाम्

॥ १०५७ ॥ कण्ठकुसुमेषु बहुशो लीनोड्डीनैर्मधुकरकुलैराया-  
 सिताङ्गलेखां सपक्षैः शैलैरिव पुनरपि

॥ १०५८ ॥ मुक्तापर्यन्तत्वेन प्रापितप्राकारमण्डलार्धान्तैः ।  
 मण्डलगुणैरिति क्वचित्पाठः । दिव्यपुरैरिव मणिकुण्डलैः संभावितः

३ आभोगः शरीरं विस्तरश्च स्थावरावस्थायां यस्यास्ताम्

1 MH. अंतर्जपरिष्ठितेन for अन्तरुपरि च परिसंस्थितेन. 2 MH. <sup>०</sup>निम्नगाया  
 for <sup>०</sup>निम्नगाया, 3 MH. संवृत्तं स्तनविम्बम्.

कुण्डल-ससि-सुरन्तर-णिसण्ण-कवरी-णिसा-विणीलद्धं ।  
 मुह-मण्डलं सुमेरुं कणय-गोरं पयासेन्ति ॥ १०५९ ॥  
 सव्वतो हार-मऊह-दण्ड-पडियगियङ्ग-भावेण ।  
 उम्मिल्ल-णिम्मलाणय-पह-समूहं दीसन्ति ॥ १०६० ॥  
 अवयंस-कुसुम-णीसन्दमाण-रय-विन्दु-कलिय-मूलेण ।  
 गण्ड-स्थलेण दर-गलिय-रेणु-भावेणव सहन्ति ॥ १०६१ ॥  
 माला-वलण्हि पइण्ण-सुरहि-कवरी-लयं महुयराण ।  
 वेणी-बन्धेहिं बहु-णरिन्द-वेहव-पिसुणेहिं ॥ १०६२ ॥

॥ १०५९ ॥ कुण्डले शशिसूराविव तयोरन्तरे मध्ये निषण्णं  
 च तत् कवर्येव निशा रात्रिः तमः तथा विशेषण 'नीलार्धं नीलैक-  
 ३ भागं मुखमण्डलं सुमेरुमिव कनकगौरं प्रकाशयन्तीम्  
 मेरुरेव सुमेरुः । मेरौ किल वामदक्षिणभागयोः सूर्याचन्द्रमसौ  
 व्यवस्थितौ पश्चिमभागे तु तमः इति मुखेन कुण्डलाभ्यां पश्चात्प्रल-  
 ६म्बमानकवर्या च युक्तेन सादृश्यम् ॥

॥ १०६० ॥ सर्वतो हारमयूखमण्डलप्रतिजागरिताङ्गत्वेन  
 उन्मीलितनिर्मलानेकप्रभासमूहमिव 'दृश्यमानाम्

[ ॥ १०६१ ॥ अवतंसकुसुमानिःप्यन्दमानरजोविन्दुकलितमूलेन  
 गण्डस्थलेन ईषद्वलितरेणुभावेनेव शोभमानाम्

३ अवतंसार्थानि केशेषु धारितानि यानि कुसुमानि तेभ्यः सकाशा-  
 द्रहतां रजसां विन्दुभिर्लिप्तमूलेन गण्डस्थलेन किञ्चिदार्द्रभूतपांसुमत्त्व-  
 मिव दर्शयन्तीमित्यर्थः ॥ ]

॥ १०६२ ॥ मालावलयैः प्रकीर्णसुरभिकवरीलतां मधुकराणां  
 संबन्धिभिः [ वेणीबन्धैरिव बहुरेन्द्रवैधव्यपिशुनैः ]

इय सुव्वइ एसो इर सरीर-भाव-परिसंठियं बहुसो ।  
पच्चक्खंचिय देवि पुहइं पुलणइ पीडासु ॥ १०६३ ॥

किं च । २

सीसइव जस्स ताराणुसारि-णिग्गय-कलङ्क-वलएण ।  
आत्ति-णयणाहि अज्जवि समुब्भवो णियय-बिम्बेण ॥ १०६४ ॥  
वंसम्मि तस्स रयणी-रमणस्स पुरा परिट्ठिया पहुणो ।  
जे ताण अह पणामो एसो उण किपि णिव्वडिओ ॥ १०६५ ॥

मालावल्यैर्हेतुभूतैः प्रकीर्णसुरभिकबरीलतामिति संबन्धः । ताश्च  
मधुकरमाला विमुक्तवेणीसादृश्याद्बहवो ये नरेन्द्रा मेदिन्या भर्तारो  
३ व्यतीतास्तत्कृतवैधव्यसूचकत्वेन कल्पिताः ॥

॥ १०६३ ॥ कुलकम् । [ <sup>१</sup>इति श्रूयते एष किल शरीरत्वप-  
रिसंस्थितां बहुशः प्रत्यक्षमेव देवीं पृथिवीं पुलकयति पीडासु ॥  
३ पीडा उपतापस्तत्कथनार्थमागतां प्रत्यक्षं भूमिं पश्यतीत्यर्थः ] ॥

॥ १०६४ ॥ <sup>२</sup>सीसइ इति युगलकम् । शिष्यत इव कथ्यत  
इव यस्य <sup>३</sup>तारानुसारिर्निर्गतकलङ्कवलयेन अत्रिनयनादद्यापि समुद्भवो  
३ निजकाबिम्बेन

॥ १०६५ ॥ वंशे तस्य रजनीरमणस्य पुरा परिष्ठिताः प्रमो-  
र्यशोवर्मणो ये तेषामेष प्रणामः । स एष तु यशोवर्मा कौपि निवृत्तः

1 The MH. omits all. chhâyâ on this couplet. That given above is conjectural, the last portion commencing with पीडा उप<sup>०</sup> being, however, from a marginal note copied from Do.

2 MH. सीस इति for सीसइ इति.

3 MH. तरोनु<sup>०</sup>.



अवि अ । ४

सज्जस-संवेउम्मीलणेवि अलसुम्मुहा समुत्तरइ ।  
 दिट्ठी पहरिस-विरलायमाण-पम्हन्तरालेसु ॥ १०६६ ॥  
 तत्तोहुत्त-गयागय-हियय-वहाअन्त-णह-मऊहेण ।  
 कर-किसलएण लोलंसुयम्मि थण-मण्डले वसियं ॥ १०६७ ॥  
 गाढ-जहण-त्थल-क्खलण-मुहल-मणि-किङ्किणीअमुक्कम्पो ।  
 पडिकुसुमन्दोलिअ-कण्ठ-दाममङ्गं तरङ्गेइ ॥ १०६८ ॥

३ संपन्नः प्रकटीभूतः ॥ किल अत्रिनेत्राच्चन्द्रो जातः । ततश्च <sup>१</sup>कारण-  
 भूतकृष्णनयनतारानुरूप्येण चन्द्रे कलङ्कः । तेनैव च बिम्बकलङ्के-  
 नासौ व्यपदिश्यते शशीति । छायायां <sup>२</sup>शशशब्दप्रवृत्तेः । अहेति  
 शब्दः एष इत्यस्यार्थे । तेषां तावत् एष लोकसिद्ध एव प्रणामो  
 निर्वृत्तः चन्द्रवंशसमुद्भूतत्वादेव । स एष पुनर्यशोवर्मा कोपि सर्वाति-  
 शायी संपन्नः । यस्यापरिमितो गुणगणो <sup>३</sup>नारायणावतारत्वाद्विभज्य  
 ९ गणयितुं न पार्यत इति पुनःशब्दात् <sup>४</sup>अध्याहारेण नेयम् ॥ २ ॥  
 युगलकम् ॥

॥ १०६६ ॥ नृपसौभाग्यं चक्रकेणाह । साध्वससंवेगोन्मीलनेपि  
 अलसोन्मुखा समुत्तरति । <sup>५</sup>बाल्येनाप्रागल्भ्यात् । [ दृष्टिः ] प्रहर्षवि-  
 ३ रलायमानपक्षमान्तरालेषु ॥ साध्वसं भयम् । कुतूहलमिति <sup>६</sup>केचित् ॥

॥ १०६७ ॥ तदभिमुखगतागतहृदयपथायमाननखमयूखेन कर-  
 किशलयेन लोलांशुके स्तनमण्डले उषितम् ॥

॥ १०६८ ॥ गाढजघनस्थलस्खलनमुखरमणिकिङ्किणीकम्  
 उत्कम्पः कामजः परिकुसुमान्दोलितकण्ठदाम अङ्गं तरङ्गयति ॥

१ MH. कारणभूतं कृष्णनयननारानुरूप्येण चन्द्रे कलङ्कस्तेनैव च बिम्बे कलङ्केनासौ.

२ MH. प्रवृत्ते.

३ MH. विभज्य गणितुं.

४ MH. पुरः शब्दाध्याहारेण for

पुनःशब्दात् अध्याहारेण.

५ MH. बाल्येन प्रागल्भ्यात्.

६ MH. इह for इति.

इय णिव्वत्तिय-सेज्जा-परिणयणाण पडिवक्ख-कुमरीण ।  
जायन्ति जस्स पुरओ ससज्झसा वम्मह-वियारा ॥१०६९॥  
केऊर-मरगओगिण्ण-किरण-कलिले भुयम्मि अप्पाणं ।  
सा जस्स विणोएइव णलिणि-वणुकुण्ठिया लच्छी ॥१०७०॥  
अहियाराणल-कुण्डम्ब-मण्डलं ताव णं समक्कमइ ।  
तिमिरं कुलमिव तारा-फण-रयण-वहं विसहराण ॥१०७१॥

॥ १०६९ ॥ इति निर्वर्तितशय्यापरिणयनानां प्रतिपक्षकुमारीणां  
जायन्ते यस्य पुरतः ससाध्वसा मन्मथविलासाः

शय्यापरिणयो गान्धर्वविवाहः । परिणयनं [ परिणयः ] ॥ तस्य  
के वयमिति वक्ष्यमाणेनात्र संबन्धः कर्तव्यः ॥ ४ ॥ चक्रकम् ॥

॥ १०७० ॥ अथ युगलकम् । केयूरमरकतोद्भिन्नकिरणैः क-  
लिले व्याप्ते भुजे आत्मानं सा यस्य विनोदयतीव [ नालिनीव ] नो-  
३ त्कण्ठिता लक्ष्मीः

कमलवनप्रियत्वात्सदृशे भुजे लक्ष्मीरात्मानं विनोदयतीव ।  
नित्यनिवासेत्यर्थः ॥

[ ॥ १०७१ ॥ अभिचारानलकुण्डताम्रमण्डलं तावत् एतं  
यशोवर्माणं समाक्रामति तिमिरं कुलम् इव ताराफणरत्नवहं विषध-  
३ राणाम्

मण्डलं शत्रुमण्डलम् । ताराफणरत्नवहं तारासदृशफणारत्न-  
धारि सर्पाणां कुलम् । उक्तं त्वेतत् । तारासमुदायसदृशरत्नशिरः  
६ सर्पाणां कुलं प्रति समाक्रामत् तिमिरं यथा नश्यति तथैव अभिचार-  
कर्माभिकुण्डेन ताम्रं यशोवर्मशत्रुमण्डलं तं समाक्रामत् नश्यतीति ॥ ]

पुहई-वइणो अम्हे सच्चरियावेयणम्मि के तस्स ।  
 सुव्वइ ण-पहुत्तच्चिय तस्सवि फणिणो मुह-सहस्सं ॥१०७२॥  
 तहवि णिसामेह णराहिवस्स भुय-दप्प-दप्पणं एयं ।  
 रयाणि-विरमम्मि णवरं पुरुमिल्ल-णरिन्द-णिह्वणं ॥ १०७३ ॥  
 साहिज्जइ गड-वहो एस मए संपयं महारम्भो ।  
 णिसुए मुयन्ति दप्पं जम्मि णरिन्दा कइन्दा य ॥१०७४॥  
 एत्ताहे उण रविणो उव्वत्तिय-कमठ-पिङ्गल-च्छाओ ।  
 परिघोलइ वियलिय-किरण-कन्दलो बिम्ब-परिणाहो ॥१०७५॥

॥ १०७२ ॥ पृथ्वीपतेर्वयं सच्चरितावेदने के । न केचित् । तस्य  
 यस्मिन् प्रभवत्येव तस्यापि फणिनो जिह्वासहस्रद्वययुक्तं मुख-  
 ३ सहस्रम् ॥ शेषोपि यस्य गुणकीर्तने न समर्थस्तस्य यश्चेवर्मणो  
 मानुषमात्रा एकवदनाश्च कथं समर्था वयमित्यर्थः ॥ युगलकम् ॥

॥ १०७३ ॥ तथापि निशमयत शृणुत नराधिपस्य भुजदर्प-  
 दर्पणम् एतं वक्ष्यमाणकथाप्रबन्धं रजनीविरमे बह्वुपूर्वदेशीयनरे-  
 ३ न्द्राणां निष्ठापनं मारणम् ॥

॥ १०७४ ॥ साध्यते गौडवध एष [ मया ] सांप्रतं महारम्भः  
 निश्रुते <sup>१</sup>आकर्णिते मुञ्चन्ति दर्पं यस्मिन् नरेन्द्राः कवीन्द्राश्च ॥ यशो-  
 ३ वर्मचरितमाकर्ण्य नरेन्द्रा दर्पं मुञ्चन्ति काव्यगुणांश्च श्रुत्वा कवीन्द्रा  
 दर्पं मुञ्चन्ति । रजनीविरम इति उपोद्धातप्रायम् <sup>२</sup>आभाषितम् ॥

॥ १०७५ ॥ ततः प्रदोषवर्णितं <sup>३</sup>षट्त्रिंशकुलकमाह । इदानी-  
 मस्मिन्प्रदोषकाले पुना रवेरुद्वर्तितकमठपिङ्गलच्छायः परिवूर्णते विग-  
 ३ लितकिरणकन्दलो बिम्बपरिणाहः ॥ परिणाह आयामः । <sup>४</sup>कमठः

१ MH. आकर्णिते.

२ MH. <sup>०</sup>भासितम् for <sup>०</sup>भाषितम्, which is conjectural

३ MH. षड्विंश<sup>०</sup>.

४ MH. कमठः.

एष छाया-परियत्त-मुहल-पारावया पसञ्जन्ति ।  
 गिरि-कुञ्जुणिह-मइन्द-णन्दिणो रण्ण-पेरन्ता ॥ १०७६ ॥  
 मइलिज्जइ दियसाहिब-किरणाइण्णत्थ-सेल-गलिपहिं ।  
 आयस-रस-विसरेहिं व छाया-मग्गेहिं महि-वेढं ॥ १०७७ ॥  
 सरिआण गिरन्तर-मिलिय-विहय-णिवहोवरोह-मुच्चन्ता ।  
 उव्वेल्लन्तिव णिव्वडिय-मण्डला पुलिण-वित्थारा ॥ १०७८ ॥

कूर्मः । तस्योद्वर्तितस्य उत्तानस्थापितस्य उदरमीषत्पाण्डुपिञ्जरं  
 भवति । अस्तसमये रविविम्बमपि तादृगेव ॥

॥ १०७६ ॥ एते 'स्वेच्छा'परावृत्तमुखरपारावताः<sup>२</sup> प्रसीदन्ति  
 प्रसन्ना भवन्ति 'रविकररजोरचितपाण्डुत्वनिवृत्ता'<sup>३</sup> 'गिरिकुञ्जोन्निद्र-  
 ३ मृगेन्द्रनन्दिनः अरण्यपर्यन्ताः ॥

[॥ १०७७ ॥ मलिनीक्रियते दिवसाधिपकिरणाकीर्णास्तशैल-  
 गलितैः आयसरसविसैररिव छायामार्गैर्महीपृष्ठम् ॥ अत्रोक्तं भवति ।  
 ३ दिनकरास्तमये सूर्यकिरणैराकीर्णत्वादस्तशैलाद्गलिता याश्छाया अन्ध-  
 कारास्तासां मार्गैः प्रवाहैः पर्वताद्गलद्भिरयोरसप्रवाहैरिव पृथ्वीतलं  
 मलिनीक्रियत इति मन्ये । इति ॥]

॥ १०७८ ॥ सरितां निरन्तरमिलितविहगनिवहोपरोधमुच्य-  
 मानाः उद्वेल्लन्तीव निर्वृत्तमण्डलाः पुलिनविस्ताराः ॥ 'उपरुणद्धीत्यु-  
 ३ परोधः । निवहश्चासावुपरोधो 'निवहोपरोधः । उद्वेल्लनमुद्वेष्टनम् ।  
 'निर्वृत्तमभिव्यक्तम् ॥

<sup>१</sup> MH. So ! <sup>२</sup> MH. <sup>०</sup>मुखपारावताः. <sup>३</sup> MH. रविकरजो. <sup>४</sup> MH. <sup>०</sup>निवृत्तः<sup>०</sup>

<sup>५</sup> MH. <sup>०</sup>गिरिकुञ्जोन्निद्र<sup>०</sup>. <sup>६</sup> MH. अपरुणद्धीत्युपरोधः । निवहश्चासावुपरोधो निवहो-  
 परोधः, thus exhibiting much uncertainty between उप<sup>०</sup> and अप !

<sup>७</sup> MH. निवृत्त<sup>०</sup>.

दूरत्तण-पढम-णियत्त-गो-हणा होन्ति णयर-मग्गेसु ।  
 सालम्ब-दिणयरच्चेअ धूसरा दिअस परिणामा ॥ १०७९ ॥  
 थोयमिव वियड-गमणा गरुयायन्त-जहणालसमुवेन्ति ।  
 धेणु-धवलीओ<sup>१</sup> पण्हुय-पीणापीणा वणन्ताओ ॥ १०८० ॥  
 संवेल्लिऊण एकं दियसारम्भ-पडिसारियं विञ्ज्झो ।  
 विइयं पक्खं व पुणो छाया-वलयं पसारेइ ॥ १०८१ ॥

॥ १०७९ ॥ दूरत्वेन<sup>१</sup> प्रथमनिवृत्तगोधना भवन्ति नगरमार्गेषु  
 सालम्ब एव दिनकरे अस्तम् अगतेपि धूसरा दिवसपरिणामाः ।  
 ३ गवादिधूलीधूसरितत्वात् ॥

॥ १०८० ॥ स्तोकमिव । स्तोकमिति वीप्सा ज्ञेया । विकटग-  
 मनाः । वत्सोत्कण्ठया त्वरितगमनम्<sup>२</sup> क्षीरभरेण सुतृप्तत्वेन च स्तोक-  
 ३ मिव च तत् । अत एवाह । <sup>३</sup>गुरुयमाणजघनेनालसं कृत्वेति । क्षीर-  
 पूर्णोधस्त्वेन च गुरुजघनत्वम् । उपयन्ति ग्रामनगरसमीपमुपसर्पन्ति<sup>४</sup> ।  
 धेनुधवलयः धेनवश्च ता धवलयः उत्तमगव्यः <sup>५</sup>प्रस्तुतापीनमौला वना-  
 ६ न्तात् ॥ आपीनम् ऊधः ॥

॥ १०८१ ॥ संवेल्य संवेष्ट्य संवृत्य एकं <sup>६</sup>दिवसारम्भप्रतिसा-  
 रितं पक्षं विन्ध्यो द्वितीयपक्षमिव <sup>७</sup>तत्तच्छायावल्यात्मकं रात्रिरूपं  
 ३ प्रसारयति प्रदोषसमये ॥ आदित्यपरिवृत्तिनिबन्धनोयं दिनरजनी-

<sup>१</sup> MH. दूरत्वेन वा प्रथम<sup>०</sup>. If the वा is not spurious, its presence indicates the loss of two alternative explanations of the word दूरत्वेन. <sup>२</sup> MH.

<sup>३</sup> गमनाक्षीर<sup>०</sup>. <sup>४</sup> MH. गुरुयमाण<sup>०</sup>. <sup>५</sup> MH. उपसर्पति. <sup>६</sup> MH. प्रस्तुता<sup>०</sup>.

<sup>७</sup> MH. <sup>०</sup>प्रसारितं for <sup>०</sup>प्रतिसारित. <sup>८</sup> MH. ततच्छाया<sup>०</sup>. ततः refers to J's text.

अन्दोलइ दिण-लच्छी पच्छिम-सेल-त्थलावलम्बासु ।  
 जरठ-सर-गण्ठि-रेहारुणासु रवि-किरण-मालासु ॥ १०८२ ॥  
 पच्छ-ट्टियायवत्तण-सुण्णइय-गवक्ख-मग्ग पइरिक्का ।  
 जाया समुज्जलालेक्ख-सुन्दरा मन्दिरद्धन्ता ॥ १०८३ ॥  
 तंसागय-रवि-यर-णिव्वडन्त-मूलन्तराल-वियडाइं ।  
 विरलायन्तिवँ छाया-णिग्गम-सिद्धिलाइं रण्णाइं ॥ १०८४ ॥

विभागः । प्रदोषसमये च यस्यां दिशि दिवसपक्ष आसीत्तत्र दिव-  
 सपक्षसंकोचेन रात्रिपक्षः प्रसरति ॥

॥ १०८२ ॥ आन्दोलति दोलामधिरोहति 'संनिहितप्राया भवति  
 दिनलक्ष्मीर्दिवससंपत् । पश्चिमशैलः अस्ताचलः । स एव छलस्तदव-  
 ३ लम्बासु जरठशरग्रन्थिरेखावदरुणासु रविकिरणमालासु ॥

॥ १०८३ ॥ प्रच्छादितातपत्वेन शून्यीकृतगवाक्ष[मार्ग] प्रतिरि-  
 क्ता जाताः समुज्ज्वलालेख्यसुन्दरा मन्दिरार्धान्ताः चित्रगृहाभ्यन्तर-  
 ३ भागाः ॥ दिवा हि रविकरसंसर्गविवर्णीभावभयेन वातायनान्याच्छाद्य  
 स्थाप्यन्ते । अपराह्णे तु गवाक्षावरणं जालकादिकम् अपसार्यते इत्या-  
 वारकशून्यत्वेन तमसा विरिक्ताः<sup>१</sup> शून्या भवन्ति चित्रगृहान्तःप्रदेशाः ।  
 ६ आलेख्यं च चिरमुज्ज्वलं प्रथते तदा ॥ पेच्छा<sup>२</sup> आववत्तणेति पाठे पू-  
 र्वाभिमुखवातायनगृहेषु पश्चादपराह्णे तिष्ठत्यातप इति दीर्घप्रतिघाति-  
 तापाभावेन चित्रस्योज्ज्वलत्वमिति योजनीयम् ॥

॥ १०८४ ॥ त्र्यश्रागतरविकरत्वेन निर्वर्तमानानि<sup>३</sup> प्रकटीभवन्ति

1 So MH. 2 MH. विरक्ताः 3 This is doubtless corrupt. Does the commentator refer to our reading above ? If so, the emendation ought to be पच्छट्टियायवत्तण<sup>०</sup>. 4 MH. निर्वर्तमानानि.

सेलग्ग-खण विहत्ता रवि-वडण-कमेण दूरमुच्छलिया ।  
 घम्म-च्छेया इव तार अत्तणं एन्ति मउलिन्ता ॥ १०८५ ॥  
 एन्ति गह-मोत्तियङ्गे पओस-सीहाहए दिणेहम्मि ।  
 ल्हसिअ-द्विय रुहिराअम्ब-कुम्भ-करणि रवि-मियङ्का ॥ १०८६ ॥  
 जामवई-मुह-भरिए संज्झा-मइराइ दिणयराहारे ।  
 आयास-केसरं दन्तुरेन्ति णक्खत्त-कुसुमाइं ॥ १०८७ ॥

यानि मूलान्यन्तरालानि च तैर्विकटानि विस्तीर्णत्वेन दृश्यमानानि  
 ३ विरलायन्त इव छाया निर्गमेन शिथिलानि कोमलानि शीतलान्यर-  
 प्यानि ॥

॥ १०८५ ॥ शैलाग्रे अस्ताचलशिरसि क्षणमात्रं विभक्ताः  
 रविपतनक्रमेण दूरमुच्छलिताः शैलाद्<sup>१</sup> दूरमूर्ध्वं शलिता गता घर्म-  
 ३ <sup>२</sup>च्छेदा इव आतपांशा इव तारारूपत्वं यन्ति प्रामुवन्ति मुकुलीभवन्तः ॥  
 प्रदोषसमये तारानिकरस्तावच्छनैरभिव्यज्यते । तत्रेयमुत्प्रेक्षा । अधो  
 गच्छति रवौ ऊर्ध्वं धावितास्तत्किरणा इव मुकुलीभूताः <sup>३</sup>संवलिताः  
 ६ सन्तः तारानिकररूपत्वमापन्ना इति ॥

॥ १०८६ ॥ एतः प्रामुतः ग्रहा एव मौक्तिकानि<sup>४</sup> तदर्थं प्रदोष एव  
 सिंहस्तेनाहते दिनमेव इभो हस्ती तस्मिन् हसितः स्थितः पतितः स्थितो  
 ३ यो रुधिरणाताम्रकुम्भः तत्करणि तत्सादृश्यं रविमृगाङ्गौ ॥

[॥ १०८७ ॥ यामवतीमुखेन रात्रिमुखगण्डूषेण भरिते संध्याम-

<sup>१</sup> MH. is very corrupt here. It reads: शैलदुलपत्रिगतौ दूरमूर्ध्वं सलिला-  
 गता for शैलाद् दूरमूर्ध्वं शलिता गता. The emendation is purely conjectural.

<sup>२</sup> MH. <sup>०</sup>च्छेआ. <sup>३</sup> MH. संवलिताः. <sup>४</sup> MH. inserts, doubtless from the  
 previous line, the words कररूपत्वमा [पन्नाः] after मौक्तिकानि.

आयव-किलन्त-महिसच्छि-कोण-सोणायवं दिणन्तम्मि ।  
उव्वत्तइ रविणो भू-कलम्ब-पुड-पाडलं बिम्बं ॥ १०८८ ॥  
संज्जालत्तय-धरियम्मि उअह जलणोवलेव्व रवि-बिम्बे ।  
णिव्वडइ धूम लेहव्व मासला जामिणि-च्छाया ॥ १०८९ ॥

दिरया दिनकराधारे दिनकररूपालवाले सति आकाशकेसरम् आकाश-  
३ रूपं बकुलवृक्षं दन्तुरयन्ति नक्षत्रकुसुमानि ॥

बकुलः किल युवत्या मदिरागण्डूषसेकेन प्रफुल्लतीति उत्प्रेक्षा-  
बीजमत्र । यामवती युवतिरिव । आकाशो बकुलवृक्ष इव ।  
६ अस्तं गच्छन् दिनकरः आधार इव आलवालम् इव । संध्या मदि-  
रेव । नक्षत्राणि पुष्पाणीव ॥]

॥ १०८८ ॥ आतपक्कान्तमहिषाक्षिकोणशोणातपं दिनान्ते अपै-  
वर्तते अस्तमेति 'रवेर्भूकदम्बवत्परिपाटलं [ बिम्बम् ] ॥ भुवि यत्'  
३ कदम्बं पुष्पविशेषस्तद्भूकदम्बम् । [ कदम्बं ] हि किञ्चिज्जलेपि भव-  
तीति भूविशेषणम् ॥

॥ १०८९ ॥ संध्यैवालक्तकं तत्र कलिते\* धृते उअह पश्यत  
ज्वलनोपल इव <sup>३</sup>वह्निशक्तियुतसूर्यकान्ताख्यपाषाण इव रविबिम्बे  
३ निर्वर्तते धूमलेखेव मांसला घना यामिनीच्छाया यामिन्येव छायारूपा  
तस्या वा कान्तिः ॥ धूमलेखा हि वह्निनिमित्ताश्रितोत्पद्यते इत्येव-  
मुत्प्रेक्षा । संज्जालयत्तेति<sup>४</sup> पाठे संध्यैव लता दाह्यदारु<sup>५</sup> तत्र कलित  
६ इति ज्ञेयम् ॥

\* MH. om. <sup>०</sup>परि<sup>०</sup>.

<sup>२</sup> MH. भुवति यः for. भुवि यत्.

<sup>३</sup> MH. बन्धि<sup>०</sup>.

The emendation is conjectural. <sup>४</sup> So MH. <sup>५</sup> MH. तत्र.



जायंव धूम-संचय-कलुसारुण किरण-दन्तुरं रविणो ।  
 तिमिरोवयार-मुज्झन्त-विसम-संज्झायवं बिम्बं ॥ १०९० ॥  
 काली-कय-सरस-गल-च्छेय-महा-महिस-विभमो मिलइ ।  
 अत्थायम्बिर-रवि-बिम्ब-चुम्बिओ तिमिर-संघाओ ॥ १०९१ ॥  
 लहइ ससन्दण-तुरओ तिमिरकम्मन्त-पिञ्जर-सरीरो ।  
 महुमहण-गारवुवत्त-पिच्छ-गरुल-च्छविं सूरौ ॥ १०९२ ॥

३ [॥ १०९० ॥ जातमिव धूमसंचयकलुषारुणकिरणदन्तुरं रवेः  
 तिमिरोपचारमुह्यद्विषमसंध्यातपं बिम्बम् ॥

तिमिरस्य उपचारेण उपगमनेन मन्दीभवन् अत एव विषमः  
 अन्धकारेण मिश्रः संध्यातपो यस्य तत् रविविम्बं धूमसंचयेन अनच्छैः  
 आरक्तैश्च किरणैर्दन्तुरमिव जातमिति उत्प्रेक्ष्यते ॥]

॥ १०९१ ॥ काल्या कालरात्रिरूपधारिण्या गौर्या कृतो यः  
 सरसगलच्छेदो [ महा ] महिषस्तत्सदृशो मिलति' संघटते अस्तसमये  
 ३ आताम्रं यद्रविविम्बं [ तेन ] चुम्बितः स्पृष्टस्तिमिरसंघातः ॥

॥ १०९२ ॥ लभते सस्यन्दनतुरगस्तिमिराक्रम्यमाणपिञ्जरश-  
 रीरः मधुमथनगौरवोद्वृत्तापिच्छो यो गरुडस्तच्छविं सूरः आदित्यः ॥  
 ३ [आदित्यः] स्वतो रक्तः संसृष्टं संध्यातिमिरं कृष्णम् । स्यन्दने रथे  
 ये तुरगास्ते हरिताः । गरुडोपि स्वरूपेण सौवर्णत्वाद्रक्तः तदुपरिस्थो  
 हरिः कृष्णः । हरिभराक्रान्तगरुडोन्नमितं पिच्छं हरितम् । इति  
 ६ तुल्यता रविविम्बस्य उन्नामितपुच्छेन हरिभराक्रान्तेन गरुडेन ॥

जाए गिरायवे दिण-यरम्मि गिरि-रेणु-पाडल-मऊहे ।  
 घोळइ मिलन्त-तिमिरा कुलीर-कविला दिण-च्छाया ॥ १०९३ ॥  
 गिय-कर-किलिञ्च-णीडत्थमत्थ-गिरि-पायवाहि रवि-बिम्बं ।  
 णिवडइ संज्झा-कललोलु-विहय-णाहण्ड-पिण्डंव ॥ ११०४ ॥  
 थोउव्वत्तण-लक्खिय-संज्झारुण-गयण-तालु-पेरन्तो ।  
 कवलेइ पओस-करी विहाण-पिण्डंव रवि-बिम्बं ॥ १०९५ ॥

॥ १०९३ ॥ जाते 'निराशनयने दिनकरे गिरिरेणुभिस्तद्वद्वा  
 पाटलमयूखे धूसरकिरणे घूर्णते मिलत्तिमिरा कुलीरवत्कपिला दिन-  
 ३ च्छाया ॥ मीलईति पाठे निमीलति । विलीयत इत्यर्थः । प्रियतमम्भानौ  
 कान्ताम्भानिरत्र द्योतिता । अत एव निराशनयन इत्युपात्तं साधार-  
 णम् । नयनानि रविकिरणा अपि । ते निराशाः दिक्ष्वप्रसारणात् ।  
 ६ विगते च निराशनयने<sup>२</sup> नायके नायिका घूर्णते । कुलीरं कुसुमविशेषः ।

॥ १०९४ ॥ निजकरा एव किलिञ्चलतानिचयस्तन्मयं यन्त्री-  
 डमालयस्तत्स्थम् अस्तगिरिरेव पादपस्तस्माद्रविबिम्बं निपतति  
 ३ संध्या [ कललार्द्र ] विहगनाथाण्डपिण्डाभम् ॥

॥ १०९५ ॥ <sup>३</sup>स्तोकोद्वर्तनं मनामुखप्रसारणम् करिपक्षे । प्रदो-  
 षपक्षे च असमस्तकिरणापसारणम्<sup>४</sup> । तेन लक्षितं यत् संध्यया<sup>५</sup> तद्वद्वा  
 अरुणगगनमेव तदवच्छिन्नं<sup>६</sup> [ वा ] तालुपर्यन्तो यस्य स [ कवल-  
 यति ] प्रदोषकरी विधानपिण्डमिव भक्ष्यकवलमिव रविबिम्बम् ॥

<sup>१</sup> MH. निरास<sup>०</sup>. <sup>२</sup> MH. निरानयने. <sup>३</sup> MH. स्तोकोद्वर्तनेन मनामुखप्रसारणेन  
 करिपक्षे प्रदोषपक्षे च समस्तोद्वर्तनमस्तकिरणापसारणम् । The correction is based  
 on a note in the margin of Dc, which runs thus;—स्तोकोद्वर्तनं मनामुखप्र-  
 सारणं करिपक्षे प्रदोषपक्षे चासमस्तकिरणापसारणम्. <sup>४</sup> MH, तद्वद्वा<sup>०</sup>. <sup>५</sup> MH. So.

णह-वट्टं दूरुण्णय-संज्झा-परिवेस-परियरं सहइ ।  
 अहिणव-पडिवन्धायम्ब-बिम्ब-वियडावड-च्छायं ॥ १०९६ ॥  
 पुरुमिल्ल-दिसा-गय-तिमिरमवर-भायावलम्बि-रवि-बिम्बं ।  
 गरुलमिव गहिय-गय-कुम्ममुअह परितम्बिरं गयणं ॥ १०९७ ॥  
 पल्हत्थइ तिमिर-महा-वराह-पडिपेल्लिओ सुमेरुव्व ।  
 संज्झालोओ पडिल्लग केसराअन्त-रवि-किरणो ॥ १०९८ ॥  
 वियडण्डम्मिव रवि-मण्डलम्मि मुक्कम्मि पढममरुणङ्के ।  
 णह-सिरि-वाणयाइ ससी वुब्भइ वीयण्ड-पिण्डोव्व ॥ १०९९ ॥

[॥ १०९६ ॥ नभःपृष्ठं दूरोन्नतसंध्यापरिवेषपरिकरं शोभते  
 अभिनवप्रतिबन्धाताम्रबिम्बविकटावटच्छायम् ॥

३ दूरोन्नतं दूरम् अत्यन्तमुच्चैः दिङ्मण्डलमूलादुद्गता या संध्या स  
 एव परिवेषपरिकरो यस्य तत् नभःपृष्ठं शोभते । किमिव । अभिनवः  
 प्रतिबन्धः अपूर्वः प्राकारो यस्य स तथा च आताम्रबिम्बः ईषत्ताम्रं  
 ६ बिम्बं सूर्यरूपं यस्मिन् तादृशः तथैव च विकटो महान् योऽवटः  
 तद्वदित्यर्थः ॥

॥ १०९७ ॥ पूर्वदिगागततिमिरम् अपरभागावलम्बरविविम्बम्  
 गरुडमिव गृहीतगजकूर्मं पश्यत<sup>१</sup> परिताम्रं गगनम् ॥ पूर्वं गरुडेन  
 ३ गजकूर्मौ भक्षयितुमुपक्रान्ताविति प्रसिद्धिः तदभिप्रायेण्यम् उत्प्रेक्षा ॥

॥ १०९८ ॥ पर्यस्यति विशरारुतां भजते तिमिरमेव [ महा ]-  
 वराहः । मलिनत्वात् । तेन प्रतिप्रेरितः सुमेरुरिव । रक्तत्वात् ।  
 ३ संध्यालोकः प्रतिलम्बकेसरायमाणरविकिरणः ॥

[॥ १०९९ ॥ विकटाण्ड इव रविमण्डले मुक्ते प्रथमम्

आसार-पसर-सरला ताली-वण-दण्ड-धूसरा होन्ति ।  
 गन्धर्व-पुरायारा णिरायवा रवि-यर-णिवेसा ॥ ११०० ॥  
 रेहावसेस-दिणयर-मऊह-णिव्वडिय-दण्ड-पडिबन्धा ।  
 जालाअइ सालोआ अवर-दिसा भुवण-भवणस्स ॥ ११०१ ॥  
 गयण-महि-वेढ-णीलो मज्जे संज्झावसेस-पडिभिण्णो ।  
 घालइ खज्जूर-क्खन्ध-पाडलो तिमिर-संघाओ ॥ ११०२ ॥

अरुणाङ्के नभःश्रीविनतया शशी उह्यते द्वितीयाण्डपिण्ड इव ॥ रवि-  
 ३ मण्डलरूप आरक्ते विकटेण्डे प्रथमं मुक्ते सति गरुडमात्रा विनतयेव  
 नभःश्रिया चन्द्रो द्वितीयोण्डपिण्ड इवोह्यत इत्यभिप्रायः ॥]

॥ ११०० ॥ आसारो वेगवद्वर्षः । 'तत्पसरवत्सरलास्ताडाव-  
 नदण्डवद्धूसरा [ धूसरा ] लोकत्वाद्वान्ति गन्धर्वपुराकाराः । कार्यवि-  
 ३ शेषकारित्वाभावात्' । निरातपा निरालोका रविकरनिवेशाः ॥

॥ ११०१ ॥ 'रेखावशेषादिनकरमयूखनिर्वर्तितदण्डप्रतिबन्धा  
 जालायते गवाक्षायते सालोका अपरा दिक् भु[वनमेव भ] वनं तस्य  
 ३ संबन्धिनी ॥ जालके मध्ये अन्तरान्तरा स्तम्भदण्डा भवन्ति आलो-  
 कश्चान्तरान्तरा । तद्वत् तस्यां रविमयूखा एव दण्डा आलोकश्चान्तरा-  
 न्तरा तत्प्रभारूपः । अथ वा तमो लतादण्डा इव मध्येमध्ये च  
 ६ आलोकः ॥

॥ ११०२ ॥ 'गगनमहीपीठप्रदेशयोर्नीलो मध्ये संध्यावशेषेण'<sup>५</sup>  
 प्रतिभिन्नो घूर्णते 'मध्ये खर्जूरस्कन्धवत्पाटलः पाण्डुरस्तिमिरसंघातः ॥

१ MH. 'वत्सला' for 'वत्सरला'.

२ MH. 'विशेषाकारि'.

३ MH. 'विशेष' for 'वशेष'.

४ MH. 'गगनगगन' for 'गगन'.

५ MH. 'तपशेषेण' for 'वशेषेण'.

६ MH. 'मध्यख'.

दीसइ दिसासु तारा-सहरी-जालाविला तिमिर-लेहा ।  
 रावि-पडण-संभमारम्भ-रहस-चलियव्व कालिन्दी ॥ ११०३ ॥  
 सायं मिलन्ति कम-णिव्वडन्त-तम-मण्डलावउण्णाओ ।  
 आसण्ण-भाव-पायड-णियय-गइन्दाओव दिसाओ ॥ ११०४ ॥  
 ऊससिय-सामलारुण-तम-वेल्ली-मूल-लक्षियं कोवि ।  
 गयण-च्छलरुणयकंचमिन्दु-बिम्बं समुद्धरइ ॥ ११०५ ॥

३ खर्जूरतरुर्मूलपल्लवप्रदेशयोः कृष्णो भवति मध्ये च फलभरेण पा-  
 टलः ॥

॥ ११०३ ॥ दृश्यते दिक्षु तारा एव शफर्यस्तासां जालेन स-  
 मूहेनाविला व्याप्ता तिमिरलेखा रविं प्रति यत्पतनं गमनं तदर्थं य-  
 ३ सन्ध्यागारम्भः प्रारम्भस्तद्रभसेन चालितेव प्रत्यावृत्तेव कालिन्दी य-  
 मुना ॥ सा किल आदित्यदुहिता । अतस्ततः प्रसूता सती पुनरा-  
 दित्यमेव गन्तुं प्रत्यावृत्तेत्यर्थः ॥

॥ ११०४ ॥ सायं मिलन्ति कमनिर्वर्तमानतमोमण्डलावपूर्णाः  
 आसन्नभावप्रकटनिजकगजेन्द्रा इव दिशः ॥

[[ ११०५ ॥ उच्छ्वसितश्यामलारुणतमोवल्लीमूललक्षितं कोपि ।  
 गगनस्थल - - - इन्दुबिम्बं समुद्धरति ॥

३ उच्छ्वसिता उद्धता या श्यामलारुणा तमोरूपा वल्ली तस्या मूल-  
 त्वेन कन्दत्वेन लक्षितम् आभासमानम् उद्यन्तम् इन्दुबिम्बं कोपि स-  
 मुद्धरतीति कवेःकल्पनात्र । गयणच्छलरुणयकंचम् इति कोपि पाठ-  
 ६ प्रमादः एकमात्रेणत्वात् । तस्मादेव प्रमादात् अर्थोपि दुःसाध्यतमः ॥]

होन्त-वसुहावि-कहा-कोऊहल-काड्डियाओवें मिलन्ति ॥  
 दियस-विराम-च्छवि-धूसराओ समयंचिय दिसाओ ॥ ११०६ ॥  
 बहलत्तण-कुहरूससिय-तम-सिहा-लङ्घणोणउच्छङ्गा ।  
 देन्ति थलुदेसाच्चिय थोयालोया दरी-सङ्कं ॥ ११०७ ॥  
 आलोओ परिघोलइ ससिणो छाया-णिवेस-वोच्छिण्णो ।  
 मलिणाणुसार-पसरिय-कसण-च्छवि-मग-सवलोव्व ॥ ११०८  
 दीसइ णिसासु तारा-णिहेण फुडिय-विरल-ट्टिय-कवालं ।  
 बम्भण्डग-पुडंपिव कालन्तर-जज्जरं गयणं ॥ ११०९ ॥

॥ ११०६ ॥ अनन्तरं नराधिपकथाकुतूहलाकृष्टा इव मिल-  
 न्ति दिवसविरामच्छविधूसराः सममेव तुल्यकालमेव दिशः ॥ अ-  
 ३ नन्तरोक्त्या<sup>१</sup> वक्ष्यमाणयशोवर्मकथाश्रवणकुतूहलेनेव एकत्र संघटिता  
 इति यशोवर्मचरितस्य दिग्देवताकर्णनयोग्यतोक्ता ॥

॥ ११०७ ॥ निर्विडत्वेन कुहरादुच्छ्वसितमुष्टिग्राह्यतमःशिखाल-  
 ह्वनावनतोत्सङ्गा<sup>२</sup> नतरूपाः संजाता अतितमोवशात् ददति स्थलोद्देशे  
 ३ एवोन्नतस्थाने<sup>३</sup> एव मन्दप्रकाशाः सन्तो [दरीशङ्कां] विवरभ्रान्तिम् ॥

[॥ ११०८ ॥ आलोकः परिघूर्णते शशिनः छायानिवेशव्युच्छि-  
 न्नः मलिनानुसारप्रस्ततकृष्णच्छविमार्गशबल इव ॥ प्रदोषकाले सूर्या-  
 ३ तपस्य निःशेषम् अनपगतत्वाद्या छाया तथा शशिन आलोको मध्ये-  
 मध्ये मिश्रो भवति तत्रोत्प्रेक्ष्यते शशिनः शशरूपमलिनस्य कलङ्कस्य  
 या तत्सदृशी कृष्णा प्रतिकृतिः सा तस्य आलोके दृश्यत इति ॥]

॥ ११०९ ॥ दृश्यते निशि तारानिभेन स्फुटितविरलस्थितक-

जायाओ कप-पसम्पन्त-धूम-रय-णिग्गमावरोहाओ ।  
 आरूढ-पओसा ओवि पविरल-तिमिराओव दिसाओ ॥ १११० ॥  
 मूढ-सासि-दिणयरालोय-मज्झ-पुञ्जिज्जमाण-तम-कसणं ।  
 संजायमुहय-धारा-णिम्मल-स्वग्गोवमं गयणं ॥ ११११ ॥  
 पेरन्तेसु दराबद्ध-तिमिरमोसुक्क-कमल-परिसामं ।  
 आभाइ लावय-वहू-वच्छ-कसाय-प्पहं गयणं ॥ १११२ ॥  
 ग्रह-निवह-विन्दु-संदोह-समिय-संज्झाणलो समुत्तिस्सवइ ।  
 उयय-सुपण्णो गयणम्मि अमय-कलसंव ससि-विम्बं ॥ १११३ ॥

पालं ब्रह्माण्डाग्रपुटमिव कालान्तरेण चिरकालत्वेन पुराणभावेन  
 ३ जर्जरं गगनम् ॥

॥ १११० ॥ जाताः क्रमेण प्रदोषपुराणत्वानुपूर्व्या प्रशाम्य-  
 द्धुमरजःकृतो निर्गमानां मार्गाणाम् अवरोधः आवरणं यासु ताः  
 ३ आरूढप्रदोषा अपि प्रविरलतिमिरा इव दिशः ॥

॥ ११११ ॥ मूढशशिदिनकरालोकेन मध्ये पुञ्जीक्रियमाणेन  
 तमसा कृष्णं संजातम् उभयधारानिर्मलस्वङ्गोपमं गगनम् ॥ मूढत्वं  
 ३ मन्दत्वम् ॥

[ ॥ १११२ ॥ पर्यन्तेषु ईषदाबद्धतिमिरम् अवशुष्ककमलप-  
 रिश्यामम् आभाति लावकवधूवक्षःकषायप्रभं गगनम् ॥ ]

[ ॥ १११३ ॥ ग्रहनिवहविन्दुसंदोहशमितसंध्यानलः समुत्क्षि-  
 पति उदयसुपर्णः उदयाचलरूपो गरुडो गगने अमृतकलशमिव  
 ३ शशिविम्बम् ॥ संदोहः समूहः ॥ ]

तम-महुयर-जालुप्पयण-पयड-मय-मण्ड लंगिसा-वङ्गो ।  
 बिम्बं माहवमिव पिण्ड-खण्डमावाडलं उअह ॥ १११४ ॥  
 उक्खिक्खण्ण गयण-तुला-दण्डेण समूससन्त-कर-केऊ ।  
 पच्छा-रवि-पिण्ड-भेराणएण कलसोव्व सस-इन्धो ॥ १११५ ॥  
 संणद्ध-मयण-साहिज्ज-जाय-संरम्भ-पाडलो णीइ ।  
 परिवेस-च्छळ-मण्डलिय-चाव-वलओव्व हरिणङ्को ॥ १११६ ॥  
 पावइ उयया अम्बो दर-सिद्धिल-क्खलिय-तलिण-तम-लेहो ।  
 ल्हसिय-विणीलंसुय-मत्त-हलहराहं णिसा-णाहो ॥ १११७ ॥

॥ १११४ ॥ तमोमधुकरजालोत्पतनप्रकटमृगम्<sup>१</sup> अथै मण्डलं  
 निशापतेर्बिम्बं माधवमिव पिण्डखण्डमापाटलं पश्यत ॥ मधुनोयं  
 ३ माधवो माक्षिकसंबन्धी ॥

॥ १११५ ॥ उत्क्षिप्यते गगनमेव तुलादण्डस्तेन सम्यगुच्छ्व-  
 सन्तः करा एव केतुस्तुलासूत्रं यत्र स पश्चाद्भागे रविपिण्डभरावन-  
 ३ तेन कलश इव शशचिह्नः ॥

[॥ १११६ ॥ संनद्धमदनसाहाय्यजातसंरम्भपाटलो निर्याति  
 परिवेषच्छलमण्डलितचापवलय इव हरिणाङ्कः ॥ ]

॥ १११७ ॥ प्राप्नोति उदयसमयत्वात् आताम्रः ईषच्छिथिलः  
 स्खलिततनुतमोलेखः हसितमीषत्पतितं विनीलांशुकं यस्य स चासौ  
 ३ मत्तः क्षीवो हलधरस्तस्याभां कान्तिं निशानाथः ॥<sup>२</sup> पावई तइया  
 इति पाठे प्राप्नोति तदेत्यर्थः । आताम्र इति पृथक्पदम् ॥

1 See *Various Readings*. <sup>2</sup> MH. has no commentary on this couplet, which is found in all De J K P. We doubtless owe the omission to the blundering scribe. <sup>3</sup> MH. प्राप्नोति for पावइ.



अवि य ।

तक्खण-कामि-अणाणिय-महु-चसओयरण-लद्ध-रायंव ।  
 उब्भिज्जइ बिम्बं सङ्ख-णाहि-सोणं णिसा-वइणो ॥ १११८ ॥  
 उससइ विलोल-करत्तणेण पङ्कय-विणास-बुद्धीए ।  
 रहसुम्मूलिय-परिलम्बि-विस-कलावोव्व सस-इन्धो ॥ १११९ ॥  
 इय जम्पिऊण सयणावलम्बिणा तेण देव-चरियाण ।  
 आवेयणम्मि अप्पा अपहुप्पन्तोव्व पडिवण्णो ॥ ११२० ॥  
 जाओच्चिय कायव्वे उच्छाहेन्ति गरुयाण कित्तीओ ।  
 ताओच्चिय अतह-णिवेयणेण अलसेन्ति हिययाइ ॥ ११२१ ॥

॥ १११८ ॥ तत्क्षणाकामिजनानीतमधुचषकावतरणलब्धरागमिव  
 उद्भिद्यते बिम्बं शङ्खनाभिशीणं निशापतेः ॥ तत्क्षणः चन्द्रोदयस-  
 ३ मयः ॥

॥ १११९ ॥ उच्छ्वसिति विलोलकरत्वेन हेतुना पङ्कजविनाश-  
 बुद्ध्या रमसोन्मूलितपरिलम्बनशीलविसकलाप इव शशचिह्नः ॥  
 ३ ससिबिम्बो<sup>१</sup> इति पाठे प्राकृते छन्दोवत् लिङ्गव्यत्यय इष्टः ॥

॥ ११२० ॥ इति जल्पित्वा शयनावलम्बिना तेन वाक्पति-  
 राजेन देवचरितानां यशोवर्मदेवचेष्टितानाम् आवेदने आत्मा अप्रम-  
 ३ वान्निव<sup>२</sup> सामर्थ्यरहित इव प्रतिपन्नः ॥ आत्मैव प्राप्तः अन्तर्मुखः सं-

पन्नः । निद्रया प्राप्त इति यावत् ॥ ३७ ॥ कुलकम् ॥

॥ ११२१ ॥ या एव कर्तव्ये विशेषार्थम्<sup>३</sup> उत्साहयन्ति<sup>४</sup>  
<sup>५</sup>व्यवसाययन्ति गुरुणां कीर्तयो वर्ण्यमानाः श्रूयमाणाश्च ता एव अत-

१ MH. उच्छ्वसति. २ MH. शशिविम्बो. ३ MH. अप्रमवन्निजसामर्थ्य<sup>०</sup>. a. So MH. ४ MH. कर्तव्येतिविशेषार्थम् which seems corrupt. The emendation is conjectural. ५ MH. reads the following between उत्साहयन्ति and व्यवसाययन्ति; viz., ईदृशं कथं तु नामाहमप्याचरामीत्य<sup>०</sup>, which seems to be intended to explain उत्साहयन्ति, but which is hopelessly corrupt. ६ MH. व्यवसाययन्ति.

णवरिय के बावारा पवहिउं पयत्ता ।

कामो वर-कामि-यणं केसर-उव्वेहिं भिन्दइ सरेहिं ।

इयर-जण-बाण-कज्जम्मि कुणइ हेयाइं कुसुमाइं ॥ ११२२ ॥

कीएँवि अहिणव-भुमया-णडाल-परिसुद्धि-लद्ध-परिणाहं ।

अहिय-पिहु-ल्लोयण-जुयं विसेस तारं मुहं सहइ ॥ ११२३ ॥

वीयाभरणा अकयण्ण-मण्डणा अहिहरन्ति रमणीओ ।

सुण्णाओवँ कुसुम-फलन्तरम्मि सहयार-वल्लीओ ॥ ११२४ ॥

३ थानिवेदनेन सकलप्रतिपादनसामर्थ्याभावेन अलसयन्ति अनुत्साहयुक्तानि कुर्वन्ति हृदयानि ॥ सिद्धो हि लोके अशक्यकर्तव्येष्वनुत्साह इति युक्तोक्ता वाकपतिराजस्य आत्मप्रतिपत्तिर्देवचरितेषु ॥

॥ ११२२ ॥ अधुना <sup>१</sup>प्रदोषसमयोचितकामिचर्चा <sup>२</sup>पञ्चदशभि-  
राह । कामो वरमुत्कृष्टं वैदग्ध्यव्यलंकृतं कामिजनं केसरनामकुसु-

३ मपूर्वकैः केसरादिभिरुत्तमैर्भिनत्ति स्वक्रियां प्रवर्तयति शरैः । इतरे तु ये जना अविदग्धादयस्तेषां यद्वाणकार्यं तत्र करोति शेषाणि कुसु-  
मानि मन्दादरेण तान् प्रवर्तयति ॥ केसरं बकुलम् ॥

॥ ११२३ ॥ कस्या अपि अभिनवभूललाटपरिशुद्धिलब्धपरि-  
णाहम् तथा अधिकपृथुलोचनयुगं विशेषतारं मुखं शोभते ॥ परिणाहः

३ पारिमाण्डल्यम् । उद्धर्तनोत्पुंसनादिना च अधिकपरिशुद्धिः । विशेष-  
श्रुद्धे च वदने लोचनतारकप्रभृतीनां विपुलत्वेन प्रतिभासः ॥

॥ १४२४ ॥ वीताभरणाः स्नानादिसमये अकृतान्यमण्डन

1 So MH. distinctly. Unless आत्मप्रतिपत्तिः be a blunder for आत्माप्र-  
तिपत्तिः ( i. e., hesitation to admit his fitness to sing his master's glory),  
the phrase आत्मप्रतिपत्तिः must be taken to mean आत्मा अप्रभवन् अयोग्योस्ति  
वर्णने इति प्रतिपत्तिः अङ्गीकारः. <sup>2</sup> MH. <sup>०</sup>समयोचित<sup>०</sup>. <sup>3</sup> So MH. Should not  
the commentator rather say षोडशभिः if not indeed सप्तदशभिः ? See his  
remark on No 1134.

गहिय-विविहङ्गराओ अकयञ्जन-झसुर-मञ्जरी-रयणो ।  
 पावइ असमत्तालेख-विभ्रमं कामिणी-सत्थो ॥ ११२५ ॥  
 कोली-कय-कालायरु-धूमूपील-च्छलेण पढिहाइ ।  
 रमणाहिसारणे कावि पहरिसालिङ्गिय-तमच्च ॥ ११२६ ॥  
 ऊरु-जुयं मलय-भवङ्गराय-विणिवेस-दर रुमूससियं ।  
 गुरु-जहणुव्वहण-सहं कयं व थोरं थणवईहिं ॥ ११२७ ॥

\* अभिहरन्ति रमण्यः शून्या इव कुसुमफलयोरन्तरे मध्ये सहकार-  
 १ मञ्जर्यः । वी गतिप्रजनोति<sup>१</sup> वीतमपसृतम् ॥

॥ ११२५ ॥ गृहीतविविधाङ्गरागः <sup>२</sup>आकृताञ्जनससुरमञ्जरीर-  
 चनः प्राप्नोति असमाप्तालेख्यविभ्रमं कामिनीसार्थः ॥ ससुरं ताम्बूलम् ।  
 मञ्जरी कर्णपूरादि । आलेख्यश्चित्रम् ॥

॥ ११२६ ॥ <sup>३</sup>क्रोडैस्त्रितकालागरुधूमोत्पीडच्छलेन प्रतिभाति  
 रमणाभिसारणे कापि प्रहर्षालिङ्गिततमस्केव ॥ अभिसारिका हि  
 ३ अन्धकारगामिनी भवतीति तमःप्रियत्वम् ।

या दूतिकागमनकालमपारयन्ती  
 सोढुं स्मरज्वरभयार्तिपिपासितेव ।  
 निर्याति वल्लभजनाघरपानलोभात्  
 सा कथ्यते कविवरैरभिसारिकेति ॥

[इति] हि अभिसारिकालक्षणम् । कोलीकय इति कचित्पाठः  
 तत्र शरीरधूपनार्थः स्वीकारः क्रोडीकारः ॥

॥ ११२७ ॥ ऊरुयुगं <sup>४</sup>मलयभवाङ्गरागविनिवेशेनेषत्समुच्छ्वसितं

लक्ष्मिज्जइ सीसे सरसमेव कण्ठे पओहरुम्हवियं ।  
 विसमं कुसुमाभरणं सम-काल-कयांपि जुवईण ॥ ११२८ ॥  
 थण-पाडेमागय-परिणील-जालिया-मण्डणं वरो एइ ।  
 वम्मह-सर-सङ्का-हियय-गहिय-कवयं व णव-वहुयं ॥ ११२९ ॥  
 अविओय-गमिय-दियसं सम-गहिय-पसाहणं पओसाम्मि ।  
 सोहइ रयावियणं सयणागमणूसुयं मिहुणं ॥ ११३० ॥

गुरुजघनोद्वहनसहमिव कृतं स्थूलं स्तनवतीभिः ॥ भूम्नि <sup>१</sup>मस्वर्तीय  
 ३ इति स्तनवतीभिरिति । अत एव स्तनादिभरसहनाय चन्दनेन <sup>२</sup>स्थूलं  
 कृतमित्युत्प्रेक्षितम् ॥

॥ ११२८ ॥ लक्ष्यते शिरसि सरसमेव कण्ठे पयोधरोष्मायितं  
 सोष्मं कृतम् । ईषच्छोषितमित्यर्थः । विषमं कुसुमाभरणं समकाल-  
 ३ कृतमपि युवतीनाम् ॥

॥ ११२९ ॥ स्तनयोः प्रतिमारूपेण प्रतिबिम्बरूपेणागता या  
 प्रतिनीलाकारा जालिका<sup>३</sup> जालिकादि पट्टादिमयं शिरोवस्त्रं सैव मण्डनं  
 ३ यस्यास्तां वरः एति मन्मथशरशङ्कया हृदयघटितकवचाभिव [ नव ]  
 वधूम् ॥

॥ ११३० ॥ अवियोगगमितदिवसं समगृहीतप्रसाधनं प्रदोषे  
 शोभते रतिविषये अवितृष्णं वृद्धतर्षम्<sup>४</sup> अत एव शयनागमौत्सुकं  
 ३ मिथुनम् ॥

1 MH. भूस्तिमत्वच्छीय. 2 MH. स्थूल. 3 MH. जालिकारा.

4 MH. वृद्धतर्षम्. The emendation is conjectural.

गलिउम्मऊह-पिहु-हेम-मेहला-वल्लय-मालिणी कावि ।  
 वम्मह-भयाहिसंधिय-सिहि-पायारव्व पडिहाइ ॥ ११३१ ॥  
 ण सहिज्जइ कामि-यणेण विरह-वियणा-विसंतुल्लङ्गेण ।  
 ससिणो रवि-मण्डल-संपवेस-तत्तंव कर-जालं ॥ ११३२ ॥  
 जायाइं दुल्लह-दइयाणुराय-रणरणय-मुक्क-थामाण ।  
 तणुयायन्ताइंवि कामिणीण गरुयाइं अङ्गाइं ॥ ११३३ ॥

अवि य ।

पडिरोहि-कण्ण-पल्लव-पणोल्लणत्थंव तुलिय-भुमयग्गा ।  
 अग्गइ णिमेस-णियमण-फुरन्त-पम्हाउरा दिट्ठी ॥ ११३४ ॥

॥ ११३१ ॥ गलिता ऊर्ध्वमयूखा पृथ्वी या हेममेखला [तदेव  
 वलयं] तन्मालिनी मालायोगिनी कापि मन्मथभयाभिसंहिताशिखिप्रा-<sup>१</sup>  
 ३ कारेव प्रतिभाति ॥ शिखी वह्निः ॥

॥ ११३२ ॥ न सख्यते कामिजेनेन <sup>२</sup>विरहवेदनाविसंछुल्लङ्गेन  
 शशिनो रविमण्डल[सं]प्रवेशतप्तमिव करजालम् ॥ विराहिणीनां  
 ३ मदनदीपनत्वेन द्वेष्याः शशिकराः । तत्रेत्यमुदप्रेक्षा कृता । शशिनः  
 कृष्णपक्षे रविमण्डलप्रवेशो ज्योतिःशास्त्रे प्रसिद्धः ॥

॥ ११३३ ॥ जातानि दुर्लभदयितानुरागरणरणकमुक्तस्थाम्नां तनू-  
 यमानान्यपि कामिनीनां गुरुण्यङ्गानि ॥ स्थाम बलम् ॥

॥ ११३४ ॥ अथ पञ्चभिः कुलकम् । <sup>३</sup>तत्रैकया उपसंहारः ।  
 चतसृभिस्तु सह षोडश पूर्वोद्दिष्टा भवन्ति ॥ प्रियतमावलोकनप्रतिरो-

<sup>१</sup> MH. <sup>०</sup>प्रकारेव. <sup>२</sup> MH. <sup>०</sup>संस्थुल<sup>०</sup>. <sup>३</sup> MH. तत्रैकयोगे संहारचतसृभि<sup>०</sup>.  
 The emendation is purely conjectural. See, however, the commenta-  
 tor's remark on No. 1122.

णमइ णडालंचिय लाज्जिएसु कर-मलिय-कण्ठ-कुसुमेसु ।  
 उव्वत्त-पम्ह-चुम्बिय-पुडाइं ण हु णाम अच्छीइं ॥ ११३५ ॥  
 हत्थो घोळइ दंसण-समओसारिय-णिरिङ्गि-विणिवेशो ।  
 बाणी कयाच्छि-संधाण-गहिय-सवणावयासोव्व ॥ ११३६ ॥  
 लज्जोणय-वयणालाक्खिएक्क-दर-विंयासियाहरन्ताइं ।  
 गमणाम्मि वि आवज्जन्ति वलिय-मज्झाइं दिट्ठाइं ॥ ११३७ ॥  
 इय कामिणीण पिययम-समागमुम्मिल्लमाण-मयणाण ।  
 सज्झस-पडिबद्ध-रसाइं होन्ति लीलाइयव्वाइं ॥ ११३८ ॥

३ धनशीलकर्णपल्लवप्रणोदनार्थमिव तुलितभ्रूमार्गा अर्धति निमेषनिय-  
 मनस्फुरत्पक्ष्मातुरा दृष्टिः ।

॥ ११३५ ॥ नमति ललाटमेव लज्जितेषु <sup>१</sup>कर्मदितकण्ठकु-  
 सुमेषु दर्शनोद्भूतचुम्बितपक्ष्मपुटानि <sup>२</sup> न खलु नाम अक्षीणि ॥

॥ ११३६ ॥ हस्तो घूर्णते दर्शनसमये अपसारितो निरि [ ङ्गि-  
 विणिवेशो ] शिरोवाससो विनिवेशो येन स बाणीकृतं यदक्षि तस्य  
 ३ संधानार्थं गृहीतश्रवणावकाश इव गृहीतकर्णप्रदेश इव ॥ शराक-  
 र्षणं हि कर्णान्तं क्रियते धानुष्कैः ॥

॥ ११३७ ॥ लज्जावनतवदनालक्षितैकेषद्विकसिताधरान्तानि  
 गमनेपि क्रीडार्थोद्यानविहरणावसरेपि <sup>३</sup>आबध्यन्ते पार्यन्ते प्रियदर्शनै-  
 ३ कनिष्ठतया वलितमध्यानि दृष्टानि दर्शनानि चक्षुर्व्यापाराः ॥

॥ ११३८ ॥ इति उक्तप्रकारेण कामिनीनां प्रियतमसमागमो-  
 न्मीलनमदनानां साध्वसप्रतिबद्धरसानि अप्रागल्भ्यप्रतिबद्धशृङ्गाररस-  
 कार्याणि भवन्ति लीलायितव्यानि ॥ ५ ॥ कुलकम् ॥

ललणा बल्लह-हुत्तं विनास-विस-मण्डणाओं बोलेन्ति ।

णीसङ्गचिय बन्दी-कइन्दु-किरणाओं व निशासु ॥ ११३९ ॥

सरस-मय-ताम्बिमाहय-किसलय-मालायमाण पम्हाइं ।

रमण-पवेमत्थंपिव पियाण वियसन्ति अच्छीइं ॥ ११४० ॥

अवहीरिय-पिययम हुत्त-गमण-भय-दिण्ण-सङ्खलाइं ॥

कज्जलिय-वाह-लेहाइं होन्ति कीएवि अच्छीइं ॥ ११४१ ॥

॥ ११३९ ॥ ललना बल्लभाभिमुखं विलासविसमण्डनाः संता-  
पनिवृत्त्यर्थकृतमृणालिकाहारादिकाः बोलेन्ति अतिक्रामान्त निःश-

३ क्लमेव बन्दाकृतेन्दुकिरणा इव निशासु ॥ अभिसारिका<sup>१</sup> एवं गच्छ-  
न्ति । <sup>२</sup>कामार्तत्वेन अशङ्काः । अत एव <sup>३</sup>बन्दीकृतेन्दुकिरणत्वमिव ।  
चन्द्रो हि चौर्यचरितानां बैसबन्धननिक्षिप्त इव अभयकरः स्तावको  
६ वा प्रोत्साहको वैतालिको वेति मतः ॥

॥ ११४० ॥ सरसमदताम्रत्वाहतत्वेन<sup>४</sup> किशलयमालायमानप-  
क्षमाणि रमणप्रवेशार्थमिव प्रियाणां विकसन्ति अक्षीणि ॥ आक्षद्वा-

३ रेणैव रमणो रमणीहृदयं विशति । तत्र द्वारापत्रनेत्रे अक्षिपुटकपा-  
टयोरुद्धाटनं मङ्गलार्थं च द्वारि मदरक्तपक्ष्मकेसरमाला इव विर-  
च्यन्ते<sup>५</sup> इत्यभिप्रायः ॥

॥ ११४१ ॥ अवधारयितव्यः सापराधत्वाद्यः प्रियस्तदभिमुखं  
यद्गमनं तद्भयनं तद्गमननिवारणाय दत्तशृङ्खलानीव ज्जलितबाष्पले-

३ खानि कस्या अपि दृश्यन्ते<sup>६</sup> अक्षीणि ॥ प्राकृते वचनव्यत्ययो मतः ॥

<sup>१</sup> MH. 'सारका. <sup>२</sup> MH. कामार्तत्वेनाशंकयोश्चेतन अत एव, &c., which is not easy to fully restore or even emend conjecturally. <sup>३</sup> MH. om. बन्दी<sup>०</sup>. <sup>४</sup> MH. om <sup>०</sup>त्वा<sup>०</sup>. <sup>५</sup> MH. <sup>०</sup>मानः. <sup>६</sup> The châyâ कस्या अपि दृश्यन्ते corresponds with the reading of J. See *Various Readings*.



थोएणावि दूमिज्जइ ण लेइ गरुयाप णाम-मन्तक्खं ।  
 इय असमञ्जस हियओ होइ सिणेहेण जुअइ-जणो ॥ ११४२ ॥  
 वलिउद्ध-कवोल-घडन्त-चन्द-विम्बाण माणइत्तीण ।  
 अन्तो दीसइव णिरोह-पुञ्जिओ हास विच्छड्डो ॥ ११४३ ॥  
 सासुक्खय-रय-लहुइय-समूससन्तुप्पलोणय-मुहम्मि ।  
 चसयम्मि कावि परिसेस-माण-गरुई चिरा पियइ ॥ ११४४ ॥

॥ ११४२ ॥ स्तोकेनापि दूयते पीड्यते पराङ्मुखो भवति । न  
 चैतत् तदेकाधीनानां कुलमहिलानां युक्तं कर्तुम् ।

३ माणांपि जस्स ढज्जइ बहु-महिला-भङ्गि-भरिय-हिययस्स ।  
 अम्हाण य तग्गय-तम्मणाण को माण-वावारो ॥  
 इति नयेन ।

६ जेण विणा न चलिज्जइ अणुणिज्जइ सो कयावराहोवि ।  
 पत्तेवि गाम-डाहे भण कस्स न वल्लभो अग्गा ॥  
 इत्यादिना च । अतो हेतोर्न लाति गृह्णाति गुरुकमपि नामम-  
 ९ न्तक्खम्<sup>१</sup> अपराधम् इत्यसमञ्जसहृदयो भवति स्नेहेन युवतिजनः ॥  
 मानखण्डनं नाम हृदयस्य असमञ्जस्यम् ॥

॥ ११४३ ॥ ऊर्ध्वं वलिता विस्मयेन ये कपोलास्तेषु<sup>२</sup> घट-  
 मानानि चन्द्रविम्बानि यासां मानवतीनां मानिनीनाम्<sup>३</sup> अन्तः दृश्यत  
 ३ इव निरोधपुञ्जितो हाससमूहः ॥ कामिनीनां बहिर्हासाभावात्<sup>४</sup> मुख-  
 मध्यपुञ्जितस्य हासस्य चन्द्रप्रतिबिम्बव्याजेनावस्थानकल्पना कवेः ।  
 विच्छड्डो<sup>५</sup> समूहः ॥

॥ ११४४ ॥ मानजनिःश्वासोत्खातरजस्कवेन लघूकृतं सम्य-

१ MH. ०मत्तक्खं. २ MH. घवतमानाने. ३ MH. मानिनाम् for माननीनाम्,  
 ४ MH. ०भावोन्मुख०. ५ MH. विच्छड्डुः.



अहिलासा रहस-विणिग्गएण कामेसु-जज्जरङ्गेण ।  
 कुवलय-णालेण महुं हियएणव कावि आपियइ ॥ ११४५ ॥  
 चिर-संठिओवि वियलइ माणो चिर-वियलिओवि संघटइ ।  
 विवरीय-रसं कीलेइ महु-मओ कामिणि-यणम्मि ॥ ११४६ ॥  
 अखालिय-सरीर-वयणो सहाव-हियओसरन्त-मय-धीरो ।  
 मत्तोत्ति णवर णज्जइ कवोल-राएण जुअइ-जणो ॥ ११४७ ॥  
 अङ्गाई पयणुआइपि किंपि गरुएइ महु-मय-विलासो ।  
 हिययाई पुणो लहुएइ माण-गरुयाईवि पियाण ॥ ११४८ ॥

गुच्छसद् यत् उत्पलं तेनावनमितमुखे चषके कापि परिशेषेण मानेन  
 ३ गुर्वी चिरात्पिबति मानवशात् उत्पलस्थगितपानत्वाद्वा ॥

॥ ११४५ ॥ अभिलाषात् रभसाविनिर्गतेन कामेषु\* जर्जराग्नेण  
 कुवलयनालेन मधु हृदयेनेव कापि आपिबति ॥ 'कामस्येषवः कामे-  
 ३ षवस्तैर्जर्जराङ्गेणेति कचित् पाठः ॥

॥ ११४६ ॥ चिरसंस्थितोपि विगलति<sup>१</sup> मानः चिरविगलितोपि  
 संघटते । अतो विपरीतरसं कृत्वा क्रीडति मधुमदः कामिनीजने ॥  
 ३ संभरइ<sup>३</sup> इति पाठे संध्रियते पुष्टिं भजत<sup>४</sup> इत्यर्थः । एतदेव मदस्य म-  
 दत्वं यत् परस्परविरुद्धम् असमञ्जसाविकारकारित्वम् ॥

॥ ११४७ ॥ अस्खलितशरीरवचनः स्वभावविभवेन स्वभाव-  
 माहात्म्येन अपसरन् यो मदस्तेन धीरः अत्यक्तोचितचरितः मत्त इति  
 ३ केवलं ज्ञायते कपोलरागेण युवतिजनः ॥

॥ ११४८ ॥ अङ्गानि प्रतनुकान्यपि रागातिशयक्षीणान्यपि

<sup>१</sup> MH. कामस्येषवः. <sup>२</sup> MH. विगलितमानः चिरगलितोपि. <sup>३</sup> MH. संभर इति  
 for संभरइ इति. <sup>४</sup> MH. भज इत्यर्थः.

विरह-विणिगय-सेसच्च विभ्रमा मन्द-हियय-संगलिया ।  
 मुह-णीसासा पिय-संगमाम्म सोहन्ति रमणीण ॥ ११४९ ॥  
 सरस-णह-राइ-मग्गेहिं पीण-थण-मण्डलाइं तरुणीण ।  
 पिय-संगम-हरिसूसास-रहस-फुडियाइव सहन्ति ॥ ११५० ॥  
 संभाविय-काम-हरो उप्पेइ रसं असोउमल्लोवि ।  
 णह-रेहा-फरुस-पओहराण रमणीण परिरम्भो ॥ ११५१ ॥

किमपि गुरूणि आलस्ययोगीनि करोति मधुमदविलासः हृदयानि ५-  
 ३ नल्लघयति भग्नमानानि संपादयति मानगुरूण्यपि प्रियाणाम् ॥ सर्वस्य  
 मधुमदेन परिरम्भार्थतातिशयोत्पादात् ॥

॥ ११४९ ॥ विरहो वियोगः तदवस्थायां ये विनिर्गतास्तच्छेषा  
 अपीत्यर्थः । विभ्रमा विभ्रमा इवेति संबन्धः । विलासायन्त इवे-  
 ३ त्यर्थः । मन्दहृदयात् वियोगगलानहृदयात् संक्रान्ता अपि मुखनिः-  
 श्वासाः प्रियसंगमसमये शोभन्ते रमणीनाम् ॥

॥ ११५० ॥ सरसनखराजिमागैः पानिस्तनमण्डलानि तरुणीनां  
 प्रियसंगमहर्षश्चासरसैस्फुटितानीव<sup>१</sup> शोभन्ते ॥

॥ ११५१ ॥ संभावितकामभरः । संभारिअपाठे स्मारितका-  
 मभरः । अर्पयति रसम् असौ<sup>२</sup> अमल्लमपि अप्रतिपक्षमपि नखरेखापरुष-  
 ३ पयोधराणां रमणीनां परिरम्भः ॥ अमल्लमर्पाति भिन्नक्रमः अपिशब्दः ।  
 रसमप्यर्पयति<sup>३</sup> शोभावदित्यर्थः । अवधारणे यथाश्रुति अमल्लमेवेति ॥

<sup>१</sup> MH. om. वि<sup>०</sup>. <sup>२</sup> MH. <sup>०</sup>श्वास<sup>०</sup> may refer to सास the reading of J., but his <sup>०</sup>रस<sup>०</sup> must surely be a mistake for <sup>०</sup>रस<sup>०</sup>, which is blundered into <sup>०</sup>रस<sup>०</sup> instead of <sup>०</sup>रहस<sup>०</sup> in J. <sup>३</sup> MH. रसमपयति, omitting अपि.

गाढालिङ्ग तण्डा-णिहेण पडिपीलणं पडिवणं ।  
 पढं कीएवि भरपीडिएण हियएण थणयाण ॥ ११५२ ॥  
 पढम-रयरम्भ-रसानवि तह वच्छ-त्थलोवउढाई ।  
 जह-पीडिय-जहण-णिरन्तराई जायन्ति अङ्गाई ॥ ११५३ ॥  
 अच्चन्त-मएण विलासिणीण परिगलिय-हियय-सुण्णाई ।  
 वड्डन्त-णीरसाइ ण समप्पन्तिच्चिय रयाई ॥ ११५४ ॥  
 अण्णोण्णाराहण-खण-खलन्त-हिययावहीरिय-सुहाई ।  
 सुहमम्भहिं रइ-वित्थरेण पावन्ति मिहुणाई ॥ ११५५ ॥

॥ ११५२ ॥ गाढ लिङ्गनतृष्णानिमेन प्रतिपीडनमिव प्रतिपन्नं  
 प्रथमं कयापि भरपीडितेन हृदयेन स्तनयोः ॥

॥ ११५३ ॥ प्रथमरतारम्भरसानामपि तथा वक्षःस्थलोपगूढानि  
 यथा पीडितजघनत्वेन निरन्तराणि जायन्ते अङ्गानि रतिपरिणामा-  
 ३ वसरे ॥

॥ ११५४ ॥ अत्यन्तमदेन विलासिनीनां परिगलितहृदयत्वेन  
 शून्यानि रतिशोग्यविकारराहितानि अत एव [ वर्धमाननीरसानि न  
 ३ समाप्यन्त एव र ]तानि ॥

॥ ११५५ ॥ अन्योन्याराधनार्थं क्षणमात्रं स्खलद्धृदयत्वेन अ-  
 र्थान्तरव्यापारितचित्तत्वेन अवधीरितोपनतरतिसुखानि सुखम् अभ्य-  
 ३ धिकं रतैर्विस्तरेण प्राप्नुवन्ति मिथुनानि ॥ तदुक्तम् ।

स्त्रियाश्चिरं<sup>२</sup> शत्रिमवेक्ष्य चात्मनो विसर्गमर्थान्तरभाबनां भजेदिति ॥

ताईचिय किंपि रसं देन्ति प्ररूढेवि पेम्म-रायम्मि ।

पिय-दिण्ण-नहाहरणुलसाई रमणीण रमियाई ॥ ११५६ ॥

आवयणोरु गिरन्तर-पीडिय-देहाण हरइ मिहुणाण ।

चलणेसुवि कय-चलणो सच्चङ्गालिङ्गण-विलासो ॥ ११५७ ॥

थण-विम्बेसु वड्डणं जोव्वण-लद्ध-परिणाह-वियडेसु ।

सोच्चिय तह-परिणाहो जाओ विरलोव्व रोमञ्चो ॥ ११५८ ॥

पीडिय-पओहरोगाह-णह-पउहेस-दर-समूससियं ।

विमलइ करेण रमणस्स कावि वच्छ-त्थलं हसिरी ॥ ११५९ ॥

॥ ११५६ ॥ तान्येव कैमपि रसं ददति प्ररूढेपि प्रेमरागे प्रियदत्ता नखा एवाभरणानि तदुल्लासांनां रमणीनां रतानि ॥ 'उल्ला-  
३ साहिं रमणीहिं इति पाठे 'उल्लासाभी रमणीभिः सहेत्यर्थः ॥

॥ ११५७ ॥ आवदनोरु वदनादारम्य उरु यावत् [ निरन्तर ]-  
पीडितदेहानां संपुटाख्यकरणविशेषभाजां<sup>१</sup> हरति मिथुनानां चरणेष्वपि  
३ कृतचरणः सर्वाङ्गालिङ्गनविलासः ॥

॥ ११५८ ॥ स्तनविम्बेषु वधूनां यौवनलब्धपरिणाहत्वेन  
विकटेपु<sup>२</sup> स एव तथापरिणाहः पूर्वदृष्टपरिणाहयुक्तो [ जातो ] विरल  
३ इव रोमाञ्चः ॥

॥ ११५९ ॥ पीडितपयोधरत्वेनावगाढो यो नखपदोद्देशस्तत्रेष-  
त्समुच्छ्वसितं<sup>३</sup> विमर्दयति परामुशति पीडानिवृत्तये करेण दयितस्य  
३ कापि वक्षःस्थलं हसनशीला ॥ लग्ननखक्षतप्रदेशे<sup>४</sup> गाढालिङ्गनमग्न-  
कठिनस्तनखेदननिवृत्त्यर्थः<sup>५</sup> हस्तस्पर्शः ॥

<sup>१</sup> MH. भाजो.    <sup>२</sup> MH. निकटेपु    <sup>३</sup> MH. विमलवति.    <sup>४</sup> MH.  
गाढालिगेन मग्नकाठिनस्तनखेदन<sup>०</sup>    <sup>५</sup> MH. हरस्पर्शः.

बहुसो भग्न-द्विय-रमण-णह-सिहा-चुण्ण-विउण-गरुण ० ॥ ।  
 आयासिज्जइ थण-मण्डलेण मज्झालसा तरुणी ॥ ११६१ ॥  
 तणुअत्तण-णमिओयर-पओहरासण्ण-जहण-णिमिय-भुओ ।  
 सोहइ तंस-णुवण्णो वलितोरुलओ पिआ-सत्थो ॥ ११६  
 दयियाएँ कोवि णिदा-परिस्समुब्भिण्ण-सेय-विन्दुइयं ।  
 परिउम्बइ सुह-णसद्विय-पडिबोहन्दोलियं वयणं ॥ ११६२ ॥  
 सम-भाव-पयत्तसास-सिदिल-णीसह-परिद्वियावयवो ।  
 दर-लक्खिय-दुब्बलोव्व होइ णिदासु जुअइ-यणो ॥ ११६३ ॥

॥ ११६० ॥ बहुशो भग्नस्थितानि यानि रमणनखाशिखाचू-  
 र्णानि तैर्द्विगुणगुरुणा आयास्यते स्तनमण्डलेन क्षाममध्यालसा तरुणी ॥  
 ३ [ तरुणी ] इति स्तनकर्कशतापरम् ॥

॥ ११६१ ॥ तनुत्वात् भरेण नतोदरत्वात् पयोधरासन्ने जघने  
 निक्षिप्तभुजः शोभते तिर्यङ्घ्रिषण्णः शय्यायां वलितोरुलतः प्रिया-  
 ३ सार्थः ॥ पुमण्णो निषण्णः । सुरतश्रान्तैकपार्श्वनिषण्णो विराजत  
 इत्यर्थः ॥

॥ ११६२ ॥ दयितायाः कोपि निद्रापरिश्रमोद्विन्नस्वेदविन्दु-  
 च्छितं परिचुम्बति निद्रासुखेन न सोढो यः प्रतिबोधस्तेनान्दोलितं  
 ३ वदनम् ॥

॥ ११६३ ॥ श्रमभावप्रवृत्तोच्छ्वासशिथिलनिःसहपरिष्ठितावयवः  
 ईषलक्षितदौर्बल्य इव भवति निद्रासु युवतिजनः ॥ श्वांसोद्ध्मातश-  
 ३ रीरत्वात् कामकृतं क्षामत्वं मनाग्लक्ष्यते न तु सम्यक् ॥

णवरिअ णरिन्द-विक्रम-वियड-कहावसर-समूह-सुर-मुक्तो ।

कुसुम-णिवहोव्व णिवड्ड णहाहि तारा-लघुपीलो ॥ ११६४ ॥

जायं तारा-वड्ढो वायन्त-मुणाल-पाडल-मऊहं ।

बिम्बं अवाल-जम्बू-फल-भङ्ग-पिसङ्ग-परिवेसं ॥ ११६५ ॥

ओसारियम्मि पच्छा सिण्होल्लिय-तिमिर-केस-हत्थम्मि ।

णिवडन्ति सलिल-विन्दुव्व तारया रयणि-तरुणीए ॥ ११६६ ॥

लहसिय-ट्टिय-मय-विच्छाय-मज्झ-ससि-बिम्ब-चुम्बियं सहइ ।

ददुर-उडंव दर-फुडिय-वियड-पुड-मण्डलं गयणं ॥ ११६७ ॥

॥ ११६४ ॥ अनन्तरं नरेन्द्रविक्रमविकटकथावसर इति कृत्वा  
सुरवैधूभिर्विमुक्तः कुसुमनिवह इव निपतति नभसस्तारालवानाम्  
३ उत्पीलः समूहः ॥ प्रभातसमये किल सूक्ष्मताराः पतन्ति काश्चित् ।  
तिरोधानं वा पतनम् । तच्च पुष्पवृष्टित्वेनोत्प्रेक्षितं यशोवर्मणश्चरित-  
निबद्धवाक्पतिकथास्तुतये ॥

॥ ११६५ ॥ जातं तारापतेः शुष्यन्मृणालवत्पाटलमयूखं बिम्बम्  
अवालं जरठं यज्जम्बूफलं तद्भङ्गवत्पिशङ्गपरिवेषम् ॥

॥ ११६६ ॥ अपसारिते अरुणोदयेन पूर्वादिदिग्भ्य उत्कालिते  
पश्चाच्च पश्चिमभागे स्थिते अवश्यायाद्राकृततिमिरनिकर एव केश-  
३ पांशस्तत्र निपतन्ति सलिलविन्दवस्तारका रजनीतरुण्याः ॥ सिण्हा  
अवश्यायः । उल्लियं आर्द्राकृतम् ॥

॥ ११६७ ॥ लसितस्थितं मृगविच्छायमध्यं यच्छाशिबिम्ब  
तेन चुम्बितं शोभते ददर्शारुयो वाद्यभाण्डविशेषश्चर्मपिनद्धस्तत्पुट  
३ इव ईषत्स्फुटितविकटपुटमण्डलं गगनम् ॥ स्फुटितत्वं रविदारिततम-  
स्करवम् ॥

अस्थाय-तलिण-तारत्तणेण तंचेय पदम-परिविरलं ।  
 पच्छा पुञ्जिज्जन्तं पुणोवि वियेडेइ गह-अकं ॥ ११६८ ॥  
 अरुण-विराविय-तणुयायमाण-संज्झा-रसानुलित्तं ।  
 थोय-त्थोयमुसालोय-पण्डुरं होइ गयण-यलं ॥ ११६९ ॥  
 पम्हन्तर-लक्खिय-पण्डु-भाव-विसम-प्पहं समुप्पयइ ।  
 सिण्हा-हय-सामायन्त-मसिण-देहं कवोअ-उलं ॥ ११७० ॥  
 आरोहिणा पहाय-क्रमेण परिपिञ्जरत्तणमुवेन्ता ।  
 विटवेसु फल-विसेसा परिणाम-गुणं व गेहन्ति ॥ ११७१ ॥

॥ ११६८ ॥ अस्तागततनुतारत्वेन तदेव प्रथमप्रविरलं प्रविर-  
 लस्थूलतारकत्वेन पश्चात्पुञ्जीक्रियमाणं रविकरनिकरेण भिमश्रीभवत्  
 ३ पुनरपि विकटयति <sup>१</sup>विकटत्वंमाचरति ग्रहचक्रं वस्तुवृत्त्या ॥

॥ ११६९ ॥ अरुणविरजिततनूयमानसंध्यारसानुलित्तमिव  
 स्तोकस्तोकम् उषसः प्रभातकालस्य आलोकेन पाण्डुरं गगनतलम् ॥

॥ ११७० ॥ पक्षमान्तरलक्षितपाण्डुभावत्वेन विषमप्रभं समु-  
 त्पतति सिण्हा अवश्यायस्तेन पृष्ठतः <sup>२</sup>क्षतम् अत एव श्यामा-  
 ३ यमानमसृणदेहं कपोतकुलम् ॥ पक्षमान्तैर्दृश्यमाना <sup>४</sup>यत्क्षताः प्र-  
 देशाः <sup>५</sup>पाण्डुरीकृतास्तत्परिवर्तिनः श्यामायमाना इति वैषम्यम् ॥  
 विहंगकुलमिति क्वचित् पाठः ॥

॥ ११७१ ॥ आरोहणशीलेन प्रभातक्रमेण परिपिञ्जरत्वमुप-  
 यन्तः प्राप्नुवन्तः विटपेषु फलनिवेशाः परिणामगुणमिव वहन्ति ॥  
 ३ अरुणकरविद्वत्त्वेन <sup>६</sup>अपकान्यपि पकानीव फलानि लक्ष्यन्त इत्यर्थः ॥

१ MH. 'भूवंत्पुन'. २ MH. om. वि°. ३ MH. कृतम्. The emenda-  
 tion is conjectural. ४ MH. यत्क्षताः. The emendation is conjectural.  
 MH. पाण्डुरीकृतास्तृणैः, ५ MH. अरुणकरविद्वत्त्वेन.



मिहु [गेहिं रइ]-रसायाम-खेय-खण-लद्ध-गरुय-णिहेहिं ।  
 पडिबुज्झिज्जइ कह-कहवि सालसं रयाणि-विरमम्मि ॥ ११७२ ॥  
 तम-लोह-लोठयाणुगय-मुक्क-गोस-प्पहो तलिण-मूलो ।  
 गह-पलहि-वीय-निवहो पच्छा पुज्झिज्जइ णिसाए ॥ ११७३ ॥  
 आआसेइ पईव सलोल-कज्जल-सिहा-दरुव्वत्ते ।  
 सकय-गाहंव पच्चूस-मारुओ वास-गेहेसु ॥ ११७४ ॥

[ ॥ ११७२ ॥ मिथुनैः रतिरसायामखेदक्षणलब्धगुरुकनिद्रैः प्र-  
 तिबुध्यते कथंकथमपि सालसं रजनिविरमे ॥ ]

[ ॥ ११७३ ॥ तमोलोहलोठकानुगतमुक्तप्रभातप्रभः विरलमूलः  
 ग्रहकार्पासबीजनिवहः पश्चात् पुञ्जीक्रियते निशया ॥ ]

३ प्रभातकाले ग्रहनिवहो मुक्तप्रभः मन्दप्रभः सन् क्रमेण पूर्वदि-  
 ग्भागेभ्यो विनश्यन् पश्चिमदिश्येव पुञ्जीकृत इव दृश्यते । तत्रोत्प्रे-  
 क्ष्यते । तमोरूपलोहमयलोठकानुगतकार्पासबीजनिवहो यथा कयापि  
 ६ स्त्रिया पाश्चिमभागे पुञ्जीक्रियते तद्वदिति । लोठकः कार्पासबीजनि-  
 प्कासनार्थो यन्त्रविशेषः । मुक्कगोसप्पहो प्रभाते मुक्ता प्रभा येन  
 सः । तलिणमूलो पूर्वदिशि प्रथमदृश्यमानेन तेजसा नष्टा अधस्तना  
 ९ ग्रहा यत्र तादृशः ॥ ]

॥ ११७४ ॥ आयासयति प्रदीपान् सलोलकज्जलशिखेषुदुद्ध-  
 तान् । सकज्जललोलशिखा आवर्त्य । आवर्तनमावेष्टनम् । सकच-  
 ३ ग्रहमिव प्रत्यूषमारुतो रतिवासगृहेषु ॥



तंचेय तिमिर-मलिणं जायं अरुण-प्पहा-हयं गयणं ।

सीसयमिव सिन्दूरत्तणेण पडिवण्ण-परिणामं ॥ ११७५ ॥

गेण्हन्ति कण्ठ-फरुसाइं कहवि रयणी-जलाणुभावेण ।

विहया वलग्ग-रय-संणिवेस-गरुयाइं वीयाइं ॥ ११७६ ॥

रुण्णारुण-णयणाओव णिसा-विसूरन्त-णलिणि-सोएण ।

सोहन्ति जलोल्ल-ट्टिय-चक्काय जुयाओ वावीओ ॥ ११७७ ॥

ससिणो समोसरन्ती अत्थाअल-मत्थय-त्थ-बिम्बस्स ।

घोलइ सहयार-रसग्ग-तलिण-परिण्डुरा जोण्हा ॥ ११७७ ॥

॥ ११७५ ॥ तदेव तिमिरमलिनं जातम् अरुणप्रभाहतं सत्  
भागनं सीसमिव सिन्दूर [त्वेन प्रतिपन्नपरिणामं] भवति ॥

॥ ११७६ ॥ गृह्णन्ति कण्ठपरुषाणि कथमपि रजनीजलानुभा-  
वेन अवश्यायसंबन्धिना विहगा अवलम्बरजःसनिवेशगुरुणि बीजानि  
३ धान्यकणादीनि ॥

॥ ११७७ ॥ रुदितेन अरुणनयना इव निशि रात्रौ विसूरयन्ती  
रविवियोगदुःखमनुभवन्ती या नलिनी तच्छोकेन शोभन्ते अवश्याय-  
३ जलाद्रिस्थितचक्रवाक्युगा वाप्यः ॥ जलाद्रिम् अतिरक्तं चक्रवाक्युगं  
दृश्यते । तदेव रोदनारुणं नयनयुगमिव ॥

[ ॥ ११७८ ॥ शशिनः समपसरन्ती अस्ताचलमस्तकस्थवि-  
म्बस्य घूर्णते सहकाररसाग्रतलिनपरिण्डुरा ज्योत्स्ना ॥ रसाग्र  
३ रसनाग्रम् । रसनैव रसा । मञ्जरीति यावत् । मञ्जरीरसमयोः  
साम्यात् । तलिनं विरलम् ॥ ]

असहिय-विमुद्ध-सुकयावयंस-सप्पुरिस-सुचरिउगारो ।  
 विवलायइ कलि-कालोव्व भिण्ण-हियओ तमुग्घाओ ॥  
 कोऊहल-मिलिआमर-विमाण-रयण-प्पहा-विभिण्णोव्व ।  
 जाओ अजड-जवा-कुसुम-पाडलो णह-यल-वियाणो ॥११८०॥  
 परिगलिय-पण्डु-तारा-दलस्स णह-साहिणो विणिक्खमइ ।  
 णव-किसलय-सोहग्गेण पढमरुणुग्गमालोओ ॥ ११८१ ॥  
 इट्ठा-चुण्णवं किरन्तमुद्धमरुणायवं परिप्फुरइ ।  
 रविणो गयणासि-णिसाण-चक्क-वलओवमं विम्बं ॥११८२॥  
 जलहिस्स पुणोवि समागमं ववहलत्तणेण सुयन्तं ।  
 अपुणागमणायव तं तिमिरं उम्भूलिअं रविणा ॥ ११८३ ॥

[ ॥ ११७९ ॥ असोढविशुद्धसुकृतावतंससत्पुरुषसुचरितोद्धारः  
 विवलायइ विपलायते कलिकाल इव भिन्नहृदयः तमउद्धातः ॥ ]

॥ ११८० ॥ प्रकृतकथाकर्णनकुतूहलमिलितामरविमानरत्न [प्र-  
 भाविभिन्न] इव जातः अजडं पक्कं जवाकुसुमं बिन्दुमतीपुष्पं तद्व-  
 ३ त्पाटलो नभस्तलवितानः ॥

॥ ११८१ ॥ परिगलितपाण्डुतारादलस्य नभःशस्त्रिनो विनि-  
 ष्कामति नवकिशलयसौभाग्येन प्रथमम् अरुणोद्गमालोकः ॥ दलानि  
 ३ जीर्णपर्णानि । अरुणोद्गमो लोहितनवकिशलयसमुद्भवोपि ॥

॥ ११८२ ॥ इष्टकाचूर्णमिव विकिरत् अरुणातपं लोहितप्रभं  
 परिस्फुरति स्वेः संबन्धि गगनमेवासिः खड्गस्तस्योपस्कारार्थं यन्नि-  
 ३ शानचक्रवलयं <sup>१</sup>तीक्ष्णायसभाण्डं तदुपमं विम्बम् ॥

॥ ११८३ ॥ <sup>२</sup>जलधेः पुनरपि समागममिव ववहलत्वेन सूच-

णवरिय णिव्वत्तिय-रयणि-विरम-कायव्व-णिव्वुओ ताण ।  
 सो साहिउं पयचो चरिअं चाणक्क-चरिअस्स ॥ ११८४ ॥  
 णवरिय णिव्वडिय-तम-लोह-उड्ड-परिसुद्धि-तुड्ड-वियडासु ।  
 आसा-भित्तिसु पत्थिव-पसत्थि-जोगासुव डियासु ॥ ११८५ ॥  
 अग्ग-द्विय हरिय तुरङ्ग-पल्लवे मङ्गलाय कलसेव्व ।  
 तक्खणमुक्खित्ते तरणि-मण्डले वासव-दिसाए ॥ ११८६ ॥

यत्<sup>१</sup> अपुनरागमनायेव तत् तिमिरम् उन्मूलितं रविणा ॥ किल तमसि  
 ३ संमुखे जलधिसमागमो जलधौ मज्जनं रवेरभूत् । तेन वैरकारणेन  
 परिपूर्णोदितेन रविणा समूलमुन्मूलितं तिमिरं पुनरनागमनाय तस्य  
 अनिष्टनिमित्तस्य तमसः ॥

॥ ११८४ ॥ अनन्तरं निर्वर्तितरजनीविरामकर्तव्यः अत एव  
 निर्वृतः सुखितः सन् तेषां पूर्वप्रक्रान्तप्रष्टृणां स वाक्पतिराजः शासितुं  
 ३ कथयितुं प्रवृत्तश्चरितं चाणक्यचरितस्य यशोवर्मणः ॥

॥ ११८५ ॥ अथ गाथाविंशत्या कुलकम् ।

अनन्तरं<sup>१</sup> निर्वर्तितः पृथक्कृतस्तम एव<sup>२</sup> लोहउड्डस्तक्षकारघटनभाण्डं  
 तेन या परिशुद्धिस्तया तुड्डविकटासु आशा दिशस्ता एव भित्तिय-  
 ३ स्तासु पार्थिवप्रशस्तियोग्यास्विव स्थितासु  
 प्रशस्तियत्र<sup>४</sup> चरितमुत्तमं लिख्यते ॥

॥ ११८६ ॥ अग्रस्थिता हरितवर्णास्तुरगाः पल्लवा यत्र तत्र  
 मङ्गलाय कलशे इव तत्क्षणमुत्क्षिप्ते तरणिमण्डले आदित्यबिम्बे  
 ३ वासवदिशा ऐन्द्र्या दिशा नायिकया

<sup>१</sup> MH. सूचयत्तम्. <sup>२</sup> So, MH. explaining an impossible reading (णिव्व-  
 डिय<sup>०</sup>) ! See Various Readings <sup>३</sup> So, MH. <sup>४</sup> MH प्रशस्तियत्रचरित<sup>०</sup>.  
 for प्रशस्तियत्र चरित<sup>०</sup>,

पहु-किञ्चित्-णिसमणूसुअ-हियय-कखलिअ-रमणाहिलासासु ।  
 अन्दोलिऊण सुर-सुन्दरीसु रहसा विणिन्तीसु ११८७  
 कुसुम-वरिसुसुआमर-विलुत्त-मणि-मउल-कन्दल-दलासु ।  
 विरलायन्तीसु सुरिन्द-मान्दिरुज्जाण-वीहीसु ११८८  
 अम ओवओय-परिहिट्ठ-कण्ठ-मधुरीहुयन्त-रसियम्मि ।  
 मङ्गल-जीमूअ-उलम्मि गयण-वट्ठे पउट्ठम्मि ११८९  
 चलिअम्मि रहस-विअलिअ-कण्हाइण-णिअलिए मुणि-अणम्मि ।  
 कोऊहल-पत्थिय-गयण-हरिण-पडिवण्ण-चलणेव ११९०

॥ ११८७ ॥ प्रभुकीर्त्याकर्णनोत्सुकहृदयाश्च ता रमणाभिलाष-  
 स्वालिताश्च उभयाकृष्टहृदयत्वेन आन्दोल्य किं यशोवर्मचरितमा-  
 ३ कर्णयामः उत पतिसुरतसुखमनुभवामः इति संशय्य सुरसुन्दरीषु  
 रभसा आवेशेन विनिर्यन्तीषु निःसरन्तीषु गृहेभ्यः कथाकर्णनाय

अनेन प्रियतमसमागमसुखादपि<sup>१</sup> यशोवर्मसच्चरिताकर्णनं सुखमि-  
 त्युक्तम् ॥

॥ ११८८ ॥ कुसुमवर्षोत्सुकामरविलसमणिमयमुकुलकन्दल-  
 दलासु अत एव विरलायन्तीसु<sup>२</sup> विरलत्वमाचरन्तीषु सुरेन्द्रमन्दिर-  
 ३ धानवीथीषु  
 वीथ्यो मार्गाः ॥

॥ ११८९ ॥ अमृतम् उदकम् तदुपयोगेन परिघृष्टकण्ठत्वात्  
 मधुरीभवद्रसिते मङ्गलजीमूतकुले गगनपृष्ठोपैवृष्टे<sup>३</sup> सति

॥ ११९० ॥ चलिते रभसविगलितकृष्णाजिनैर्निगडिते वद्धचरणे  
 [मुनिजने] कौतूहलप्रार्थितगगनहरिणप्रतिपन्नचरण इव

<sup>१</sup> MH. <sup>०</sup>समय<sup>०</sup> for <sup>०</sup>समागम<sup>०</sup>.

<sup>२</sup> MH. विरलायन्तीषु.

<sup>३</sup> MH. गगमृष्टोपवृष्टे

विणयादत्त-णराहिव-चरिअ-समायण्णणायरेणं व ।  
 आमुक्क-पायवासण-बन्धेसु विहंगम-कुलेसु ११९१  
 लम्बि-महा-दर्पण-संकमन्त-समद-णिरवयासेसु ।  
 भवण-क्खम्भावालि-सिहरमारुहन्तेसुव जणेसु ११९२  
 धवलिज्जन्त-समुण्णय-पहु-जस-पासाय-घडिअ-मञ्चं व ।  
 कम-लम्बिअ-तिअस-विमाण-मण्डलं णह-यलं जायं ॥११९३॥

३ गगनहरिणो मृगशिराश्चन्द्रमृगो वा । मुनीनां च वनवासिनां  
 विश्वासाच्चरणोपगता मृगाभवन्ति ॥

॥ ११९१ ॥ विनयारब्धनराधिपचरितसमाकर्णनादरेणेव [आ]-  
 मुक्तो बुभुक्षार्तत्वात् त्यक्तः पादपेष्वासनबन्धो यैस्तेषु विहंगमकुलेषु  
 ३ सत्सु

॥ ११९२ ॥ लम्बनशीलमहादर्पणसंकान्ताः प्रतिबिम्बिताः सं-  
 मर्देन निरवकाशाश्च ये तेषु भवनस्तम्भावालिशिखरमारोहत्स्विव  
 ३ जनेषु सत्सु

॥ ११९३ ॥ किंच<sup>१</sup> । धवलीक्रियमाणाः समुन्नतप्रभुयशोरूपाः  
 प्रासादकल्पा<sup>२</sup> घटिता रचिता मञ्चा यत्र तत्रेव<sup>३</sup> क्रमलान्छितत्रिदश-  
 ३ विमानमण्डले\* नभस्तले\* जाते\* सति

संवलिज्जन्तेति<sup>४</sup> पाठे संवलयमानेत्यर्थः । कमलम्बिय<sup>५</sup> इति क्व-  
 चित्पाठः । क्रमलम्बितेत्यर्थः । त्रिदशविमानसंनिधानं तु यशोवर्मस-  
 ३ चरितार्कणनाय ॥

<sup>१</sup> So MH. Should not these words occur rather at the beginning of the next verse ? <sup>२</sup> MH. प्रसाद<sup>०</sup>. <sup>३</sup> MH. तत्रैव. <sup>४</sup> So MH.

<sup>५</sup> MH. कवलंबिये.

किं च<sup>१</sup> ।

तुह धारा-संदाणिअ-गइन्द-मुत्ता-हलो असी जयइ ।  
गउड-गल-च्छेअ-वलगा-संठिएआवली ओव्व ॥ ११९४ ॥  
सम-जाइत्तण-संभाविओवयारेहिं णिअय-चलणेहिं ।  
पोच्छाहिअव्व चलणे तु एण्ति णिअलाविला रिउणो ॥ ११९५ ॥  
कर-सन्दिरेण सोहसि तदियसं दाण-वारिणा देव ।  
हिअय-भरिअस्स करुणा-रसम्बुणो णिग्गमेणं ॥ ११९६ ॥  
णन्दइ तुह विणिअत्तस्स आसमुदं दिसाओ जेऊण ।  
लच्छी पुणोवि पिउणा संपेसण-दिण्ण-विहवव्व ॥ ११९७ ॥

॥ ११९४ ॥ आस्मिन्नवसरे यशोवर्मविषयाः कवीनामेवंमूता  
आलापाः प्रवृत्ता इत्याह । हे राजन् तव संबन्धी धारासंदानितग-  
३ जेन्द्रमुक्ताफलः आसिः खड्गो जयति गौडगलच्छेदात् अवलम्बा अद्य  
यावत् संस्थिता<sup>१</sup> एकावलिः गलाभरणरूपा लता यत्र स इव ॥

॥ ११९५ ॥ अस्मदीयचरणानां यशोवर्मचरणयोश्च तुल्या च-  
रणजातावुत्पत्तिः । अतः समजातिस्त्वेन संभावितोपकारैर्निजकचरणैः  
३ प्रोत्साहिता इव चरणौ तव<sup>१</sup> आयान्ति त्वच्चरणौ नमस्कुर्वन्ति निग-  
डाविला निगडैर्बद्धा रिपवः ॥ चलणे तुलन्ति [इति] पाठे तुलन्ति  
तव चरणौ धारयन्तीत्यर्थः ॥

॥ ११९६ ॥<sup>१</sup> करस्यन्दनशीलेन शोभसे प्रतिदिवसं दानार्थेन  
वारिणा हे देव भृतहृदयकरुणारसाम्बुनो निर्गमेगेव ॥

॥ ११९७ ॥ नन्दति वर्धतेतरां तव [वि]निवृत्तस्य आसमुद्रं दिशो

१ J. K. P. give these words ( though as regards J see note on previous page ). De only omits them, though it reads <sup>०</sup>मण्डलं <sup>०</sup>जायं and not <sup>०</sup>मण्डले <sup>०</sup>गद in the previous verse. २ MH. एकाली. ३ MH. तल.

४ MH. <sup>०</sup>स्पन्दन<sup>०</sup>.

कारासु पढममणुहूय-णिअल-मल-मग्ग-लञ्छणा चलणा ।  
 तइ छेइज्जन्ति विइण्ण-काल-सुत्तव्व सत्तूण ॥ ११९८ ॥  
 संक्रन्त-महि-रओ-धूसराइं संपइ तुहं पणामेसु ।  
 भिउडी मइलण-भीअव्व रिउ-णडालाईं णारुहइ ॥ ११९९ ॥  
 गरुअयर-मत्त-वारण-खन्ध-समारुहण-विरलिण्णव ।  
 ऊरु-जुएण विराअइ सहाव-विअडं गयं तुज्झ ॥ १२०० ॥  
 घेप्पइ अगुणीहिं गुणिव्व जेण गुण-गारवेण वो अप्पा ।  
 तेणेय तंपि मण्णासि अप्पाणमणाज्जिअ-गुणंव ॥ १२०१ ॥

जित्वा लक्ष्मीः पुनरपि पित्रा संप्रेषणदत्तविभवेव ॥ पुनः प्रेषणं नवो-  
 ३ ढाया भर्तृगृहात्प्रत्यावृत्ताया भूयो भर्तृगृहविसर्जनम् ॥

॥ ११९८ ॥ कारासु बन्धनगृहेषु प्रथमम् अनुभूतनिग-  
 लमलमार्गलाञ्छनाश्चरणास्त्वया आच्छेद्यन्ते वितीर्णकालसूत्रा इव  
 ३ कृत्वा शत्रूणाम् ॥

॥ ११९९ ॥ १पादपतनवशेन संक्रान्तमहीरजस्कतया पाण्डुराणि  
 मलिनानि संप्रति तव प्रणामेषु भ्रुकुटिः मलिनीकरणभीतेव रिपु-  
 ३ लाटानि नारोहति ॥ जितसर्वत्वाद्भ्रुकुटिविषयस्तव न कश्चिदिति  
 तात्पर्यार्थः ॥

॥ १२०० ॥ गुरुतरराजैवारणस्कन्धारोहणाय १विरलितेनेव  
 ऊरुयुगेन विराजते स्वभावविकटं गमनं तव ॥

॥ १२०१ ॥ गृह्यते अगुणिभिर्गुणीव २ येन गुणगौरवेण वो यु-  
 ष्माकं संबन्धिना । प्राकृते वचनव्यत्ययात् तव संबन्धिना । आत्मा ।  
 ३ तेनैव त्वमपि मन्यसे आत्मानमनर्जितगुणमिव ॥ तव मण्डले नि-  
 र्गुणा अपि वास्तव्याः सगुणमिव आत्मानं त्वद्गुणैरेव मन्यन्ते त्वद्गुण-  
 गौरवं परोपकारपर्यवासितगुणत्वं तव बुद्ध्या । अत एव त्वमपि तेनैव

१ MH. पादपतन०.

२ MH. विलितेनेव.

३ MH. ०गुणीवे.

जाहेच्चिअ तं चलणोणयाण अवरिं करं पसारेसि ।

लच्छी भुअ-ट्टिया वो ताहेच्चिय तेसु संकमइ ॥ १२०२ ॥

अक ओवयार-तणुआ अभग्ग-पसरेसु तुज्झ दीसन्ति ।

संकन्ता इव अलएसु केस-हत्था रिउ-पियाण ॥ १२०३ ॥

६ गुणगौरवेण निजेन गुणमाहात्म्येन अनर्जितगुणमिव अगुणमिवात्मानं  
मन्यस इत्यर्थः ॥ अपरे अपरथा पठन्त्येताम् ॥ धेप्पइ गुणीहि  
अगुणोव्व जेण गुणगारवेण वो अप्पा । तेण तुमं पि न मन्नासि अ-  
९ प्पाणमणज्जिअगुणं ॥ अयमर्थः । येन गुणगौरवेण विभवशून्येन  
गुणिभिरात्मा अगुण इव निष्फलगुणो ज्ञायते तेन त्वमपि नात्मानम्  
अनर्जितगुणं निष्फलप्रायगुणं मन्यसे । दैन्यशून्यगुणत्वात् सविभ-  
१२ वगुणत्वेन । अनर्जितगुणमिति पाठे अनर्जितगुणदर्पमिति व्याख्येयम् ।  
पूर्वो 'वशब्दः एवार्थे येनैव तेनैवेति योज्यः । जनगुणगौरवेण पला-  
लभारायमाणत्वबुद्धेत्यादि व्याख्येयम् ॥

॥ १२०२ ॥ यदैव त्वं चरणावनतानाम् उपरि करं प्रसारयसि  
दयालुतया करेण शिरसि स्पृशसि लक्ष्मीर्भुजस्थिता सती वः युष्मा-  
३ कम् । तवेत्यर्थः । तेषु तदैव संक्रामति ॥ प्रसादसमये दौर्गत्य-  
मपसारयसीत्यर्थः ॥

॥ १२०३ ॥ मुक्तोपचारत्वेन त्यक्तस्नानप्रसाधनादित्वेन तनुकाः  
अभङ्गप्रसरेषु कर्तनाभावाच्चतुर्दिक्षु प्रलम्बमानेषु तव दृश्यन्ते संक्रान्ता  
३ इव अलकेषु केशहस्ताः बालभञ्जिका<sup>१</sup> रिपुप्रियाणां संबन्धिन्यः ॥  
तदधीनजीवनास्तद्विषयदुःखेन मन्दीभूता इवेत्यर्थः । तव संबन्धिनीनां  
रिपुप्रियाणां संबन्धिन्यः केशहस्ता अलकेषु [तव] संक्रान्ता इव दृश्य-  
६ न्ते । अन्यथा कथं केशभारस्यातिविततत्वम् इति योजना कार्या ॥



इय ताहे भावागय-पच्चक्खायन्त-णर-वइ-गुणाण ।

विवरोक्खम्मि वि जाया कईण संबोहणालावा ॥ १२०४ ॥

अवि य ।

अह सुद्धम्मि अ णिहसुत्थ-कञ्चणाहरण-रय-पिसङ्गम्मि ।

जायम्मि सुवण्णमएव्व तम्मि जण-संसिए दिअसे ॥ १२०५ ॥

संकन्तासेस-सरस्सइत्तणेणं व साहिरे तम्मि ।

जाओ खणेण मूयल्लिओव्व कौऊहला लोओ ॥ १२०६ ॥

किं व ।

वीसम्भमगन्तूणं व विसम-महिला-सहाव-दोसेण ।

वाहिंचिय वेरि-सिरीओ जेण पणईण दिण्णाओ ॥ १२०७ ॥

॥ १२०४ ॥ इति तदा प्रभातसमये भावागतत्वात् भावनातिश-  
यप्रापितत्वात् प्रत्यक्षयमाणनरपतिगुणानां विपरोक्षेपि अप्रत्यक्षत्वेपि  
३ राज्ञि जाताः कवीनां संबोधनालापाः ॥ २० ॥ कुलकम् ॥

॥ १२०५ ॥ १२०६ ॥ अनन्तरं सर्वत्रैवं निघृष्यमाणका-  
ञ्चनाभरणरजःपिशङ्गे जाते सुवर्णमय इव तस्मिन्नाशंसिते दिवसे

३ संक्रान्ताशेषसरस्वतीत्वेनेव श्रोतृजनमुखारविन्दान्निःसृतसमस्त-  
वचनेनेव कथिते कथयितुं प्रारब्धे तस्मिन् कथयितुम् उपक्रान्ते  
नृपसुचरिते । साहिरे तस्मीति पाठे शासनशीले कथनशीले तस्मिन्  
६ वाक्पतिराजे सति । जातः क्षणेन मूर्काकृत इव कौतूहलाल्लोकः  
श्रोतृजनः ॥

॥ १२०७ ॥ विश्रम्भम् अगत्वेव विषममहिलास्वभावदोषेण  
बाह्य एव वैरिश्रियो येन प्रणयिभ्यो दत्ताः ॥

जस्स विअयाहिसेए विवक्ख-देवीहिं णव-णिओआहिं ।  
 पीआई तक्खणूपिअ-चमरन्तरियाइं अंस्सइं १२०८  
 तस्स इमं पावणमहिणवं च चित्तं च विम्हय-करं च ।  
 सीसइ चरिअमचरमं णराहिवइणो णिसामेह ॥ १२०९ ॥

कइ-राय-लञ्छणस्स वप्पइ-रायस्स गउड-वहे  
 गाहावीढं समत्तं ॥

॥ १२०८ ॥ यस्य विजयाभिषेके विपक्षबन्दीभिर्नवनियो-  
 गाभिः। पीतानि रुद्धानि आच्छादितानि तत्क्षणापितचमरान्तरितानि  
 ३ कृत्वा चमरैर्व्यवधाय<sup>१</sup> दर्शनभयात् अश्रूणि

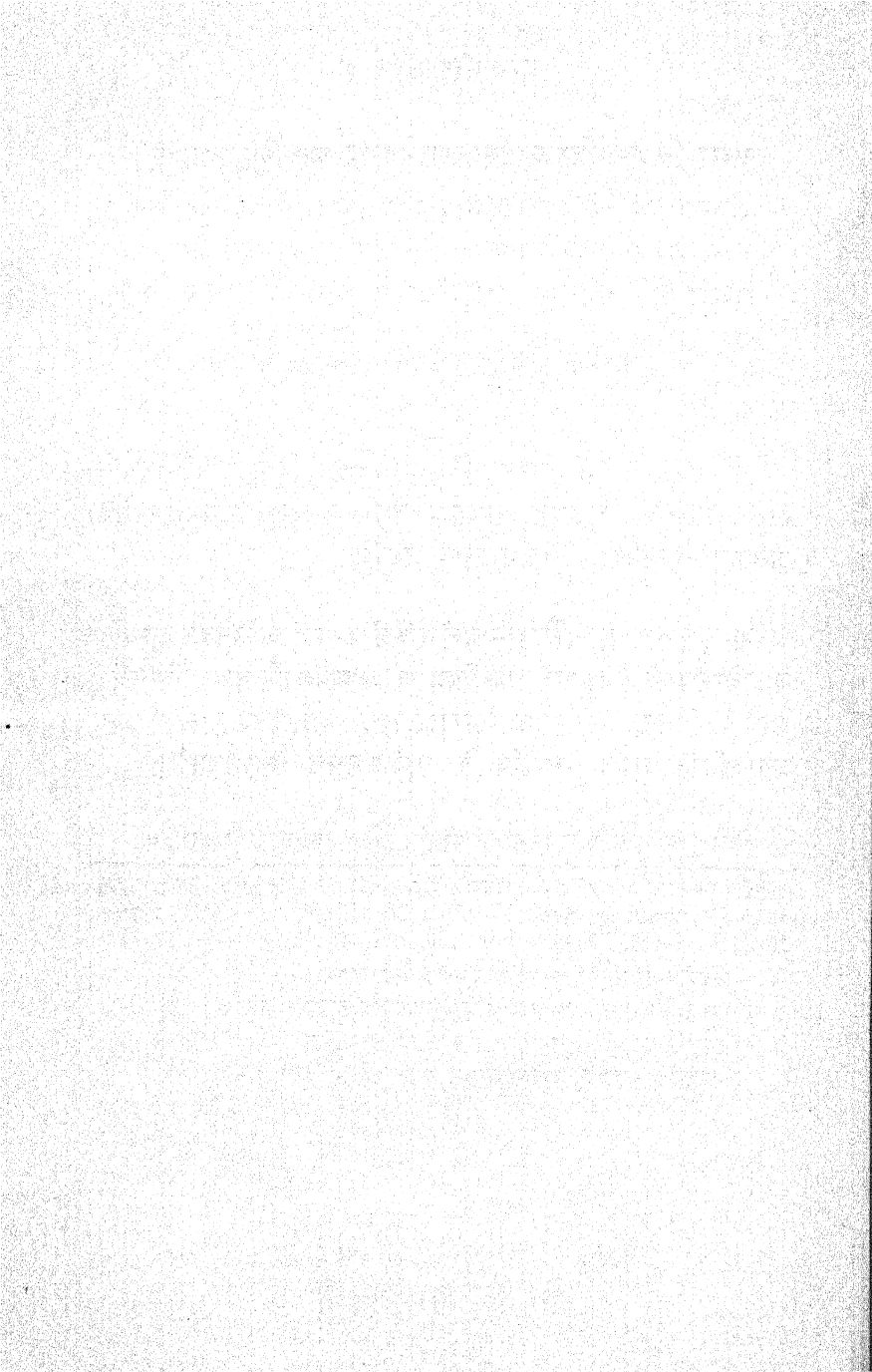
॥ १२०९ ॥ तस्यैतत्पावनं पवित्रीकरणम् अभिनवम् अन्यत्रादृष्टं  
 च<sup>२</sup> विस्मयकरं [च] अत एव चित्रं च आश्चर्यकारि तथा<sup>३</sup> विचित्रं शि-  
 ३ प्यते चरितम् अचरमम् अपाश्चात्यम् अग्रणीत्वेन व्यवस्थितम् ।  
 प्रधानमिति यावत् । नराधिपतेः तन्निशमयत आकर्णयत<sup>४</sup> ॥

<sup>१</sup>जालान्धरीयभट्टश्रीमदुपेन्द्रहरिपालविरचितगौडवधसारटीका <sup>५</sup>परिपूर्णा ॥

i MH <sup>०</sup>व्यवधानदर्शन<sup>०</sup> for व्यवधाय दर्शन<sup>०</sup>. <sup>२</sup> So MH. This chhaya refers to J's reading. See *Various Readings*. <sup>३</sup> MH. आकर्णयताम्.

<sup>४</sup> So MH <sup>५</sup> MH. inserts here the following lines:—

चित्रं चेतो मदीयं खलमखिलमुत प्राप्तचैतन्यभावं  
 विश्रान्तिं नास्य यस्मात्कचिदिह भुवनेष्यत्र नान्यस्य जन्तोः ॥  
 सौहार्दं वा ममैवाविरचितसुशिरोनामदत्तावधाने  
 श्रीकान्ते मादृशेषु प्रविरतमनासि प्रोक्तमातं च चेतः ॥ १ ॥



## Appendix A.

*Stanzas found in some of the MSS. and not inserted  
in this Edition*

	In bc after Stanza	In K after Stanza	In P after Stanza
a. सो जयइ गोव-भावे जो विमलिय-गूढ-नाहि नलिणाहि । नीसरमाणेहिचेय परिमलं वहइ सासिणहि ॥	12	12	12
b. केऊरोरअ-सुङ्कार-संकुले बाण-भुअ-वण-च्छेया । सो जयइ सनीसासेव्व वहइ जो अमरिसा बाहू ॥	33	33	41
c. उद्धं अन्धय-रिउणो नयणं पज्जलिय-तारयं नमह । उक्कारिसिय-पडिचक्कं चक्किणो बाण-भङ्गम्मि ।	b	b	b

[a. सो जयति गोपभावे यो विमर्दितगूढनाभिनलिनात् निःसरद्विरेव परिमलं वहति श्वसितैः ॥ गोपभावे नाभिनलिनं गूढं सदपि यस्य परिमलयुक्तश्चसितानां कारणमभूत् स गोपः कृष्णो जयतीत्यर्थः ॥ ]

[b. केयूरोरगफूत्कारसंकुलौ बाणभुजवनच्छेदात् सो जयति सनिः-  
श्वासाविव वहति यः अमर्षाद् बाहू ॥ शिवप्रियस्य बाणासुरस्य भुजा  
विष्णुना छिन्नाः । तेन जातामर्षौ शिवस्य बाहू निःश्वस्त इवेति ।  
वस्तुतस्तु केयूरार्थं धृता उरगा निःश्वसन्तीति तात्पर्यम् ॥ ]

[c. ऊर्ध्वम् अन्धकरिपोर्नयनं प्रज्वालिततारकं नमत उत्कर्षितप्रति-  
चक्रमिव चक्किणो बाणभङ्गे ॥ अन्धको नामासुरः किल शिवस्य शत्रुः ।  
बाणासुरं म्रतश्चाक्किणो विष्णोः प्रतिचक्रमिव यस्य नयनं प्रज्वालिततारकं  
भवति तं शिवं नमतेत्यर्थः ॥ ]

	In D after Stanza	In K after Stanza	In P after Stanza
d. जामिय-सिहण्डस्सवि विसहरेण हत्थो पिणाइणो जयइ । लम्बि-जडा-भास-फणा-रयण-मऊहेसु घोलन्तो ॥	c	c	35
e. कुवियाइ चलण-पणओ रहसुक्खित्त-मउली हरो जयइ । सीस-द्विय-वम्भ-कवाल-फंस-सङ्काइव उमाइ ॥	d	d	d
f. तं पणमह अज्जवि वहइ तिवहया-वीइ-भङ्ग-कुडिलाइं । जस्स जडा वन्ध-निवेस-विसमियाइंव सलिलाइं ॥	e	e	e

[d. यमितशिखण्डस्यापि विषधरेण हस्तः पिनाकिनो जयति लम्बिजटाभासफणारत्नमयूखेषु घूर्णमानः ॥ शिवस्य शिखण्डे सर्पेण बद्धे सत्यपि सर्पस्य या लम्बमाना फणा तथा जटाया लम्बित्वं भासते । तेन भासेन शिखण्डे घूर्णमानो हस्तः सर्पस्य फणामयूखेषु चरतीत्यर्थः ॥]

[e. कुपितायाश्चरणप्रणतो रभसोत्क्षिप्तमौलिर्द्विरो जयति शिरः-स्थितब्रह्मकपालस्पर्शशङ्काया इव उमायाः ॥ कुपितया पार्वत्या क्रोधेन उत्क्षिप्तमौलिः शिव इति वृत्तम् । शिवमौलौ स्थितस्य ब्रह्मकपालस्य स्पर्शो मा भूदिति लक्ष्या प्रहृतं शिर इति उत्प्रेक्षा ॥]

[f. तं प्रणमत अद्यापि वहति त्रिपथगावीचिभङ्गकुटिलानि यस्य जटावन्धनिवेशविषमितानीव सलिलानि ॥ गङ्गायाः सलिलानि वीचिभङ्गकुटिलत्वाद् विषमाणीति स्वभावः । तत्र तस्याः शिवज-टोद्भूतत्वात् जटानिवेशस्य विषमत्वाद् अद्यापि जलानां विषमत्वमिति उत्प्रेक्षा ॥]

	In	Do	after	Stanza	In	R	after	Stanza	In	P	after	Stanza
g. सुयण-सहावेवि गओ जडम्मि कत्तो गुणो समुल्लसइ । रविणोवि जलम्मि ठियं पडिबिम्बमहोमुहं फुरइ ॥	75	75	75									
h. तुच्छा-सुहेण विज्जाए मच्छराडम्बरो खल-यणस्स । दुक्खेण सज्जणाणं हियउक्कम्पा समिज्जन्ति ॥	0	0	81									
i. सुकइ — — — — भेसु जाण परिसंठियाई णामाई । णियय-णिवन्धेसु य ताण णणु समत्तं च कायद्धं ॥	0	0	h									

[g. सुजनस्वभावेपि गतो जडे कुतो गुणः समुल्लसति । रवेरपि जले स्थितं प्रतिबिम्बम् अधोमुखं स्फुरति ॥ सुजनस्वभावेपि जडे गुणः सम्यक्त्वेन नोत्स्फुरति । यथा जले पतितं सूर्यबिम्बम् ऊर्ध्व-मुखं नोत्स्फुरति किं तु अधोमुखमेवेति अर्थान्तरन्यासः ॥]

[h. तुच्छसुखेन विद्याया मत्सराडम्बरः खलजनस्य । दुःखेन सज्जनानां हृदयोत्कम्पाः शाम्यन्ते ॥ विदुषां मत्सरेण विद्याया आ-डम्बरः विद्याया मत्सराडम्बरः । स खलु खलजने तुच्छज्ञानेन अ-र्थात् अल्पया विद्यया शाम्यति तृप्तो भवति । सज्जनानां हृदयक-म्पास्तु । विद्यार्जने उत्कटाः परिश्रमा इति यावत् । संपूर्णया विद्यया विना न शाम्यन्तीत्यर्थः ॥]

[i. सुकवि — — — — येषां परिसंस्थितानि नामानि निज-कनिबन्धेषु च तेषां ननु समाप्तं च कार्यार्थम् ॥]

	In	Do after	Stanza	In	K after	Stanza	In	P after	Stanza
j. पाणमइआउ जाणं धरन्ति कव्वेसु वन्नमाला[ओ] । — — भावा जीयस्स ते जियन्तिच्चिय मयावि ॥	0	0	j						
k. किं रतुसमारुढ-गुणाण जीवियं लद्ध-पिसुण-भावंव्व । तेहिं पसंसिज्जन्तोवि जं गुणी णेअ पत्तिइयइ [sic] ॥	0	0	k						
l. सा जयइ मई गुरुआगमण-पडि[sic]बोह-कारणा — — । पडिवोह-संकमा जा सयंव पडिवज्जइ सरूव ॥	0	0	l						
m. जो अप्पणाणसारं पेच्छइ अन्नस्स सोवि पीहेइ । पडिवज्जइ जोवि पराउ सोवि णि — — — ओत्तेया ॥	0	0	m						
n. गुणिणा अहमाअ ठियाण णवरताणं च दोच्चिय विसेसा । सोवि अहमोच्चिय कओ मज्झिम-संभावणा जस्स ॥	0	0	n						

[j. प्राणमय्यो येषां ध्रियन्ते काव्येषु वर्णमालाः — — — भावात् जीवस्य ते जीवन्त्येव मृता अपि ॥ ]

[k. किं — — समारुढगुणानां जीवितं लब्धपिशुनत्वमिव तैः प्रशस्यमानोपि यत् गुणी नैव प्रत्येति(?) ॥ ]

[l. सा जयति मतिर्गुरुका गमनप्रतिबोधकारणा — — प्रतिबोधसंक्रमाद् या स्वयमिव प्रतिपद्यते स्वरूपम् ॥ ]

[m. य आत्मनः सारं प्रेक्षते अन्यस्य सोपि द्रक्ष्यति प्रतिपद्यते योपि परस्मात् सोपि — — — ॥ ]

[n. गुणिना (?गुणिनः) अधमाश्च स्थितानां केवलं तेषां च द्वावेव विशेषौ । सोपि अधम एव कृतः मध्यमसंभावना यस्य ॥ ]



	In Do after Stanza	In F after Stanza	In P after Stanza
०. जड-बुद्धीन पहुँपइ मइलो गुण-निगमो न मणुयाण नीलं न नहं सा नायणस्स तेयस्स विणिविंत्ती ॥	83	0	0
p. जे सुण्ण। इव बहुसो कहिं पि दीसन्त-विरल-गुण-सारा । दर-वासिय-पुराआरिहिं तेहिं किं वा निबन्धेहि ॥	92	92	92
q. णिम्माया तेच्चिय नवर कव्व-किंत्तीओ जाण लोयस्स । कण्णे विसन्ति हियए वसन्ति पसरन्ति य मुहम्मि ॥	p	p	p
r. दोच्चिय णवरं हियए लग्गन्ति जहा-निवेस-रमणिज्जा । रमणीओ वल्लहाणं महा-कईणं च भणिईओ ॥	q	q	q

[० जडबुद्धीनां प्रभवति मलिनो गुणनिर्गमः न मनुजानाम् । नीलं न नभः । सा नायनस्य नयनसंबन्धिनस्तेजसः विनिवृत्तिः ॥ गुणिमनुष्याणां गुणेषु यद् मालिन्यं जडबुद्धयः पश्यन्ति तद् एतेषु स्वकीयमेव न पुनर्गुणिगुणानाम् । यथा नभसो नीलिमा द्रष्टुर्नेत्रस्य तेजसो विनिवृत्तेः परावृत्तेर्जायते न तु नभःसंबन्धीति भावः ॥ ]

[p. ये शून्या इव बहुशः कुत्रापि दृश्यमानविरलगुणसाराः ईषदुषितपुराकारैस्तैः किं वा निबन्धैः ॥ ये निबन्धा बहुशो गुणहीनाः सन्तः कचिद्गुणयुक्ताः सन्ति ते बहुशो निवासहीनानि ईषन्निवासयुक्तानि नगराणीव भवन्तीति भावः ॥

[q. निर्मातारः शिक्षितास्त एव केवलम् काव्यकीर्तयो येषां लोकस्य कर्णे विशान्ति हृदये वसन्ति प्रसरन्ति च मुखे ॥ येषां काव्यकीर्तीर्लोकः शृणोति हृदये धारयति मुखेन च प्रसारयति त एव कवय इति भावः ॥ ]

[r. द्वे एव केवलं हृदये लगतः यथानिवेशरमणीये । रमण्यो वल्लभानां महाकर्वाणां च भणितयः ॥ द्वे एव हृदयंगमे भवतः यदि



	In De after Stanza	In K after Stanza	In P after Stanza
8. वेहव्व-दुक्ख-विहलाण जस्स रिउ-कामिणीण पम्मुक्का । कर-ताडण-भीएहिं व होरहिं पओहरुच्छङ्गा ॥	100	100	100
t. कवरी-बन्धा अज्जवि कुडिला ते जस्स वैरि-वन्दीण । हठ-कडुण-खुत्तङ्गुलि-निवेश-मग्गव्व दीसन्ति ॥	8	8	8
७७. गहिओ विवलायन्तीएँ पाणिणा तुह असी रणग्गम्मि सहसा वेणी-दण्डोव्व फुरइ पडिवक्ख-लच्छीए ॥	214	0	214

योग्यस्थानरमणीये स्तः । ते यथा । बलभानां रमण्यः महाकवीनां च उक्तयः इति ॥ ]

[8. वैधव्यदुःखविह्वलानां यस्य रिपुकामिनीनां प्रमुक्ताः करताडनभीतैरिव हारैः पयोधरोत्सङ्गाः ॥ यस्य शत्रुस्त्रीभिः पयोधर-प्रदेशेभ्यो हारा अपसारिताः ॥ हारास्ताडनभियेव स्वयमेव तेभ्यः प्रदेशेभ्योपसृता इति उत्प्रेक्षा । वैधव्यदुःखेन मृतपतयः उरःस्थलं भृशमेव ताडयन्ति गुर्जरराष्ट्रादाविति प्रसिद्धिः ॥ ]

[t. कवरीबन्धा अद्यापि कुटिलास्ते यस्य वैरिवन्दीनां हठकर्षणकुडिताङ्गुलिनिवेशमार्गा इव दृश्यन्ते ॥ तैलादिसंस्काराभावान् कवरीबन्धा अद्यापि कुटिला इति स्वभावः । तत्र बलापकर्षणेन जेतृ-कर्तृकेण जयसमये कृतेन अद्यापि तथैव जातकुटिलत्वा इत्युत्प्रेक्षा । अङ्गुलिनिमज्जनेन खलु कवरीबन्धाः कुटिला भवन्ति ॥ ]

[७७. गृहीतः विपलायमानायाः पाणिना तव असी रणाग्रे सहसा वेणीदण्ड इव स्फुरति प्रतिपक्षलक्ष्म्याः ॥ रणाग्रे तव हस्तेन गृहीतोऽसिः शत्रुलक्ष्म्या वेणीदण्डः लम्बमानकवरीव भासत इति भावः ।

v. दारिय-रिउ-गय-मय-सुरहिणित्ति णिच्चं चलावि भम-

रिव्व ।

In Dc after Stanza	In K after Stanza	In P after Stanza
223	0	220
v	223	v
227	227	227

w. खग-लयाए निवसइ फरुसाएँवि तुज्ज राय सिरी ॥

तद्धण-धणं व धरिया लच्छी वच्छ-स्थले महु-महेण ।

x. भिच्चत्थि-वन्धवेसुं न उण विहत्ता जह तुमाइ ॥

उप्पयणोहुर-पीलिय-सरीर-मउलन्त-विवर-निव्वूढा ।

उद्धं निवद्ध-वेया निज्झर-धाराओ निवडन्ति ॥

जेता प्रतिपक्षस्य जितस्य पत्नीं कवरीग्रहणेनापकर्षतीति कविषु प्रसिद्धिः ॥]

[<sup>v</sup>. दारितरिपुगजमदसुरभाविति नित्यं चलापि भ्रमरवि खङ्गल-  
तायां निवसति परुषायामपि तव राजन् श्रीः ॥ श्रीश्चञ्चलेति प्रसिद्धम् ।  
तथापि सा तव खङ्गे सुरभौ लतायां भ्रमरीव सदैव तिष्ठति । स  
खङ्गो हि रिपुगजहननेन लतावत्सुरभिर्भवति । गजमदो हि सुरभिरिति  
भ्रमरांश्चाकर्षतीति प्रसिद्धिः ॥]

[<sup>w</sup>. तद्धनधनमिव धृता लक्ष्मीर्वक्षःस्थले मधुमथा भिक्षार्थिबा-  
न्धवेषु न पुनर्बिभक्ता यथा त्वया ॥ त्वं यथा लक्ष्मीं वक्षःस्थले धा-  
रयसि तथा विष्णुरपि धारयति । त्वं पुनस्ताम् अर्थिबान्धवेषु विभजसि  
न स इति भावः । तद्धणधणंवेति दुर्लभार्थम् । स्यात् अतिप्रियध-  
नकोश इवेत्यर्थः । प्रतिधनधानमिति संस्कृतिश्च ॥]

[<sup>x</sup>. उत्पतनावाङ्मुखपीडितशरीरमुकुलीभवद्विवरनिर्व्यूढाः ऊर्ध्वं नि-

	Stanza	In K after Stanza	In P after Stanza
y. सयुग-मराल-जणवया धूमावद्ध-तिमिरा विरायन्ति । संज्ज्ञा-णियम्ब-णव-पल्लवव्व रयणीण गो-सग्गा ॥	270	0	0
z. जाया रवि-यर परिपिल्लणेण थोउम्ह-पिञ्जर-च्छाया । चिरयाल-द्विय-महिहर-निरोह-मुक्कव्व-नह-मग्गा ॥	0	452	0

बद्धवेगा निर्झरधारा निपतन्ति ॥ शैलानाम् उत्पतने तत्स्थनिर्झर-  
धाराणां निपतनस्य स्वभाववर्णनम् एतत् ॥ ]

[y. शकुनमरालजनपदा धूमावद्धतिमिरा विराजन्ते संध्यानि-  
ताम्रनवपल्लवा इव रजनीनां गोसर्गाः ॥ उषःकालानां वर्णनमेतत् ।  
शकुनमराला जनपदेषु निर्गताः । तिमिरम् अद्यापि धूमवत् किंचि-  
त्स्थितमेव । संध्यया नितरां ताम्रा रजनीवृक्षाणां नवपल्लवा इव  
एते गोसर्गाः ॥ ]

[z. जाता रविकरपरिप्रेरणेन स्तोकोष्मपिञ्जरच्छायाः चिरकाल-  
स्थितमहीधरनिरोधमुक्ता इव नभोमार्गाः ॥ ]

## Appendix B.

*Stanzas found in some or all of the MSS. other than J and  
inserted in the Edition.*

In the Edition.	In Dc after stanza	In K after stanza	In P after stanza
295 तुह-वयण <sup>०</sup>	294 तुह दारं	294 तुह दारं	...
314 काम-ड <sup>०</sup>	313 तक्काल <sup>०</sup>	313 तक्कल <sup>०</sup>	325 कामार <sup>०</sup>
341 वुब्भइ	340 तम्मिच्चि <sup>०</sup>	340 तम्मिच्चि <sup>०</sup>	342 हाहा तं
342 हाहा तं	341 वुब्भइ	341 वुब्भइ	340 तम्मिच्चि <sup>०</sup>
348 बहुसो ब <sup>०</sup>	347 इय तम्मि	...	347 इय तम्मि
349 वरहीण	348 बहुसो ब <sup>०</sup>	...	348 बहुसो ब <sup>०</sup>
350 उअउत्त <sup>०</sup>	349 वरहीण	...	349 वरहीण
351 कीरइव	350 उअउत्त <sup>०</sup>	...	350 उअउत्त <sup>०</sup>
352 भय-लो <sup>०</sup>	351 कीरइव	...	351 कीरइव
353 कण्ण <sup>०</sup>	352 भय-लो <sup>०</sup>	...	352 भय-लो <sup>०</sup>
354 अह से	353 कण्ण <sup>०</sup>	...	353 कण्ण <sup>०</sup>
355 किंपि वि <sup>०</sup>	354 अह से	...	354 अह से
356 उम्हाइ	355 किंपि वि <sup>०</sup>	...	355 किंपि वि <sup>०</sup>
357 णव-रोह <sup>०</sup>	356 उम्हाइ	...	356 उम्हाइ
358 अगघन्ति	357 णव-रोह <sup>०</sup>	...	357 णव-रोह <sup>०</sup>
359 सायं स <sup>०</sup>	358 अगघन्ति	...	358 अगघन्ति

In the Edition.	In De after stanza	In K after stanza	In P after stanza
390 सोत्त-क <sup>०</sup>	359 सायं स <sup>०</sup>	...	359 सायं स <sup>०</sup>
361 बोलिन्ति	360 सोत्त-क <sup>०</sup>	...	360 सोत्त-क <sup>०</sup>
362 तह तत्त <sup>०</sup>	361 बोलिन्ति	...	361 बोलिन्ति
363 णवरि अ	362 तह तत्त <sup>०</sup>	...	362 तह तत्त <sup>०</sup>
364 अन्तो-घ <sup>०</sup>	363 णवारे अ	...	363 णवारे अ
365 पीलिय <sup>०</sup>	364 अन्तो-घ <sup>०</sup>	...	364 अन्तो-घ <sup>०</sup>
366 तक्खण <sup>०</sup>	365 पीलिय <sup>०</sup>	...	365 पीलिय <sup>०</sup>
367 णव-क <sup>०</sup>	366 तक्खण <sup>०</sup>	...	366 तक्खण <sup>०</sup>
368 पिय-प <sup>०</sup>	367 णव-क <sup>०</sup>	...	367 णव-क <sup>०</sup>
369 थोय-सु <sup>०</sup>	368 पिय-प <sup>०</sup>	...	368 पिय-प <sup>०</sup>
380 इह को <sup>०</sup>	654 इह सलि <sup>०</sup>	654 इह सलि <sup>०</sup>	...
395 सिसिर <sup>०</sup>	394 जलया <sup>०</sup>	396 णव-व <sup>०</sup>	394 जलया <sup>०</sup>
441 एकम्मि	440 उहओ <sup>०</sup>	440 उहओ <sup>०</sup>	440 उहओ <sup>०</sup>
457 पेरन्ती <sup>०</sup>	456 थिइ-ल <sup>०</sup>	456 थिइ-ल <sup>०</sup>	458 ओसारे <sup>०</sup>
458 ओसारि <sup>०</sup>	457 पेरन्ती <sup>०</sup>	457 पेरन्ती <sup>०</sup>	456 थिइ-ल <sup>०</sup>
466 मुह-वि <sup>०</sup>	465 इय ज <sup>०</sup>	465 इय ज <sup>०</sup>	465 इय ज <sup>०</sup>
467 अणुणि <sup>०</sup>	466 मुह-वि <sup>०</sup>	466 मुह-वि <sup>०</sup>	466 मुह-वि <sup>०</sup>
468 मरण-भ <sup>०</sup>	467 अणुणि <sup>०</sup>	467 अणुणि <sup>०</sup>	467 अणुणि <sup>०</sup>
469 हरि-च <sup>०</sup>	468 मरण-भ	468 मरण-भ <sup>०</sup>	468 मरण-भ <sup>०</sup>
470 इय अ <sup>०</sup>	469 हारे-च <sup>०</sup>	469 हारे-च <sup>०</sup>	469 हारे-च <sup>०</sup>
499 पारेल <sup>०</sup>	498 छिन्न-ध <sup>०</sup>	498 छिन्न-ध <sup>०</sup>	498 छिन्न-ध <sup>०</sup>

In the Edition	In Dc after stanza	In K after stanza	In P after stanza
501 मारुअ <sup>०</sup>	500 उव्वेयन्ति	500 उव्वेयन्ति	505 दिव्व-वि <sup>०</sup>
506 सामाय <sup>०</sup>	505 दिव्व-वि <sup>०</sup>	505 दिव्व-वि <sup>०</sup>	501 मारुअ <sup>०</sup>
522 उव्वेलेइ	521 इह वा <sup>०</sup>	521 इह वा <sup>०</sup>	521 इह वा
550 इह मूल <sup>०</sup>	549 इह अ <sup>०</sup>	...	668 इह कार <sup>०</sup>
564 इह दी <sup>०</sup>	563 तदियह <sup>०</sup>	...	631 पइ इहं
568 एए वण <sup>०</sup>	569 रय-पु <sup>०</sup>	...	...
592 सिसिर <sup>०</sup>	591 इह वि <sup>०</sup>	591 इह वि <sup>०</sup>	..
624 इह दी <sup>०</sup>	623 इह सुइ <sup>०</sup>	564 इह दी <sup>०</sup>	564 इह दी <sup>०</sup>
630 गोसे वि <sup>०</sup>	629 णिविड <sup>०</sup>	...	...
631 पइ इहं	...	..	629 णिविड <sup>०</sup>
668 इह कार <sup>०</sup>	...	...	667 इह का <sup>०</sup>
371 इह नि <sup>०</sup>	670 अवसण्ण <sup>०</sup>	...	...
677 इह चि <sup>०</sup>	676 इह वि <sup>०</sup>	...	...
692 दइय-ग <sup>०</sup>	691 कण्ठोस <sup>०</sup>	690 उव्वहइ	...
712 अहिसा <sup>०</sup>	705 तुह दू <sup>०</sup>	719 तुह पडु	719 तुह पडु
713 सामण्णा <sup>०</sup>	712 अहिसा <sup>०</sup>	712 अहिसा <sup>०</sup>	712 अहिसा <sup>०</sup>
714 तुह धा <sup>०</sup>	713 सामण्णा <sup>०</sup>	720 जाणण	720 जाणं ण
715 अणुरा <sup>०</sup>	714 तुह धा <sup>०</sup>	721 झीणा ए <sup>०</sup>	721 झीणा ए <sup>०</sup>
716 वामेयर <sup>०</sup>	715 अणुरा <sup>०</sup>	715 अणुरा <sup>०</sup>	715 अणुरा
717 नवि तह	716 वामेयर <sup>०</sup>	716 वामेयर <sup>०</sup>	716 वामेयर <sup>०</sup>
718 ण हु प <sup>०</sup>	717 नवि तह	713 सामण्णा <sup>०</sup>	713 सामण्णा <sup>०</sup>

In the Edition	In De after stanza	In K after stanza	In P after stanza
719 तुह पहु	718 ण हु प <sup>०</sup>	710 साहीण <sup>०</sup>	711 विहिणा
720 जाणं ण	719 तुह पहु	718 ण हु प <sup>०</sup>	718 ण हु प <sup>०</sup>
721 झीणा प <sup>०</sup>	720 जाणं ण	714 तुह धा <sup>०</sup>	714 तुह धा <sup>०</sup>
722 वच्चन्ति	721 झीणा प <sup>०</sup>	...	728 पणईसु
723 तरलत्त <sup>०</sup>	722 वच्चन्ति	729 लहिऊण	729 लहिऊण
724 विवरीयं	723 तरलत्त <sup>०</sup>	723 तरलत्त <sup>०</sup>	723 तरलत्त <sup>०</sup>
725 सयलेसुं	724 विवरीयं	724 विवरीयं	724 विवरीयं
726 भुयण-ग <sup>०</sup>	725 सयलेसुं	725 सयलेसुं	725 सयलेसुं
727 दिअ-भू <sup>०</sup>	726 भुयण-ग <sup>०</sup>	726 भुयण-ग <sup>०</sup>	726 भुयण-ग <sup>०</sup>
728 पणईसु	727 दिअ-भू <sup>०</sup>	717 नवि तह	717 नवि तह
729 लहिऊण	728 पणईसु	728 पणईसु	722 वच्चन्ति
730 तुह रि <sup>०</sup>	729 लहिऊण	727 दिअ-भू <sup>०</sup>	727 दिअ-भू <sup>०</sup>
743 आलुलि <sup>०</sup>	742 इय ति <sup>०</sup>	742 इय ति <sup>०</sup>	742 इय ति <sup>०</sup>
751 ससिमिव	750 फलिह <sup>०</sup>	750 फलिह <sup>०</sup>	...
759 चक्क-जु <sup>०</sup>	758 णह-रेहा	758 णह-रेहा	...
762 अहर <sup>०</sup>	761 दंसण <sup>०</sup>	761 दंसण <sup>०</sup>	...
782 सोम्माहे <sup>०</sup>	781 इय दर <sup>०</sup>	...	....
798 अप्पा प <sup>०</sup>	797 अह तस्स	797 अह तस्स	...
800 भासम्मि	...	799 भवभूइ <sup>०</sup>	...
801 आलेक्खि <sup>०</sup>	804 तो सो	800 भासम्मि	...
808 वियलन्त <sup>०</sup>	807 उल्लासिय <sup>०</sup>	810 जाआ व <sup>०</sup>	810 जाआ व <sup>०</sup>

In the Edition	In De after stanza	In K after stanza	In P after stanza
815 जस्स म <sup>०</sup>	814 इय पल <sup>०</sup>	...	...
848 अन्तो-वा <sup>०</sup>	847 कण्ठोच्चि <sup>०</sup>	847 कण्ठोच्चि <sup>०</sup>	...
851 देह-परि <sup>०</sup>	850 पढमुत्थ <sup>०</sup>	850 पढमुत्थ <sup>०</sup>	...
852 पायालो <sup>०</sup>	851 देह-परि <sup>०</sup>	851 देह-परि <sup>०</sup>	...
866 पक्के ल <sup>०</sup>	865 जे णि <sup>०</sup>	864 पेच्छह	...
907 अच्चन्त <sup>०</sup>	906 हियय <sup>०</sup>	...	...
978 ण सहन्ति	977 आगम <sup>०</sup>	...	...
979 असला <sup>०</sup>	978 ण सहन्ति	...	...
980 अप्पाण <sup>०</sup>	979 असला <sup>०</sup>	...	...
981 उवारिम <sup>०</sup>	980 अप्पाण <sup>०</sup>	...	...
982 ण सिरी	981 उवारिम <sup>०</sup>	...	....
983 तन्हा अ <sup>०</sup>	982 ण सिरी	....	...
984 पुरओ	983 तन्हा अ <sup>०</sup>	...	....
985 कुसुम-फ <sup>०</sup>	984 पुरओ	....	...
986 सोवाप	985 कुसुम-फ <sup>०</sup>	...	...
987 मोहाहि <sup>०</sup>	986 सोवाप	...	...
988 आयार <sup>०</sup>	987 मोहाहि <sup>०</sup>	...	...
989 जम्मि अ <sup>०</sup>	988 आयार <sup>०</sup>	...	...
990 हिययस्स	989 जम्मि अ <sup>०</sup>	...	...
991 रमइ वि <sup>०</sup>	990 हिययस्स	...	...
992 मूले नि <sup>०</sup>	991 रमइ वि <sup>०</sup>	...	...



In the Edition	In Dc after stanza	In K after stanza	In P after stanza
993 विरसा <sup>०</sup>	992 मूले नि <sup>०</sup>	...	...
994 विरस <sup>०</sup>	993 विरसा <sup>०</sup>	...	...
995 हियय <sup>०</sup>	994 विरस <sup>०</sup>	....	...
996 पहरइ	995 हियय	...	...
997 हियय	996 पहरइ	...	...
998 रमइ य	997 हियय <sup>०</sup>	...	....
999 मगगव	998 रमइ य	...	...
1000 सव्वङ्ग	999 मगगव	...	...
1007 आसा <sup>०</sup>	1006 इय वि <sup>०</sup>	...	...
1008 वहइ	1007 आसा <sup>०</sup>	...	...
1009 ताओ	1008 वहइ	...	...
1010 पडिमा <sup>०</sup>	1009 ताओ	...	...
1011 इय तु <sup>०</sup>	1010 पडिमा <sup>०</sup>	...	...
1055 पहु-दं <sup>०</sup>	...	...	1054 लायण्ण <sup>०</sup>
1061 अवयं <sup>०</sup>	1060 सव्वत्तो	1060 सव्वत्तो	1060 सव्वत्तो
1071 अहिया <sup>०</sup>	1070 केऊर <sup>०</sup>	...	...
1077 मइल्ले <sup>०</sup>	1076 एए छा <sup>०</sup>	...	...
1087 जामव <sup>०</sup>	1086 एन्ति	1086 एन्ति	...
1090 जायं व	1089 संज्झा <sup>०</sup>	...	1088 आयव <sup>०</sup>
1096 णह-व <sup>०</sup>	1095 थोउव्व <sup>०</sup>	1095 थोउव्व <sup>०</sup>	...
1099 वियड <sup>०</sup>	1098 पल्लहत्थइ	1098 पल्लहत्थइ	...

In the Edition	In De after stanza	In K after stanza	In P after stanza
1105 ऊससि <sup>०</sup>	1104 साथं मि <sup>०</sup>	....	....
1108 आलं <sup>०</sup>	1107 बहल <sup>०</sup>	...	....
1112 पेरन्तेसु	1111 मूढ-ससि <sup>०</sup>	...	...
1113 गह-नि <sup>०</sup>	1112 पेरन्तेसु	...	...
1172 मिहुणे <sup>०</sup>	...	...	1171 आरो <sup>०</sup>
1173 तम-लो <sup>०</sup>	1171 आरो <sup>०</sup>	1171 आरो <sup>०</sup>	...
1178 ससिणो	1177 रुण्णा <sup>०</sup>	1177 रुण्णा <sup>०</sup>	1177 रुण्णा <sup>०</sup>
1179 असहि <sup>०</sup>	1178 ससिणो	1178 ससिणो	1178 ससिणो



## VARIOUS READINGS.

*The figures refer to the verses in the text of the poem.*

- |   |   |
|---|---|
| <p>De begins with ओं नमः सरस्वत्यै; K with ओं नमो जिनराजाय. P has no such invocation.</p> <p>1. K 'निगमुरक्त'.</p> <p>3. J तं पि गमह.</p> <p>5. K P 'कंदलाहिच्च.—J पणिमिण्ण', P उडिमिण्ण' for पडिमिण्ण'.—De P विणिगयं.</p> <p>6. De हरिणच्छाया'.</p> <p>7. K 'रोसमहिय'.</p> <p>8. K 'वीढम्मि for वीढस्स.—J 'ववसियच्चेव.</p> <p>9. J P विचारिय'.—J मुहुमह'.</p> <p>10. J नर'.—J वोक्कार' and K मुक्कार' for बुक्कार'.</p> <p>12. J P 'निरवल्लं'.—J हरिहरिणो for गरहरिणो.</p> <p>15. De हेट्टागय', and K हिट्टागअ', for हेट्टट्टिय'.—J 'वारणअ; De P 'वारणाय.—J अहोवि'.—K P पुहई.</p> <p>18. De K भमरपंतिच्च. P is wanting in the words.</p> <p>19. De K थणरमणाण for थणजहणाण.—J गिवडियं.</p> <p>20. De K P तं गमह for सो जयइ.</p> <p>22. J दुयियं for करुणं.—De कन्हस्स.</p> <p>23. De चलइ for वलइ.—J मूल-</p> | <p>which we read with De and P.</p> <p>24. J 'जडणाच्च.—K 'कसणावरेल्ल'.</p> <p>26. K P अगुवा' for गिरुवा'.</p> <p>27. De J दिवस'.—K 'विभागा' for 'विहाय'.</p> <p>28. J भण्णागा'.—J 'पंकय' for 'णालिणी'.</p> <p>29. K डाह' for दाह'.—De 'कसिणा for 'कसणा.</p> <p>32. K 'रउक्कड'.</p> <p>33. J 'हासिणो for भासिणो'.</p> <p>34. P 'किलितदेहेण, and De K 'किलंतदेहेण, for किलन्तवच्छेण.</p> <p>35. J 'निडालं.</p> <p>39. K 'हराराहिणिक' for 'हरारा' हणेक'.</p> <p>41. J जयइ for गमह.—De खयाहुती'.</p> <p>43. K नेडरहेण.—J जीय.—J उडिमिण्ण' for उडिमिण्ण'.</p> <p>44. J 'लज्जियाइ अज्जाइ.—J K दिंतु for देन्तु.—De P अच्छीणि for अच्छीइं.</p> <p>45. De K जयइ for गमह.</p> <p>46. J चामुंडाइ.—De खामोअरणपहुत्तन्तवल्लयवल्लयपिब. K 'ण-</p> |
|---|---|

- मंडहो — — — — — त्तचलय-  
वलयपिव.
47. K P <sup>०</sup>वहेसुवि and De वहेसु  
व for <sup>०</sup>वहेसु अ.
49. J पइदियस<sup>०</sup> for तदियस<sup>०</sup>.—  
De मलिंगाइव; K म-  
लिलंगाइव.
50. De K P पुजियं पि जं.—J प-  
लियं पि for पलयम्मि.—De  
P पविराहियं पि; K पविरे-  
हियं पि.
51. P <sup>०</sup>समत्तपडिविं.—De K <sup>०</sup>घ-  
डन्तपडिविं.
53. J मिलित<sup>०</sup>.
54. J दन्तो वलियमुहद्धं<sup>०</sup>.
55. De <sup>०</sup>दम्भे for <sup>०</sup>णिहणे.—K  
उविन्तीए.
56. J <sup>०</sup>नियआणण<sup>०</sup>.—De J <sup>०</sup>णा-  
इव for <sup>०</sup>णाएव.
57. J ओप्पुसियरइणयंसु<sup>०</sup> for ओ-  
प्पुसियरइणयंसु<sup>०</sup>, which  
we read with De P.
58. J हिमाअलंक<sup>०</sup>.
60. J <sup>०</sup>नह<sup>०</sup>.—J <sup>०</sup>चरण<sup>०</sup>.—J <sup>०</sup>प्प-  
हाहिं.—K <sup>०</sup>प्पहाए.
61. K तुहिणेहिं<sup>०</sup>.
63. De नियआइच्चिय.—J वायाइ.  
—De निसेवंता.—De इंति  
and J यंति for एन्ति.
64. De गवर, and K हुंति, for  
होन्ति.—De दोगच्चम्मि<sup>०</sup>.—  
De सुरकाइं.
65. De सक्कयपयाण.—J <sup>०</sup>छायइ.  
—K <sup>०</sup>वयाण for <sup>०</sup>वयाणं.
66. J तहट्टियं व for परिट्टियं व.—J  
सुकवीण.—J पयवीओ.
67. K पयवेंति
68. J सुहावेइव for सुहावेइ य.—  
K P उवमुजंतो.—De कं  
न, K P किं न, for किं पि.
69. J <sup>०</sup>पहूता and P उपत्ता.
71. J परंपराइ.—P गुणुणुया.
73. De J निंदा<sup>०</sup>.
75. J <sup>०</sup>गुणत्तणेण for मइत्तणेण  
—De अओचेअ.
76. J नियगुणे असं<sup>०</sup>.—De गुरु-  
यम्मि<sup>०</sup>.—De रामियच्चं for  
सारमिणं.
77. J कउत्तमा<sup>०</sup>.—De पुढमं for  
पढमं.
78. J णिव्वडेताण.—J P सच्चं-  
चिय and De सयलं विय  
for सयलचिय.
79. J कह वा होहिइ<sup>०</sup>; De होही for  
होहिइ.—K P विपरोरके.
80. J गुरयाण.—De कुरइ.
81. J वियारट्टाणाट्टिय<sup>०</sup>. We read  
वियारट्टाणं ट्टिय<sup>०</sup> with De  
K and P.
82. J सामणं चिय ट्ठाणं; P सामा-  
न्नेच्चिय.—K वामं, changed  
to ट्ठाणं, for ट्ठाणं.
83. J अणहरच्च.—K P अणरिहच्च.
84. J भमय<sup>०</sup>.—P मइए, De मतीए  
K मईए.—P केइ for केवि.
85. P अडच्चं, and De K अइहं,  
for नइहं.—De कति<sup>०</sup>, and  
J P कवि<sup>०</sup>, for कइ<sup>०</sup>.—De  
J P <sup>०</sup>चेव for <sup>०</sup>चेअ.
87. J तदियस<sup>०</sup>.
88. J <sup>०</sup>भगाहिं.
89. K P हियए for लोए.—K

90. J हांति किंपि.—J अप्पणो for अत्तणो.
91. J तिमिरं च षं पयासो य. We with De K P.
92. De <sup>०</sup>भुयण<sup>०</sup>.
93. J इत्तो for एत्ता.—P <sup>०</sup>व्व णिति. J <sup>०</sup>वि णेन्ति and K य णिति, for य णेन्ति ( first half ).
94. J इय for इह.—J P <sup>०</sup>दुत्तं.
95. J हासोव्व होइ.—De K हासोव्व होव्व.—J गुरुयाण.
96. P सरिसा अहियावा.—J गुरुयावि.
97. J हांतुव विगयगव्वा; K हांतुव्व विअयगव्वा.—J सभन्तु<sup>०</sup>.
98. De विम्हिअमिव for थम्मियमिव.—J सुहियं व for सुहियं व.—J भूतियमिव for दूभियमिव.
99. K <sup>०</sup>जसवम्मसुत्ति.
100. J <sup>०</sup>प्फणेव्व.
101. K P णा सुयइ.—De K महिवीढं.—K संदाणिणयं.
105. J कोउव्वत्तट्टियविसमतारयपहाभेयकलुसियाइवं; K P मोहुव्वत्तट्टियविसमतारयपहाभेयकलुसियाइवं; De दस्मोहुव्वत्तट्टियतारपहुव्वेअकलुसियाइवं. We read by J corrected according to the scholiast.
106. J जय<sup>०</sup> for जस<sup>०</sup>.—P <sup>०</sup>पायवस्सउ for <sup>०</sup>पायवस्सव.
107. J <sup>०</sup>सागरं.—J भुवणंतरम्भि.—J भारइ. We with De K P.
108. K चलत्<sup>०</sup> for वलन्त<sup>०</sup>.
109. J पयडियअढम<sup>०</sup>.—De <sup>०</sup>वट्ठ<sup>०</sup> for <sup>०</sup>कट्ठ<sup>०</sup>.
110. De <sup>०</sup>पडिच्छिया.
111. J वामयरा<sup>०</sup>.—K अरइविलासविसूरविआण, thus reading one matrâ too short. We with De J P.
112. J सोहइ for अगघइ.
113. J तियय<sup>०</sup> for तियस<sup>०</sup>.—P मण्णे अज्जवि.
114. J <sup>०</sup>नपहुत्त<sup>०</sup>.—J <sup>०</sup>गयणंतरा.
115. J तह for तं, which we read with De K P.—J वमंति for सुयन्ति.
116. K J <sup>०</sup>निरिकत्त<sup>०</sup> for <sup>०</sup>णिक्खन्त<sup>०</sup>.—De <sup>०</sup>वलंत<sup>०</sup> for <sup>०</sup>चलन्त<sup>०</sup>.
117. J निसज्जइ for णिसज्जइ.—De J P रहसड्ढिमडण<sup>०</sup> for रहसुड्ढिमडण<sup>०</sup> which we read with K.—J महिहरेसुं.—De K <sup>०</sup>दोलिओ.
118. K <sup>०</sup>चलंत<sup>०</sup> for <sup>०</sup>वलन्त<sup>०</sup>.—P सहसेव्व.—J हयमुक्क<sup>०</sup>.—P विडवाओ and K <sup>०</sup>विहगाओ for <sup>०</sup>विहयाओ.
119. K <sup>०</sup>वीढोभय<sup>०</sup>.
120. J <sup>०</sup>छलेण for <sup>०</sup>चलेण.—De K <sup>०</sup>संचरणु<sup>०</sup>.—De and P उयआयलेण.
121. J <sup>०</sup>वाण<sup>०</sup> for <sup>०</sup>वाय<sup>०</sup>.—P <sup>०</sup>चंदणुगन्धा.
124. De K <sup>०</sup>चलंत<sup>०</sup>.—J धूमोप्पि<sup>०</sup>.
125. De K. गड्ढालसा इव.—J <sup>०</sup>गमईओ for <sup>०</sup>गरईओ.
126. J <sup>०</sup>कराल<sup>०</sup> for <sup>०</sup>कडार<sup>०</sup>.—

- De <sup>०</sup>विज्जुच्छला<sup>०</sup>.—J <sup>०</sup>प-  
ह्<sup>०</sup> for <sup>०</sup>पक्ष<sup>०</sup>.
127. J तणुयायंतिच्च for दीहाय-  
न्तिच्च.—P उरकंडिय<sup>०</sup> for  
पविखण्डिय<sup>०</sup>.
128. J <sup>०</sup>परका.—K विपंति.—De  
दरपप्पुय<sup>०</sup>, and J दूरप्पुअ<sup>०</sup>,  
for दरपप्पुय<sup>०</sup> which we  
read with K.
129. J <sup>०</sup>विहिया for <sup>०</sup>पहया.
130. P सुकोज्जरंस्सुणि.
131. J <sup>०</sup>यल<sup>०</sup> for <sup>०</sup>यड<sup>०</sup>.—J <sup>०</sup>जु-  
ग्गा<sup>०</sup> for <sup>०</sup>जोग्गा<sup>०</sup>.
132. J डड<sup>०</sup> for <sup>०</sup>दड<sup>०</sup>.—J वाहो-
133. J मसण<sup>०</sup>. [ वारा.
134. P गलेडेव.
135. J <sup>०</sup>पंजरिया.—J निहम्मि for  
णहम्मि.
137. J <sup>०</sup>वहिराणां.—P पावंति.—  
De J <sup>०</sup>पट्टय<sup>०</sup> for <sup>०</sup>वट्टय<sup>०</sup>.
38. J <sup>०</sup>च्छेओ<sup>०</sup>.—J reads simply  
तट्ठिएहिं [=तहट्ठिएहिं=तथा  
स्थितैः] for तड-ट्ठिएहिं; and  
P has तडिट्ठिएहिं. We with
139. J महीइ. [ De.
140. K हिट्ठा<sup>०</sup>.—De अवारिधूम<sup>०</sup>.
142. J भिंदइ for छिन्दइ.—P  
<sup>०</sup>पहारो.—P <sup>०</sup>सामत्थेणावि य.  
We with De J K.
143. P <sup>०</sup>वडणु<sup>०</sup> for <sup>०</sup>वडणु<sup>०</sup>.
144. K <sup>०</sup>वरक<sup>०</sup> for <sup>०</sup>पक्ख<sup>०</sup>.
145. K <sup>०</sup>वडिएवि for <sup>०</sup>पडिएवि.—  
K णो for गा.
147. J <sup>०</sup>गुहा<sup>०</sup> for <sup>०</sup>दरी<sup>०</sup>.—De. J  
K P all read नज्जइ and  
not मज्जइ.
148. P <sup>०</sup>विहया for <sup>०</sup>विहुआ.—De  
K दिसेह<sup>०</sup>.—K <sup>०</sup>विलंत<sup>०</sup>.—  
De K विसहर for <sup>०</sup>महिर<sup>०</sup>.
149. J <sup>०</sup>परिरक्कयव.—De परि  
वेडिया for परिणमिया.
150. De K <sup>०</sup>सेलढक्किय<sup>०</sup>, and P  
<sup>०</sup>सेलकडिय<sup>०</sup>, for <sup>०</sup>सिलाछ-  
व्विअ<sup>०</sup>.
151. J तेच्चिय पडणादिभण्णा; K ते-  
च्चियपडणुदिभण्णा.—J <sup>०</sup>कं-  
दरोछेया.
152. J किलिम्मंति.
153. De J K P all read मुज्झंतो  
and not मुज्झन्ते.—J च  
for व after एकं.
154. J <sup>०</sup>कंदरदर<sup>०</sup> for <sup>०</sup>कप्पन्तर<sup>०</sup>.—  
J पलयच्चिय.—J विज्झावि-  
या for विज्झाया.
155. J विडिन्न<sup>०</sup> for वोच्छिण्ण<sup>०</sup>.—  
J भुयंगावयणो.—De गुरुअंव.
156. P थो<sup>०</sup> for थिइ<sup>०</sup>.
158. J K कुडंव<sup>०</sup>.
159. K <sup>०</sup>परक<sup>०</sup>.—J <sup>०</sup>सूयण<sup>०</sup>.
160. P एयासण<sup>०</sup>.
161. J चिट्ठुरावीडल<sup>०</sup>.
162. J P <sup>०</sup>वरिकय<sup>०</sup> for <sup>०</sup>चक्खिय<sup>०</sup>.  
—J <sup>०</sup>नयणोपलं<sup>०</sup>.
163. K थणाभोओ.
164. P <sup>०</sup>विच्छलिय<sup>०</sup> for <sup>०</sup>विच्छुरिय<sup>०</sup>.
165. J निच्चाइ.—P <sup>०</sup>ओणमियणह-  
चुडपंपकुरं; De ओणमियण-  
हचुडपंपकियं.
167. J <sup>०</sup>समोअरिअ<sup>०</sup>.—J <sup>०</sup>विलाय<sup>०</sup>  
for <sup>०</sup>विराय<sup>०</sup>.—P <sup>०</sup>सिहव्व.
168. J <sup>०</sup>संचलिय<sup>०</sup>.—J <sup>०</sup>महुयरो.  
—J <sup>०</sup>दुम<sup>०</sup> for <sup>०</sup>तर<sup>०</sup>.

169. J misreads पञ्जलह for प-  
ञ्जलह. — J संवलिय<sup>०</sup>.
172. K संविह्लिओ. — J <sup>०</sup>पडिरक-  
निओ<sup>०</sup> (= <sup>०</sup>पडिस्खलिओ<sup>०</sup> ?).  
We with De K P.
173. K <sup>०</sup>वेविरुव.
174. De <sup>०</sup>वडण<sup>०</sup> for <sup>०</sup>वडल<sup>०</sup>. — J  
P <sup>०</sup>निवडिओ; De K too  
originally. These have  
corrected it to निविडिओ,  
which we adopt.
175. P <sup>०</sup>मंडव<sup>०</sup> for <sup>०</sup>मण्डल<sup>०</sup>.
176. De K पट्टीपरिट्टिओडमेयं.
177. De K <sup>०</sup>ग्गहा.
179. P <sup>०</sup>विरल<sup>०</sup> and J <sup>०</sup>वियड<sup>०</sup> for  
<sup>०</sup>सिहिल<sup>०</sup>.
180. De K <sup>०</sup>दियह<sup>०</sup> for <sup>०</sup>दियस<sup>०</sup>.
181. De <sup>०</sup>पेह्लिय<sup>०</sup> for <sup>०</sup>कवलिअ<sup>०</sup>.
182. J वीणी.
183. J <sup>०</sup>सिहव्वअहिसाम<sup>०</sup>; P <sup>०</sup>सि-  
हाममहिसाम<sup>०</sup>. — J तु for णु.
184. J <sup>०</sup>परुसं and P <sup>०</sup>फरिसं.
185. J <sup>०</sup>ववण<sup>०</sup> for <sup>०</sup>पवण<sup>०</sup>. — J  
<sup>०</sup>सरस<sup>०</sup> for <sup>०</sup>सरल<sup>०</sup>.
186. P <sup>०</sup>परिसायं, and De K <sup>०</sup>प-  
रिवेसं, for <sup>०</sup>परिभेयं. — J ए  
for ते.
188. K P एण्ह. — P [ अपज्जत्ते ]-  
मकलम<sup>०</sup>.
190. D <sup>०</sup>लायण्णे<sup>०</sup>.
191. P <sup>०</sup>ग्गमाड, K <sup>०</sup>ग्गमाओ. We  
with De J. — P <sup>०</sup>सहीवि. —  
J <sup>०</sup>नेहसरसं.
192. De J <sup>०</sup>विययं for <sup>०</sup>विजयं. —  
De <sup>०</sup>पडिवण्ण<sup>०</sup> for <sup>०</sup>पडिबद्ध<sup>०</sup>.
193. J <sup>०</sup>विडओ for <sup>०</sup>विटुओ.
194. De आभिन्नसुरहि<sup>०</sup>.
196. P <sup>०</sup>विह्य<sup>०</sup> for <sup>०</sup>वीय<sup>०</sup>.
197. J <sup>०</sup>तालाव्व<sup>०</sup>. — J <sup>०</sup>भुहर<sup>०</sup>.
198. J is wanting in the words  
beginning with <sup>०</sup>हामणि<sup>०</sup>  
and ending with the last  
word of the line, as also  
in the parts of the com-  
mentary shown within  
brackets. — K <sup>०</sup>विमल<sup>०</sup> for  
<sup>०</sup>महा<sup>०</sup>.
201. De K <sup>०</sup>हीरंतहिययसुहिआं.
202. K <sup>०</sup>दिट्ठिक्क<sup>०</sup>.
204. J एकक्क<sup>०</sup>.
205. De P <sup>०</sup>णालंक्रियं, and K  
<sup>०</sup>णालंचियं, for <sup>०</sup>णालज्जिअं<sup>०</sup>.
206. De K ओणमियं. — P <sup>०</sup>कुं-  
डलुज्जोयं. — J <sup>०</sup>मिलियं for  
<sup>०</sup>मालियं<sup>०</sup>.
207. J <sup>०</sup>अंसाणं, K <sup>०</sup>अंसीण.
210. J विलयाण for अवलाण. — J  
आवद्धं for आविद्धं. — K  
<sup>०</sup>वंधुरो for <sup>०</sup>कंधुरो. — De J  
P सभत्तं for समन्तं which  
we read with K.
212. K P सभरम्मि. — De K <sup>०</sup>ग-  
याइ. — J <sup>०</sup>वेह्लिज्जण, K वि-  
ह्लिज्जण. — K सिरिण.
213. J सइ for जा. — P सा दो-  
सरया साणेव्व, De K सा  
दोसरए साणिव्व and J जा  
दोसरया सा नवर, for सा  
दोसरए साणेव्व.
214. J जायमच्छरेणव.
215. K <sup>०</sup>सरूउव्व.
216. J सोमहल्लो for सोवियह्लो<sup>०</sup>.



217. P जस्स for तुज्झ.
218. J <sup>०</sup>धवलवलयनिहा for <sup>०</sup>वलयरसिणिहा.—J <sup>०</sup>कृदुक्केरा.
219. K <sup>०</sup>माइंग<sup>०</sup>.—De J K P all read <sup>०</sup>मऊहं (= <sup>०</sup>मयूखं).
221. P K वाहव<sup>०</sup> for आहव<sup>०</sup>.—K <sup>०</sup>पुलोइया<sup>०</sup>.—P <sup>०</sup>पुट्टीओ परमट्टा.—J तुमय for तुमाइ.—De K गारवाणिय<sup>०</sup>.
222. P <sup>०</sup>विभेद<sup>०</sup> and De K <sup>०</sup>विहेअ<sup>०</sup> for <sup>०</sup>विभेय<sup>०</sup>.—J तदियहं.—De J K संचयासाइव.
223. J नेही for णोहिइ.—K ते for वो.
225. De K P परकंतरखण<sup>०</sup>.
226. J <sup>०</sup>तम्मिय<sup>०</sup> for <sup>०</sup>णूमिय<sup>०</sup>.
227. De K गिरिणो for सेला.
228. J P लीणुड्डीणम्मि.—J <sup>०</sup>हेमंत<sup>०</sup> for <sup>०</sup>हिमकाल<sup>०</sup>.
232. De J K P all read <sup>०</sup>मासल<sup>०</sup>, and not <sup>०</sup>सामल<sup>०</sup> with the commentator.—J उड्ढित्ति (= उड्ढन्ति).—J <sup>०</sup>त्रिलुलिअ<sup>०</sup> for <sup>०</sup>वियलिअ<sup>०</sup>.
233. De K गयणोयर<sup>०</sup>.
234. J ओसरण<sup>०</sup> for ओयरण<sup>०</sup>.—J वेओडु<sup>०</sup> for वेउडु<sup>०</sup>.
236. J सदिट्ठेम<sup>०</sup>, K संबट्ठेह<sup>०</sup>.—We read <sup>०</sup>पयडव्व with De K P. J has dropped the ड, so that it is impossible to say whether it reads <sup>०</sup>डव्व or <sup>०</sup>डंव्व. The commentator follows <sup>०</sup>पयडव्व.
237. P वरिज्जंति, K धरेज्जंति.
238. K नवरि.—J <sup>०</sup>विथंडम्मि.—J धुगुव्व परिवत्तइ.
239. J समरम्मि करे for गिरासिम्मि जए.
240. J इणं for इमं.—P तइ for तुह.
241. P <sup>०</sup>गुह<sup>०</sup> for <sup>०</sup>गह<sup>०</sup> and धारमो for <sup>०</sup>धारम्मो.—De K <sup>०</sup>यट्ठिउव्व.
242. K वडिपरकेसु.—K आरोगइ.—J <sup>०</sup>गणणाइव.
243. J भीयाइव.
244. J अहित<sup>०</sup> for अहिय<sup>०</sup>, and वाचारंती for वावारेन्ती; K वावारिंती.
245. J जइ for जं.—De वज्जंति for मज्जन्ति.—J <sup>०</sup>रूआ for <sup>०</sup>रूया.
246. J <sup>०</sup>अणत्थं आमुअइ.—De K नित्ति for णोन्ति.
247. K जाअइं for वडियाइं.
248. De K सव्वस्स for लोयस्स.—De <sup>०</sup>व्व and P अ for य.—K बंधावए.
249. J <sup>०</sup>सिहरम्मि.....संकामिए तुहअतिलए ॥..... <sup>०</sup>व्वहणायरपरि<sup>०</sup>. We with De K P. except that De has <sup>०</sup>लेसुव्व.
250. J P उवि for तुवि.
251. J <sup>०</sup>गुहा इव. We with De K P.—J P पहाव<sup>०</sup> for पणाम which we read with De K.
252. K रहसागय<sup>०</sup>.—J <sup>०</sup>वरव्व for <sup>०</sup>धरव्व which we read with De K P.—J <sup>०</sup>सिहा<sup>०</sup>. We with De K P.

253. P कविवरेहिं for कइन्देहि.—  
P भूयत्थेहिं विय.—P तुच्चइ  
for थुच्चइ.
254. This couplet is found in  
the three MSS. J K P,  
only K reads it not here  
but after 269 ( “ ते तस्स  
जयगइन्दा,” &c. ). P reads  
it in the same place as J.  
De omits it altogether.  
—P इय वाडु<sup>०</sup> for इय चाडु<sup>०</sup>.
255. K परिअत्तणेणं for परिअत्तणे  
णव.—J P निम्मविद्या for  
णिव्वडिया.—P <sup>०</sup>रोहेसु for  
<sup>०</sup>गेहेसु.
256. J दाविति.—K <sup>०</sup>परिभोअंव.—  
J नवरयकं खुरवहेहिं for  
णवणहङ्कं, &c.
257. K P पडिच्छिय<sup>०</sup> for परि-  
ट्ठिअ<sup>०</sup>.—J संखा इव सहंति  
for <sup>०</sup>सङ्खच्च दीसन्ति.—P  
वोह<sup>०</sup> for पोह<sup>०</sup>.
258. J सयवारा for सयराहा.
259. J थारंति.—J <sup>०</sup>निजेण for <sup>०</sup>णि-  
हेण and ते for जे.—P जण<sup>०</sup>  
for जहण<sup>०</sup>.—K बंधेहिं and  
J बिंवेहिं for <sup>०</sup>बन्धेण.
260. J मग्गोसुं गुरुबलवेय<sup>०</sup>.—J  
<sup>०</sup>कोणि<sup>०</sup> and P <sup>०</sup>कोट्ठि<sup>०</sup> for  
<sup>०</sup>कोटि<sup>०</sup>.—P उच्चरिऊण लि-  
हन्तिव for उच्चरिऊणंव  
लिहन्ति.
261. P K थामे<sup>०</sup> for ठाणे<sup>०</sup>.—P  
किंपन्ति for कम्पन्ति.
262. De सूयन्तव्व; J सूयंतव्व.—  
K पहरसं.
263. P उयहाण<sup>०</sup>.
264. J <sup>०</sup>चरण<sup>०</sup>.
265. J असरिस<sup>०</sup> for असरल<sup>०</sup>,  
which we read with De  
K P.—De K <sup>०</sup>विललियाहिं  
for <sup>०</sup>वियलियाहिं.
266. J पासोळि<sup>०</sup>.—K दंतहावेण.—  
De K पिवंति.
267. P वन्धुर<sup>०</sup> for चञ्चल<sup>०</sup>.—J  
पम्भलेहिं.—P <sup>०</sup>ताडेहिं.—J  
P <sup>०</sup>वरक<sup>०</sup> for <sup>०</sup>पक्ख<sup>०</sup>.—J  
<sup>०</sup>झझ<sup>०</sup>.
268. De <sup>०</sup>वासरंपि बित्था<sup>०</sup>.—De K  
रायलच्छीए for पत्थिवसि-  
रीए.
269. P <sup>०</sup>गयंदा for <sup>०</sup>गइन्दा.
270. J दरहूमिया<sup>०</sup>, doubtless a  
slip of the copyist for दर-  
दूमिया<sup>०</sup>.—J P दियहा.
271. P अमइल<sup>०</sup> for अमलिअ<sup>०</sup>.
275. De K <sup>०</sup>रमणं for <sup>०</sup>जहणं.—  
De J P विणिरकमइ. We  
with K.—De <sup>०</sup>परिहोय<sup>०</sup>.
277. J <sup>०</sup>पल्लवा for <sup>०</sup>पल्लवा.
278. K वंजुलणीसु.—K तस्स का-  
सारलेहासु for ताण अहार-  
लेहासु. We with De J P.
279. K तस्स for ताण.—K <sup>०</sup>सुहि-  
यासु.
280. J <sup>०</sup>हुउवत्तिय<sup>०</sup> for <sup>०</sup>जुओव-  
त्तिय<sup>०</sup>, which we read  
with De K.
281. J पडियत्ती.
282. गयणयलइं for जो गणयइं.  
—J महिनहयलत्तर<sup>०</sup>.—De.  
K <sup>०</sup>णिवेसा.—J गहिऊणय.

283. J <sup>०</sup>निचल्लव्व.—J P <sup>०</sup>लुच्छंगा.  
 285. K <sup>०</sup>महिभासुर<sup>०</sup>.—De J तुमाइ.  
 286. K P साहिज्जा<sup>०</sup>.—J K <sup>०</sup>गि-  
 रिदिण्णखंडपिंडव.—J <sup>०</sup>च-  
 रणनहप्पहाभिजं.  
 287. De K <sup>०</sup>भैरवि.—P भवरमाणि  
 तुज्झ for भइरवि तुज्झं—  
 J थुइमो तुम्मोइअ<sup>०</sup>.  
 290. De तुमाए.—J K <sup>०</sup>लीलाइ.  
 291. J रणिय<sup>०</sup> for रणिर<sup>०</sup>.—J <sup>०</sup>कुले  
 for <sup>०</sup>उले.  
 292. J सरीरेच्चिय नवरं ससिहेहरस्स  
 and wrongly omits से in  
 the next line. De K सरी-  
 रच्चेअ.—De K ओवासो.  
 293. De P रहसरिक्त<sup>०</sup>.—P संगो.—  
 J रहसोरिक्त<sup>०</sup>.—J भंगपय<sup>०</sup>.  
 294. J ट्ठाणट्ठाण<sup>०</sup> for थामत्थाम<sup>०</sup>.  
 296. P <sup>०</sup>रूपण.  
 297. J सच्चंगो.—De J घडड.  
 298. J P बिंवेहिं and De चिण्हे-  
 हिं for चिन्धेहिं.—J जणेहिं  
 for णरेहिं.  
 300. J उवहारारयेण, and <sup>०</sup>रयणी-  
 भावेण.—K सय for सइ.—  
 K <sup>०</sup>पडलाइं.  
 301. P पणयि<sup>०</sup>.—De K किरणाव-  
 भासिणा.  
 302. P <sup>०</sup>कवालं.—J P गहयक्कं.  
 303. J कुवलयं करेंती.—J <sup>०</sup>पंकय-  
 च्चणकज्जं.—J संपडड and  
 De संपडइ for संपडड.  
 304. P माल्लरि<sup>०</sup>.—De K आभासि.  
 306. J दिवसंसि<sup>०</sup>.  
 307. J <sup>०</sup>पुच्चवं for <sup>०</sup>पुरवंव.  
 308. J सयणं.  
 309. J <sup>०</sup>कास<sup>०</sup> for <sup>०</sup>फस<sup>०</sup>.—J सह<sup>०</sup>  
 for णय<sup>०</sup> (=नत्त).—J <sup>०</sup>रेहा<sup>०</sup>  
 for <sup>०</sup>लेहा<sup>०</sup>.—J ए for ते.  
 310. J <sup>०</sup>वयार<sup>०</sup> for <sup>०</sup>वहार<sup>०</sup>.—J K  
<sup>०</sup>संभावणाइ.  
 311. K पूआभिसेअ<sup>०</sup>.—J पिबंत्तिव्व.  
 312. J रूवं.  
 313. J तक्कालविमुक्कहरवड्ढिहिं.—  
 De K तुमाइ.  
 314. P <sup>०</sup>डहणाणुयावा.  
 315. K सय for सइ.—J सिद्धसि-  
 द्ध<sup>०</sup>.—J तुह ऊसव<sup>०</sup> and K  
 P तुह आसव. We with De.  
 316. De K तडिभावेण.  
 317. J दोहमप्पेसि, and De K कं-  
 पमोप्पेसि for कम्पमुप्पे-  
 सि, which we read with  
 P.—J वाय<sup>०</sup> for वाड<sup>०</sup>.  
 318. De K P <sup>०</sup>प्पहाड.—De K P  
<sup>०</sup>मूडाडव.  
 319. K विससेज्जंत<sup>०</sup>.—J गहणे<sup>०</sup>.—  
 K गयणि<sup>०</sup>.—J कओल<sup>०</sup> for  
 कउल<sup>०</sup>.  
 320. J वालिखिलेहिं.  
 321. De K कयपरियरं for अह प-  
 रियरो. We with J P.—K  
<sup>०</sup>गरण<sup>०</sup> for <sup>०</sup>यरण<sup>०</sup>.—K ए-  
 कस्स.—J ए for ते.  
 322. De K ते for वो.—J तदियह<sup>०</sup>.  
 323. K P <sup>०</sup>जीहाड.  
 325. P <sup>०</sup>थणुगमेहिं, and J <sup>०</sup>पओ-  
 हरेहिं for <sup>०</sup>थणुल्लएहिं.—De  
 K विहिओ तइ.  
 326. K <sup>०</sup>लुलंत<sup>०</sup> for <sup>०</sup>ललन्त<sup>०</sup>.  
 327. J सूयंति.  
 328. J <sup>०</sup>डंड<sup>०</sup> for <sup>०</sup>दण्ड<sup>०</sup>.

329. J भयवद् for पयइ<sup>०</sup>.—J K सय for सइ.  
 330. J <sup>०</sup>पसरिय<sup>०</sup> for <sup>०</sup>वियलिय<sup>०</sup>.—P <sup>०</sup>साहाहिं for <sup>०</sup>साहेहिं.  
 331. J <sup>०</sup>विललिय<sup>०</sup> for <sup>०</sup>विअलिय<sup>०</sup>.  
 332. J <sup>०</sup>व जणेसि for विविहेसि. which we read with De K P.  
 333. P <sup>०</sup>सुलभू<sup>०</sup>.  
 334. J <sup>०</sup>सुकायवकोसुसधाराहिं. We with De K P.—P रयणि-रुवेसु.—De <sup>०</sup>मातीहिं for <sup>०</sup>माइहिं.—J <sup>०</sup>विइज्जितारुण<sup>०</sup>, K विअज्जितारुण<sup>०</sup>.  
 335. J बद्धफलव्व.—De P <sup>०</sup>संगेहिं.—P <sup>०</sup>लंबिय<sup>०</sup> for <sup>०</sup>लम्बिर<sup>०</sup>.—P य हरति for रेहन्ति.  
 336. J <sup>०</sup>दुप्फणा<sup>०</sup>.—P <sup>०</sup>सवरिडिंभा and J सवरडिंभा. We with De K.  
 337. J P रुवं.—J कालकांति<sup>०</sup>.—J तुह for ते.—J देवि for <sup>०</sup>चेअ.  
 338. J P <sup>०</sup>सिद्ध<sup>०</sup> for <sup>०</sup>सिट्ठ<sup>०</sup>.—J पत्तवसण<sup>०</sup> for तम्मिदल<sup>०</sup> which we read with De K P.  
 339. De किण्ण and J किं तु (= ? किं नु) for किं णु.  
 341. De ओलिंभियभाव<sup>०</sup>.  
 342. De करील<sup>०</sup> for करिह्ल<sup>०</sup>.  
 343. P <sup>०</sup>यरुव्वरिय<sup>०</sup> for <sup>०</sup>यरु-डिभण्ण<sup>०</sup>.—J P परिणामो. We with De.  
 344. J डसण<sup>०</sup>.  
 346. K P ठिआणलं.—De K एक-47 ( Gaṇḍavaho )

- पण<sup>०</sup>.—J निठभरं. for <sup>०</sup>ब-न्धणं.—De J भुवणं.  
 347. J <sup>०</sup>वियप्पसरमणु<sup>०</sup>. We with De K P.  
 348. De P वउत्त<sup>०</sup>.  
 349. K तडि<sup>०</sup> and P तल<sup>०</sup> for तड<sup>०</sup>.—De <sup>०</sup>कलसेसु.  
 350. P उवउत्त<sup>०</sup>.—De <sup>०</sup>सल्लती<sup>०</sup>.—K पिच्छइ सो विज्झवणत्थ-लीसु मायगपयवीओ.  
 351. P ताडी<sup>०</sup> for ताली<sup>०</sup>.—K <sup>०</sup>कउलण<sup>०</sup>.—P जयगयदेहिं.  
 352. K <sup>०</sup>विरक्क<sup>०</sup>.  
 353. De पिच्छ<sup>०</sup>.—P सवेयं for सलीलं.  
 354. De मय<sup>०</sup> for गय<sup>०</sup>.  
 355. De अकंपिय<sup>०</sup> for विकम्पिय<sup>०</sup>.—P वित्ति.  
 356. K उण्हाइ.  
 357. De K <sup>०</sup>पवहा for <sup>०</sup>पवाहा.—P <sup>०</sup>रसोवार<sup>०</sup>.  
 359. K गिम्हिच्चिय.  
 360. K पज्जंत<sup>०</sup>.  
 361. De वोलंति.  
 362. P दियहा.  
 363. K <sup>०</sup>गयंद<sup>०</sup>.—P सीयला for <sup>०</sup>धूसरा.  
 364. P <sup>०</sup>हर<sup>०</sup> for <sup>०</sup>घर<sup>०</sup>.—K <sup>०</sup>अस-हिया<sup>०</sup> for <sup>०</sup>णसहिया<sup>०</sup>.  
 365. K <sup>०</sup>सयणेज्ज<sup>०</sup>.—P <sup>०</sup>लळियं for <sup>०</sup>लळियं.  
 366. P <sup>०</sup>पउदपरिगासा for <sup>०</sup>पउट्टप-रिमासा.  
 367. P <sup>०</sup>बद्ध<sup>०</sup> for <sup>०</sup>णद्ध<sup>०</sup>.  
 368. K <sup>०</sup>रंभम्मूलिय<sup>०</sup>.

370. K जुवइ<sup>०</sup> for पिप्या<sup>०</sup>.  
 371. K चेंयं<sup>०</sup> for तेय<sup>०</sup>.—K दियसा  
 for दियहा.  
 374. J अवगाढ<sup>०</sup>.—De K दियसे.  
 375. De K सीयला for <sup>०</sup>सामला.—  
 J दुरुवुट<sup>०</sup>.  
 376. J माहियमुम्हाला for समहिउ-  
 म्हाला.—De K दियसा.  
 377. J <sup>०</sup>मुहुद्धरन्त<sup>०</sup>.—J <sup>०</sup>परुस<sup>०</sup>.—  
 De K P दिअसे.  
 378. P <sup>०</sup>तायकरंब<sup>०</sup> for <sup>०</sup>वायक-  
 लम्ब<sup>०</sup>.—De K <sup>०</sup>कलुस<sup>०</sup> for  
<sup>०</sup>कविस<sup>०</sup>.—J वणोहेसा.  
 379. J K <sup>०</sup>राआ for <sup>०</sup>र.या.  
 380. De कोसुमेहिं वाणेहिं जो जई;  
 K कोसुमेहिं जो जयइ; P  
 कोसुमेण चाएण जो जई.  
 382. J <sup>०</sup>कोमलस्स for <sup>०</sup>णिढभरस्स.  
 384. J <sup>०</sup>सढराइं for <sup>०</sup>सहराइं. which  
 we read with De K P.—J  
 अधोअ<sup>०</sup> for अपेअ<sup>०</sup>, which  
 is the reading of De K P.  
 385. De P आपंडु<sup>०</sup>.  
 386. J विलसइ for वियलइ, which  
 we read with De K P.  
 —K <sup>०</sup>वल्लीवहाण<sup>०</sup>.  
 387. J नवंबुधोयंमि.—J सेलंतर<sup>०</sup>  
 for सहरन्तर<sup>०</sup>.—J <sup>०</sup>गरुयंक  
 for <sup>०</sup>गरुयङ्ग.  
 388. De विचरइ for विअरइ.  
 389. J गयणयलं for गयणद्धं,  
 which we read with De  
 K P.—K हरिसुप्पइय<sup>०</sup> for  
 परिओसुप्पइअ<sup>०</sup>.  
 390. K गिंभाणि<sup>०</sup>.—K रयवडले.  
 —J <sup>०</sup>कवाडंव for <sup>०</sup>कवालंव,

- which we read with  
 De K P.  
 391. J परिसंत<sup>०</sup>.—J कासार<sup>०</sup> for  
 आसार<sup>०</sup>.  
 392. J एकासारे. We एक्कासारे<sup>०</sup>  
 with De K P.—J गिम्हागय<sup>०</sup>.  
 393. J णवारुण<sup>०</sup> for धुयारुण<sup>०</sup>.  
 394. J <sup>०</sup>रंखोलिर<sup>०</sup>.  
 395. K उवसिंधु<sup>०</sup>.—K कच्छेसु.  
 396. J णवचरणअनेरंतरहंसी<sup>०</sup> for  
<sup>०</sup>णववरणयगोरन्तरहंसी, and  
 भवणग्गणियट्ठिहुचजोगाओ  
 for भवणग्गणियाच्छियव्व-  
 सोहाओ, which we read  
 with De K P.  
 398. J पेरंता.—P <sup>०</sup>गमाणयं.—  
 P वयणं for वरणं.—J  
 कइमाबील<sup>०</sup>.  
 399. J तारिच्छेअ<sup>०</sup>.—De K <sup>०</sup>पवण<sup>०</sup>  
 for <sup>०</sup>सलिल<sup>०</sup>.—P सीमाओ  
 for भूमीओ.  
 400. K दूरगयदिण<sup>०</sup>.—K दूर-  
 गयावि.—P परिलंबिणोव्व,  
 De परिलम्बिणोव्व, K परिल-  
 बिणुव्व.—De K P दि-  
 यसा.  
 401. J <sup>०</sup>गभीराअमाण<sup>०</sup>.  
 402. J दूरच्चर<sup>०</sup> for विडुण्णचर<sup>०</sup>.—  
 J <sup>०</sup>पउत्त<sup>०</sup> for <sup>०</sup>पयत्त<sup>०</sup>.  
 403. K दुग्गंधमइलवसुहा.—P <sup>०</sup>वि-  
 मइ<sup>०</sup> for <sup>०</sup>विसइ<sup>०</sup>.—P रय-  
 णीओ for णयरीओ. The  
 version found in J has  
 already been given in  
 foot-notes at page 116,  
 which see.

404. J <sup>०</sup>विहागाओ for <sup>०</sup>विहङ्गाओ.  
 405. <sup>०</sup>सरारि<sup>०</sup> is what the MSS. read. But we have obviously to read <sup>०</sup>सराडि<sup>०</sup> as representing शराटि<sup>०</sup>, the forms of र and ड being so alike in the MSS.  
 406. J नीलाओ वि for नीलाओ अ.  
 407. J मज्जंत<sup>०</sup> for सीयन्त<sup>०</sup>.  
 408. P <sup>०</sup>कलुसुह<sup>०</sup> and J <sup>०</sup>कलुसुण<sup>०</sup> for <sup>०</sup>कलुसुणह<sup>०</sup>.—J दूरालोयचिय. and K दूरालोइच्चिय.  
 409. J <sup>०</sup>धूमस्छा.  
 410. केसरद्वन्तं is the reading of De J K P.—De परिणवह for परिणमइ.—De K P परिजरड for परिसिडिलं.  
 411. De णंदति.—De P सायं for हिययं.—P वहंत<sup>०</sup> for वलन्त<sup>०</sup>.  
 412. J निविडुमंडलाइ.—J <sup>०</sup>सडुल<sup>०</sup> for <sup>०</sup>सइल<sup>०</sup>.  
 413. J P जलिय<sup>०</sup> for बलिय<sup>०</sup>.—K <sup>०</sup>भोआ for <sup>०</sup>होया.  
 414. P परियत्तो for विणियत्तो.  
 415. De K तस्स for तत्थ.  
 416. J <sup>०</sup>गज्जिओयारो.—J पयत्त<sup>०</sup> for पडन्त<sup>०</sup>.—J महाभोओ रिणदिट्ठकागव [sic] for णहाहोओ.  
 418. J फलसंगमहुगागंधालु.  
 419. J <sup>०</sup>रंजिओ for <sup>०</sup>राविओ.  
 421. J दंतो for देन्तो.  
 422. J P om. अविय.—P विहुवयर for विहुरोअरं.  
 423. De K दाहिण<sup>०</sup> for दक्खिण<sup>०</sup>.  
 424. De K किं च जायं for किं च.—K <sup>०</sup>छेआदर<sup>०</sup>.—J पसायाभि<sup>०</sup>.  
 425. K वसहचिंघेण.—P विणच्छेया.  
 426. J संपुत्ता. P संपन्ना, De संपण्णा. We with K.  
 427. J परिमट्ठा for परिमुट्ठा.  
 428. J विम्भयवसा<sup>०</sup>.  
 430. J भमसिष for भमिअं.  
 431. De K P मासलो for सामलो.—J <sup>०</sup>उप्पीडो.  
 432. J बलभरसंखोहियरेणु<sup>०</sup>.  
 433. P परिणय<sup>०</sup>.  
 434. J <sup>०</sup>डसण<sup>०</sup> for <sup>०</sup>दसण<sup>०</sup>.  
 435. J <sup>०</sup>कल्लोविवरेलिय<sup>०</sup>, K <sup>०</sup>कणोल्लपविवरेलिय<sup>०</sup>.  
 436. K <sup>०</sup>णिवडो<sup>०</sup> for <sup>०</sup>णिविडो<sup>०</sup>.  
 437. K P <sup>०</sup>मुहगिण<sup>०</sup>.—J <sup>०</sup>रंग<sup>०</sup>. and K <sup>०</sup>भग्ग<sup>०</sup> for <sup>०</sup>भज्ज<sup>०</sup>.—De <sup>०</sup>भमडिय<sup>०</sup> for विहडिय<sup>०</sup>.—P जयगयंदो.  
 438. J <sup>०</sup>जीय<sup>०</sup> for <sup>०</sup>जीव<sup>०</sup>.  
 439. P परिरेकिय<sup>०</sup> for परिक्खिय<sup>०</sup>.  
 440. J यति for एत्ति.  
 441. K. सयणेव्व for सयलव्व.—P समुट्ठिया for परिट्ठिया.  
 442. De इहोत्तनिव्वडन्ता.—J K P णोल्लंति, De णोल्लित्ति.—J इत्तोहुत्तं.—All the MSS. read व and none read न as interpreted by the commentator.  
 443. J एक्केयचिय.  
 444. De P <sup>०</sup>वलयाइ<sup>०</sup> for <sup>०</sup>वलयाण.



- P <sup>०</sup>तरंगिया for तरङ्गिणो.  
<sup>०</sup>मूलभरिय<sup>१</sup>.—J P <sup>०</sup>णिगा-  
य<sup>१</sup> for <sup>०</sup>णिगाम<sup>०</sup>.—De K  
<sup>०</sup>पढमो<sup>१</sup>.  
P <sup>०</sup>णहृप्पवहा.—K पेज्जंति  
for पिज्जन्ति.  
52. जेसुं पि for जेसुं च.  
52. e <sup>०</sup>समोसरियम्मिचि.—P म-  
हीव गयणयलं.  
52. <sup>०</sup>पुंजाओ for <sup>०</sup>पुञ्जओ.—J  
उअही for जलही.  
धराइ.—De K दियसो, P  
दिहसो.  
52. उरिकयगिरि<sup>०</sup>.  
परुठ<sup>०</sup> for विरुठ<sup>०</sup>.—K P  
काणतलाण.  
सहिवेतुं (sic) for भहिवेदं.  
<sup>०</sup>विणिनिअ<sup>०</sup> for <sup>०</sup>विणमि-  
न<sup>१</sup>—K वित्थारिज्जंतंचिअ.  
<sup>०</sup>णिबडीकय<sup>१</sup>.  
रमाइ दिट्ठी.  
53. विविणेम<sup>१</sup>.—J P <sup>०</sup>थोओ<sup>०</sup>.—  
सयअंगेसु, P सुहयंगेसु for  
मुहमङ्गेसु (=सुखमङ्गेषु).  
53. दोबल्लसमुम्मिल्लिय<sup>१</sup>.  
मंगउल्लोले. We with De  
K.  
K सहइ for हरइ.  
53. त्थवि वसिअ for तत्थ  
53. सेअं.  
53. सुहविणिहिय.  
हरिचक्कविविक्क<sup>१</sup>.  
गाइंदा.  
मुजगाओव.  
दिज्जंतुक्कोय<sup>१</sup> for <sup>०</sup>दि-  
तमोय<sup>१</sup>.

474. J <sup>०</sup>केसदंडाइव.  
475. J भुअयाहिवेहिं for भुअएहिं  
वेय<sup>१</sup>.  
476. De J K P all read गह-  
म्मि, though the com-  
mentator appears to have  
read गहंप्पे.  
480. De J K <sup>०</sup>कणइ<sup>०</sup> for <sup>०</sup>कणय<sup>१</sup>.  
De has a marginal note  
लता on <sup>०</sup>कणइ<sup>०</sup>. We  
with P.  
482. De K <sup>०</sup>किरण<sup>०</sup> for <sup>०</sup>राय<sup>०</sup>.  
484. K विहअं for विहियं.  
486. <sup>०</sup>भारह<sup>१</sup>. This is the read-  
ing of all the MSS.—De  
J भावियभारहकलहेण भरिय-  
कलहेण for भावियभार-  
हकलहं भारहकलहेण, which  
we read with K P. It  
is the reading of De J  
that the commentator  
explains.  
488. J <sup>०</sup>चिंध<sup>१</sup> (the reading  
followed by the com-  
mentator) for <sup>०</sup>सिचय<sup>१</sup>,  
which we read with De  
K P.  
489. K P थामे for ठाणे.  
490. K किरि for किर.—K <sup>०</sup>वि-  
णिउडो.  
491. For ऊरुहयं (=ऊरुहजम्),  
which we read with  
P, J reads ऊभयं, De  
is doubtful, the word  
being in that MS. partly

eaten away by worms,  
and K ऊरुभयं.

493. K 'मित्त' for 'मेत्त'.—J  
हसिऊण for तेणय, which  
we read with De K P.

495. K गोउरमित्त'.—J नीखादन्नं  
जायं.—De फरिहा' for  
परिहा'.

497. K अहिणवाओवि. De अहि-  
णवाओवि changed to  
अहिणवाओव.—P ठविणयर-  
द्धाओ.—J बलहीओ.

499. K परिलंबजइ.

500. K हिअअं for अहिणव'.—  
K उव्वेवत्तिव.—P अछीणि.

502. K नयर' for णयर'.—J  
'दियह' for 'दियस'.—De  
'सीमाइ' for 'सीमाण'.

503. J 'कुलाइं' for 'उलाइं'.—J  
'दुल्लहतणेण'.—De K तदियहं.

504. De 'मूलदमूस'.—K 'वसुआ-  
विज्जमाण'.—J धरावीढं.

505. J 'विट्वाहि'.—J सुरहि', and  
P सुरस', for सरस'.

506. De णिहासुहाणुबंधेण for रयणी-  
तमाणुबंधेण; P रयणीमुहा-  
णुबंधेण.

507. P वहु' for पडु'.—J सरस'  
for सतर'.

508. De K कहा' for जहा',  
which we read with De  
J P.—J 'भूपाल'.—J  
'सरिसम्मि'.—K एकदिणेणेअ  
for एकेण दिणेण.

510. J सिणिद्ध' for समिद्ध'.

which we read with De  
K P.—K देवो.

511. K कमेणं for कमेणय, which  
we read with De J P.

513. K उव्वूढ' and P उव्वुद्ध' for  
उव्वुद्ध'.

515. K 'पटुवेल'.—P सरुच्छंगा  
for सरुहेसा.

516. De K सुरहिनवगांध' and P  
सुरहिमहणिद्ध' for सुरहि-  
मिह गन्ध'.—De K P  
'मुद्ध' for 'बाल'.

517. De K 'संवलय' for 'कन्द-  
लिअ'.—De सरुहेसा and  
K तरुहेसा for तडुहेसा.

518. J 'जललवसंभिन्न', and P  
'जडजलसंभिण्ण', for 'जड-  
जललवभिण्ण'.—J परिगलि-  
यकसाओ for सो परिदलि-  
यकसाय'.—K 'मुणालाण'.

519. J अण्णोण'.

520. मोह' is what J reads.—  
J घण' for गह'.

521. J 'संकुल' for 'सेविअ'.—J  
जालयकट्टिय', and P जा-  
लयमुक्कस', and K जालिय-  
मुक्कस', for जालियकट्टिय'.

523. De 'थोव' for 'थोय'.—K  
'जलोव्वत्त'.

524. J निव्वार्यत्तिव. De K णिव्वावं-  
त्तिव.—K P घणमिलिय'.

525. De 'वालुऊसासा' for 'वालुया  
मसिणा'.—K P 'कासपंडुरा  
for 'कासपल्लावा'.—J K  
'पडल' for 'वडल'.

526. J 'मुहर' for 'मुहल'.—De J



- K परिसरसरसीपरिवेसिणो (the reading adopted by the commentator), and P सरसीपरिसरपरि-वासिणो for सरसीपरिसरपरिवेसिणो.
527. K <sup>०</sup>णिगय<sup>०</sup>.
528. K <sup>०</sup>मुहुल<sup>०</sup>.—K सुहाविति.—J थोओ<sup>०</sup>.
529. P किडिमाण for विडिमाण, which we read with De J K.
530. K <sup>०</sup>णिचुल<sup>०</sup>.
531. J सदरी<sup>०</sup> for सहरी<sup>०</sup>.—De <sup>०</sup>पडंत<sup>०</sup> for <sup>०</sup>पसत्त<sup>०</sup>.—K <sup>०</sup>सिहा इह for <sup>०</sup>सिहं परि<sup>०</sup>.—De K उग्मांध for अहिगन्ध.—J K <sup>०</sup>कलम<sup>०</sup> for <sup>०</sup>कमल<sup>०</sup>, which we read with De P.—K चारिरेहाओ for चारिलेहाओ.
532. De K किलंतविरलंकुरा for <sup>०</sup>पदमकिलन्तकुरा.—P दि-यसा.
533. J <sup>०</sup>फलभरं बंधुरिय.—J <sup>०</sup>कंडीओ. We with De K P.—J निच्वेतिच्व. We with De K P.
534. De K <sup>०</sup>कविसा for <sup>०</sup>कविला.
535. J <sup>०</sup>पडिय<sup>०</sup> for <sup>०</sup>घडिय<sup>०</sup>.
536. De <sup>०</sup>विवत्त<sup>०</sup> for <sup>०</sup>विवण्ण<sup>०</sup>.—P बहुलं for बाढं.—P णो-च्चति, K णोच्चति.—P अणु-यासेय<sup>०</sup> for अहुआसेय<sup>०</sup>.—J <sup>०</sup>सीमाओ for <sup>०</sup>भूमीओ.
537. De K <sup>०</sup>कविल<sup>०</sup> for <sup>०</sup>कविस.
539. De K <sup>०</sup>विसिह<sup>०</sup> and P<sup>०</sup> वसह<sup>०</sup> for <sup>०</sup>विसह<sup>०</sup>.—De <sup>०</sup>भूमीओ for <sup>०</sup>सीमाओ.
540. P <sup>०</sup>दिच्व<sup>०</sup> for <sup>०</sup>देव<sup>०</sup>.—J परिउत्थं.
- 541.—De K संतुट्ठ<sup>०</sup>, P संमुट्ठ<sup>०</sup>(= संतुट्ठ<sup>०</sup> ?).—J वसंति for उवेन्ति.—K <sup>०</sup>पडिय<sup>०</sup> for <sup>०</sup>घडिय<sup>०</sup>.—P महिय<sup>०</sup> for महिस<sup>०</sup>.
543. P उडुंत्त<sup>०</sup>.
544. De <sup>०</sup>थक्कार<sup>०</sup> and K <sup>०</sup>कुंकार<sup>०</sup> for <sup>०</sup>कुक्कार<sup>०</sup>.—J <sup>०</sup>रुसि-यग<sup>०</sup> for <sup>०</sup>दूसियग<sup>०</sup>.—De J P <sup>०</sup>वेएसु for <sup>०</sup>वेएहिं.
545. K उण्हालत्तस्च्छाया.—K <sup>०</sup>रेणु-विअण्णमारुय<sup>०</sup>.—De होंति उम्हा, K होंति उण्हा, and P समहियुम्हा. for समहिउण्हा.
546. De K पविरलसरस<sup>०</sup> for धूसर-विरल<sup>०</sup>.
547. J वेत्त for वोलेइ.—J <sup>०</sup>कलहा. J's first half of the couplet does not scan, being too short by two mātrās.—De <sup>०</sup>कलहे for <sup>०</sup>कलहं.—P reads the first half thus: वोलइ (=वोलेइ ?) लया-संकलि-य-कलह-पाडिरव-णियत्त-क-रिणीयं.—K मुहभित्तवलय<sup>०</sup>.
548. K दिण्णभूवि<sup>०</sup>.—De K P <sup>०</sup>विडव<sup>०</sup> for <sup>०</sup>विडवि<sup>०</sup>.—K सूअंति for सूएन्ति.—J P वीसामं for वीसमिअं.
549. De अवरोवरपत्त<sup>०</sup>, and K P

अवरोप्परपत्त<sup>०</sup>. for अवरोप्प-  
रसत्त<sup>०</sup>.—De अमइंदाओवि  
जाया and K अमियच्चाओवि  
जाया for भमियच्चाओ पवि-  
रलं; P अमियच्चाओ पविरलं.  
—De K P <sup>०</sup>संग<sup>०</sup> for  
<sup>०</sup>सिङ्ग<sup>०</sup>.

550. P <sup>०</sup>मुणियणेसु कच्छेसु for  
<sup>०</sup>मुणि-जणावसेसेसु.

551. J परिहउ<sup>०</sup> for पडिहउ<sup>०</sup>.

552. J सरस<sup>०</sup> for रहस<sup>०</sup>, which  
we read with De K P.  
—J K P <sup>०</sup>दलिग्भ<sup>०</sup>.—J  
<sup>०</sup>मिय<sup>०</sup> for <sup>०</sup>मय<sup>०</sup>.

553. De K सायमणवसायाइं (=सा-  
यम् अवश्यायरहितानि as  
explained by a marginal  
gloss in K) for णवपला-  
सकविसाईं.—J <sup>०</sup>रूवाइं for  
<sup>०</sup>भावाइं.

554. J रल्ली<sup>०</sup> (=झल्ली<sup>०</sup>) for झि-  
ल्ली<sup>०</sup>, which we read with  
De (which has झिल्ली<sup>०</sup>)  
and K P.

555. K वाजलीसुवि.

556. J <sup>०</sup>बंध<sup>०</sup> for <sup>०</sup>बद्ध<sup>०</sup>, which we  
read with De K P.

557. J K P distinctly read पुंजइ<sup>०</sup>  
not पुंजिअ<sup>०</sup>; De once  
read पुंजिअ which it has  
corrected into पुंजइ<sup>०</sup>.—J  
<sup>०</sup>बुदल<sup>०</sup> for <sup>०</sup>भुदल<sup>०</sup>.—J <sup>०</sup>दी-  
हरकयतलिणासुत्थाओ भूमीओ  
for <sup>०</sup>दीहरिय<sup>०</sup> &c., which  
we read with De K P.

558. J <sup>०</sup>णिहा for <sup>०</sup>णिहं, which

we read with De K P.—  
J सूएहि.—K करिणीसा<sup>०</sup>.

559. J <sup>०</sup>वल<sup>०</sup> for <sup>०</sup>तल<sup>०</sup>.—J P  
हुंदुर<sup>०</sup>.

561. J P कालोलुग<sup>०</sup> and De K  
कालोरुग<sup>०</sup> The emenda-  
tion from कालो to काला  
is my own, as I have  
nowhere met with a form  
of ablative singular  
ending in ओ of a noun  
in अ, unless, indeed,  
कालो should stand for  
कालउ=कालओ=कालतः.

562. K हलिहा<sup>०</sup>.—J <sup>०</sup>पिंजराइं for  
<sup>०</sup>सहलाइं, which we read  
with De K P.

563. K P तदियस.

566. J <sup>०</sup>फल<sup>०</sup> for <sup>०</sup>दल<sup>०</sup>.—J <sup>०</sup>परु-  
सकविसा for <sup>०</sup>कविसफरसा.

567. K सुहुल<sup>०</sup> for सुहल<sup>०</sup>.

569. J रयपिंजरंतगयणे, De रयपिं-  
जरंधगयणा (with रयपुंजरुद्ध  
पाठांतरं in the margin)  
and P रयपिंजरुद्धगयणा.  
We with K.—K गिम्भ-  
रयणीओ.

570. K <sup>०</sup>विहिण्णनलिणि<sup>०</sup>.—J <sup>०</sup>प.  
रिप्पखयंत<sup>०</sup> for <sup>०</sup>परिप्पवन्त<sup>०</sup>.

571. J <sup>०</sup>कविसमूलाओ and P <sup>०</sup>क-  
विसकूलाओ for <sup>०</sup>कवि-  
लकूलाओ, which we read  
with De K.

572. J P पढममणोहिं...मूलेहिं.

573.—K P <sup>०</sup>पाय<sup>०</sup> for <sup>०</sup>वाय<sup>०</sup>.—K  
हिट्ट<sup>०</sup> for हेट्ट<sup>०</sup>.

574. De <sup>०</sup>लघणा मुक्<sup>०</sup>, K P <sup>०</sup>लघणोम्मुक्<sup>०</sup>.—K <sup>०</sup>रेणुदर<sup>०</sup>.—P <sup>०</sup>सुण्णरूवलहुईओ.—J पन्तवल्लीओ.

577. J पहिण्हि for पन्थिण्हि, which we read with De K P.—K पेज्जंति for पिज्जन्ति.

578. P <sup>०</sup>उंकारि<sup>०</sup> for <sup>०</sup>सकारि<sup>०</sup>.

579. J सुहाविति.

580. J <sup>०</sup>पन्न<sup>०</sup> for <sup>०</sup>वल्लि<sup>०</sup>.—De कोवि य for कोवि सु<sup>०</sup>.

581. P पलोहंति.

582. De reads :

इह अहिहरंति छाया-  
णिविट्ठपहियावलोइयगाओ ।  
दलियक्ककोसकविस-  
त्थकविउलाकूलतरुलेहा ॥

P reads :

इह अहिहरंति छाया-  
णुविट्ठपहियावलोइयगाओ ।  
कक्कोलदालिकविस-  
त्थकविउलाकूलतरुलेहा ॥

584. J ओल्लित<sup>०</sup>.—K मिणालारुण<sup>०</sup>.

585. De परिजडिल<sup>०</sup> and K P परिजरद<sup>०</sup> for खज्जूर<sup>०</sup>.—P <sup>०</sup>करालो for <sup>०</sup>कसाओ.

586. J K मूल<sup>०</sup> for मउल<sup>०</sup>.—J मरुअयस्स, P मरुययस्स.—J आवसइ for आससइ, which we read with De P.

587. De K दोलेइ for लोलेइ.—De पवणो संचारविमूढमउयमलियाआ सीमाओ, K पवणो ससचार<sup>०</sup> &c.; P पवणोससवारविमूढमउयमलियाओ सीमाओ.

588. P जरदावंध<sup>०</sup> for जरदायंत<sup>०</sup>.—De K अग्गभरंतीओ, P अग्गहरंतीओ.

589. De K पिलोस<sup>०</sup>.—K पेज्जंति for पिज्जन्ति.

590. K <sup>०</sup>धूमाभिओय<sup>०</sup>.—De P दियसम्मि<sup>०</sup>, K दिअसम्मि<sup>०</sup>.—J दिसामोया.

591. J <sup>०</sup>अतुप्प<sup>०</sup> for <sup>०</sup>चुडुप्प<sup>०</sup>.—J गोरंग<sup>०</sup> for गारङ्ग<sup>०</sup>.

593. J <sup>०</sup>कंचरण<sup>०</sup> for <sup>०</sup>कच्चणार<sup>०</sup>.—De P उज्जंखरिय<sup>०</sup>, K उच्छंखरिय<sup>०</sup>, for उच्छङ्खलिय<sup>०</sup>.—K <sup>०</sup>केसरकलंवंगंधाण.

594. J <sup>०</sup>कपोय<sup>०</sup>.—De <sup>०</sup>फल<sup>०</sup> for <sup>०</sup>दर<sup>०</sup>.—De K <sup>०</sup>बंधणाहोअं for <sup>०</sup>बन्धणाहरणं.

595. De अहिराण्ति.—J <sup>०</sup>विडवि<sup>०</sup>.—De K <sup>०</sup>धवल<sup>०</sup> for <sup>०</sup>पण्डु<sup>०</sup>.

596. J सुहाण for मुहाण, which we read with De K P.

597. J <sup>०</sup>वोउहल्लेण for <sup>०</sup>कोउहल्लेण, we with De K P.—J गूण एमेअ, and P गूणमेमेव, for गूणमेमेअ.—K सहिआर<sup>०</sup>.

598. J नवरंगेन and K नवरगय<sup>०</sup> for नवरङ्गय<sup>०</sup>. We with De P.—De K P णिकम्म<sup>०</sup>.

599. De K <sup>०</sup>बंधुराओ for <sup>०</sup>कब्बुराआ.—K दरदट्ठ<sup>०</sup>.

600. J P समु<sup>०</sup> for दरु<sup>०</sup>.—De पावियबोहाइपिव for पावियपडिबोहाइव.

601. K हलेद<sup>०</sup>.—De <sup>०</sup>दमिल<sup>०</sup> for <sup>०</sup>दविड<sup>०</sup>.—De लंवमंवाण म-

- हिररति, and K <sup>०</sup>बलवंमंवा-  
णमहिहरइ, for <sup>०</sup>बलम्वि अहि-  
हरइ चूयाण, which is the  
reading of J P.
602. De P <sup>०</sup>वंदु<sup>०</sup> and J <sup>०</sup>वंदु<sup>०</sup> for  
<sup>०</sup>पण्डु<sup>०</sup>, which we read  
with K.
604. K साहाविहेअ<sup>०</sup>.
605. P <sup>०</sup>अहिणवसहयाररेणु<sup>०</sup> for <sup>०</sup>न-  
वसहयारसयरन्द<sup>०</sup>.—J कंदता  
for रुष्टन्ता, which we  
read with De K P.
606. J <sup>०</sup>बधवंधुरियं for <sup>०</sup>बन्ध-  
णाहोयं, which we read  
with De P.
607. J सुदारुसंचय<sup>०</sup> for सुदारुघरसं<sup>०</sup>,  
which we read with De  
P.—J सुजणाइजा for अ-  
जणाइणा.
608. J P उव्वुत्थ<sup>०</sup>.
609. J गभीरा<sup>०</sup>.
610. J पल्लवाडचिणो, K पल्लवाकुं-  
चिणो, and P <sup>०</sup>पल्लवाकुं-  
जिणो.
611. J संबद्ध<sup>०</sup> for आवद्ध<sup>०</sup>.
612. J. पावेथोयऊसासा for <sup>०</sup>थो-  
यपाविओसासा.
613. De K <sup>०</sup>समप for <sup>०</sup>सरसा.
614. De <sup>०</sup>दरीहिं and P <sup>०</sup>सरीहिं for  
दरीसु.
617. De परिवेसा for <sup>०</sup>पंसुलिया;  
K पंसुसाविपरिवेसा for <sup>०</sup>चु-  
ण्णरासिपंसुलिया.
618. P ककरुपक<sup>०</sup> for <sup>०</sup>ककर-  
केर<sup>०</sup>.
619. K P रय<sup>०</sup> for दर<sup>०</sup>.
620. K अपवकल<sup>०</sup>.—De K वाः  
for बहलं.
621. J <sup>०</sup>रवियरुपीडा.—De K P  
वणद्धता for गिरिवणन्ता.
622. J is corrupt in the first  
half of this stanza, and  
reads thus: चलणगिसचु-  
आलियचिनुअतलाआसतलण-  
मुहरेहं. We with De K  
P.—K <sup>०</sup>नह<sup>०</sup> for <sup>०</sup>मुह<sup>०</sup>.
623. J हि चिरेण for सुइरेण.—P  
पसंसइ for पसम्मइ.—K P  
पडिप्फलिओ.—K अहिता-  
डणकंसुमारुद्धणो.
624. P विमलातंव<sup>०</sup>.—P <sup>०</sup>सिहा-  
तंविं.
625. De दुरोत्थिय<sup>०</sup>.
626. K खंडियव्वाय<sup>०</sup>.—De <sup>०</sup>वलि<sup>०</sup>  
for <sup>०</sup>वलि<sup>०</sup>.—P <sup>०</sup>कलियाओ.
627. De K वाणपहया<sup>०</sup>.—J <sup>०</sup>विहया  
ण अणु<sup>०</sup> for <sup>०</sup>विहयाणमणु<sup>०</sup>.
629. K णिविडदलमाल<sup>०</sup>.—De <sup>०</sup>ज-  
उजरुइण्ड<sup>०</sup> for <sup>०</sup>दीहरुइण्ड<sup>०</sup>.
632. P <sup>०</sup>पूरओ for <sup>०</sup>भूरओ.
633. J K P पडण<sup>०</sup> for पवण<sup>०</sup>,  
which we read with  
De.—J परिक्खलिया. We  
with De K P.
634. J रिखोरिल<sup>०</sup> and P रंखोलिय<sup>०</sup>  
for रद्धोरिल<sup>०</sup>, which we  
read with De.—P <sup>०</sup>कोसो.
635. De K <sup>०</sup>ताली<sup>०</sup> for <sup>०</sup>ताडी<sup>०</sup>,  
which is the reading of J  
P.—J परि<sup>०</sup> for इह, which  
we read with De P.
639. J <sup>०</sup>तडाण for <sup>०</sup>यडाण.—K

728. 'पिड' for 'पिन्ड'.—J  
 ' for 'पड', which we  
 d with De P.—K  
 हारपडणपडि<sup>०</sup>  
 729. गइंभराइ<sup>०</sup>.—J 'लंछणवि-  
 730. ' for 'गुहाहोआ for गिरि-  
 ओ.  
 731. गाणं for 'भग्गाण-  
 ch we read with De P.  
 महमेय<sup>०</sup>.—J K P 'क-  
 . for 'यडय'.—K ज-  
 गमा<sup>०</sup>.  
 732. ह्रासन्न<sup>०</sup>.  
 चलंति for चलन्ति.  
 तल<sup>०</sup>.—J 'किण्व<sup>०</sup> and  
 कट्ट<sup>०</sup> for 'क्किण्ण<sup>०</sup>.—P  
 ओ for 'सहुरो.  
 733. गंति.  
 734. भिज्झिअ<sup>०</sup>, P 'दुमोझि-  
 —P 'कलिल<sup>०</sup>. P 'लवु-  
 णो, and J 'लवुल्लं-  
 . We with De K.  
 736. लच्छी घोलइ.—J 'तरु-  
 737. P 'सोदर<sup>०</sup> for 'सेरिह<sup>०</sup>.  
 740. 'रहीणं.  
 742. 'वद्ध<sup>०</sup> for 'पडिबज्झ-  
 — P 'परिसामलव्वलीम-  
 for 'परिसामला थली-  
 744. 'लोत्थ<sup>०</sup>, for सलिलन्ध<sup>०</sup>,  
 which we read with J P.  
 विंदु<sup>०</sup> for 'बन्ध<sup>०</sup>.—De  
 745. 'ग.—K लच्छी विय-
658. K 'मलिय<sup>०</sup> for 'मिलिय<sup>०</sup>.  
 659. P 'विभाविय<sup>०</sup>.  
 660. J अण for रण्णफरसा for अण-  
 स्व रण्णफरसा.  
 661. J कुसमं.  
 663. De वलहीओ and P वेईओ  
 for वीहीओ.  
 664. P तं आसि स<sup>०</sup> (=तं आसी-  
 स<sup>०</sup>?) for तंआ पुरस<sup>०</sup>. J  
 drops the तं from तंआ,  
 and cannot, of course,  
 scan the verse.—J पए-  
 सेसुं for पएसपयास<sup>०</sup>, and  
 cannot scan. We read  
 पएसपयास<sup>०</sup> with De P.  
 665. J 'विडंगा for 'विडङ्का.  
 666. P 'तुस<sup>०</sup> for 'बुस<sup>०</sup>.—K 'वि-  
 अण<sup>०</sup>.  
 667. K खेत्ताइं for छेत्ताइं.  
 669. J K 'वद्ध<sup>०</sup> for 'बन्ध<sup>०</sup>.—J  
 तरुलयाण.  
 673. J दुग्गपहाव<sup>०</sup> for दुग्गमभाव<sup>०</sup>,  
 which we read with De  
 K P.—J 'णालि<sup>०</sup>, and P  
 'णालि<sup>०</sup> for 'णीलि<sup>०</sup>, which  
 we read with De K.  
 674. K P दूमेंति.—J 'परिवंधा for  
 'पडिबन्धा, which we read  
 with De K.—P अडिभ-  
 तरा.  
 675.—De 'काल<sup>०</sup> for 'कलुस<sup>०</sup>.—  
 J P अगुरु<sup>०</sup>.—P 'जर [दा-  
 रु] सयलमूला इह णिवेसा for  
 'जरदारदारु<sup>०</sup>, &c.  
 676. K P आयास<sup>०</sup> for आयास<sup>०</sup>,  
 which we read with De

- and J, though the former may have at first read आयास<sup>२</sup>.
678. De K पढनपीडा. P पढनभीडा.—J 'पंकलग' for 'लग-पङ्क'.—J 'लेहाओ' for 'लेवाओ', which is the reading of De P.
679. J लवणोगम<sup>२</sup>.
680. P 'कसिण' for 'कसण'.—K इह अज्जवि कहंति.
681. J 'तडाय' for 'तलाय'.—K 'मित्त' for 'मेत्त'.
682. J 'गोलपवारो' for 'गोलयदारो'; P घरगोलयवारो<sup>२</sup>. We with K. I cannot find the couplet in De.—P मूलपडिबंध<sup>२</sup>.—K पाडलावण<sup>२</sup>.—P जणण<sup>२</sup> for जुणण<sup>२</sup>.
683. De 'विभंगा' for 'विहङ्गा'.
684. J संभावणाइ.—J दिसाओ for वडहीओ.
685. J K दूमैति.—De फलवहलपत्तपवि<sup>२</sup>; P फलपत्तलोकपवि<sup>२</sup>; K फलवहलपव<sup>२</sup>.
687. गयरेसु for रयणीसु, which we read with De J P.
689. J लढुच्छायं. We with De K P.—K कमलमिव.
690. J 'किज्जंत' for 'द्विज्जन्त'.—K 'मइलव, P 'मदिरव'.
691. J 'वीणाणुणायव'.
692. De. 'निडाल' for 'नडालं'.
694. P णालीओ for लीलाओ.
698. J 'णियर' for 'किरण'.—K कवालकुहराहिं.
699. J 'परिपेहणेण'. We with De K P.
701. K P बोलिति, and De नविडति, for बालन्ति.
702. J P तदियसैदु<sup>२</sup>.
703. J दिण्णसुहा. We with De K P.
704. P सावि for सोवि.—K 'वडिणां'.—K P पावेइ for पूरेइ.
705. J 'भिउडिसंगहिं'.
707. K वेरुत्तणपि (=कठोरत्वमपि) for विसमत्तणपि.—P सच्चविरु for सम्भरिदु—P 'पाउसे; K 'पाउसं. J is wanting in the letter which ought to follow 'पाउ', reading आसन्नपा उपल्लवेइ.
708. J आलंविऊण.
711. P णिडाले.—K पायपडण<sup>२</sup>.
712. K णिययासिचडिय<sup>२</sup>.
713. P जाण for जेण.
714. P विलंबेउं.
715. K अणुराउत्ति<sup>२</sup>.—K रोस<sup>२</sup> for कोय<sup>२</sup>.
716. K 'खग्गेवि'.
718. K 'सीसेहिं' and P 'मउलेहि' for 'मउलीहिं'.
720. K रमइ. We with De P
721. K तुयं for तुमं<sup>२</sup>.
722. K seems to omit the stanza. De उद्धं for उद्धं which we read with P.
723. K उप्पुसिअं, P उप्पुसियं.—K वहुदोस<sup>२</sup>.
727. P 'जलोछियाइं'.—K मुका

- and P मुत्ताइं for उत्ताइं.—  
P मुह for तुह.
728. De पुणतीसु for पणईसु.—K  
पारपुणई.
729. P धणवईहिं for नर-वईहिं.
730. P ०णिहत्त० for ०णिहित्त०.—K  
विरयन्ति.
731. J ०सदलिय for ०सिदिलिय.—  
J संघाण० for संताण०.—J  
०यणभरा०.—J पीडण० for  
वोडय०.—J ०भराअट्ट० for  
०हराअट्टि०, which we read  
with De P.
732. J ०पमुक्कलिज्जंत० (ः०पक्कलिज्जंत०)  
for ०मुक्कलिज्जन्त०, which  
we read with De P.—J  
०भंगगा, for ०तगाङ्गा, which  
is the reading of De P.
733. P गाढयचादुरिकत्तुच्छुडंतणह०.
734. J ०निरोदुल्लण०, P ०निरोहोव्वण०.  
—J ०उडो for ०उडं, which  
we read with De P.
736. J ०वइयरोत्तरिय०.—J P ०स-  
रलो for ०सुहिओ.
737. J ०जओ for ०जयं.
740. K सेयलवाहि०.—K ०च्छविबु-  
च्छेयं, P ०च्छविवोच्छेयं.
742. J जाण for जासु, which we  
with De K P.—J K P  
अकुंठ० for अउण्ठ०.
744. J निय० and P णव० for णय०.  
—J ०सत्त० for ०मट्ट० which  
we read with De K P.—  
K किललआमट्ट०.
745. J ०भावमारुहतेण. We with De  
P.—P केसरवलकलबाण.
746. J ०सुहिया.—J ०केयइ० and  
P ०केयउ० for ०केअय०.
747. K ०सुहया for ०महुरा.—J वि-  
रलाद्विय० for विरलागय०.—  
De ०सलिलुगमा.—K अस-  
यत्त० for असमत्त०.
748. K ०लेहव्व for ०लेसव्व.
749. J K उभय०.
750. J फलिय०.—J K ०पिडि०, P  
०पट्ट०.—De K ०राईहिं for  
०लेहाहिं.
751. K पयासंति.
752. K P ०तारयाए विट्ठीए.—J  
०लीलं व for ०कीलं व.—K  
पयासंति.
753. De K अवलं वंति for वे-  
ल-  
स्वन्ति, which we read  
with J P.—P ०व पसत्त०  
for सियदन्त०.
754. J ०संणिज्ज०.—K P वहंति  
for लिहन्ति.
755. J ०हरयंसुया. We with De  
K P.—J ०डंडाण for  
०दण्डाण.
757. J ०यारं for ०तारं. We with  
De K P.
758. K थणंतरेसु for थणेसु सहइ.—  
J सीयणिच्च for सीवणिच्च—  
K कुडिरस्स.
759. K ०गामिणा.
760. J महिएव्व and K गहि-  
यव्व for गहिएव्व.—De J  
K P all read ०यारमुज्झंते;  
and K P has मुहंतौ in the  
margin explaining ०मु-  
ज्झंते.



761. J K <sup>०</sup>रस<sup>०</sup>, and P <sup>०</sup>एस<sup>०</sup> (=वस<sup>०</sup>?) for <sup>०</sup>वस<sup>०</sup>.  
 763. J P <sup>०</sup>बहल<sup>०</sup> for <sup>०</sup>पिहुल<sup>०</sup>.—K करगह<sup>०</sup>.  
 764. J जो गोवतिव्व and P <sup>०</sup>पिजा णवतिव्व for <sup>०</sup>पि जा णवन्तिव्व.—J <sup>०</sup>कल्लसिहं.  
 765. K सय for सइ.—P विमायंति and K विमोअंति for विमोअन्ति.—J <sup>०</sup>निहत्त<sup>०</sup> for <sup>०</sup>णिहत्त<sup>०</sup>.—J <sup>०</sup>विहसंत<sup>०</sup>.  
 766. K रोसकंपिय<sup>०</sup>.—K <sup>०</sup>पिंजर<sup>०</sup> for <sup>०</sup>पूरिय<sup>०</sup>.—P अवचुण्णतिव णहभाव<sup>०</sup> for अवचुण्णेन्तिव दरूढ<sup>०</sup>.  
 767. J अंगट्ठाण<sup>०</sup> for अङ्गं थासे.  
 768. J <sup>०</sup>राम<sup>०</sup> and K <sup>०</sup>सरं<sup>०</sup> for <sup>०</sup>विद्ध<sup>०</sup>, which we read with De P.  
 769. J <sup>०</sup>वडीओ for <sup>०</sup>पडीओ.—J वहंति for सहन्ति.—K <sup>०</sup>परिलरिक्क<sup>०</sup>.  
 770. J पिययमहुत्तं जाणं विलासलीला<sup>०</sup> for पियहुत्तं जाण विलासलोललीला<sup>०</sup>.—J तरलियपम्हस<sup>०</sup>.—K P <sup>०</sup>लास<sup>०</sup> for <sup>०</sup>लील<sup>०</sup>.  
 772. J अणुयज्जंत<sup>०</sup>.—J K P गुणेण for गुणेहिं.  
 773. J साम<sup>०</sup> for सामा<sup>०</sup>, which we read with De K P.—J P <sup>०</sup>थल्लय<sup>०</sup>.  
 774. P <sup>०</sup>णरहिंलासा.—J रूपं and K P रूपं<sup>०</sup>.—K रमणीओ for तरुणीओ.—P मरुययस्स for दमणयस्स.—J <sup>०</sup>सुरहिणा.  
 775. J K P निवडियंसुण. We with De.  
 776. K भाविचच्छं.—K वर<sup>०</sup> for नव<sup>०</sup>.  
 777. K वियइण्ण<sup>०</sup>.  
 778. K णल<sup>०</sup> for णह<sup>०</sup>.  
 780. De <sup>०</sup>वट्टमवरि<sup>०</sup>.—P <sup>०</sup>सरय<sup>०</sup> for <sup>०</sup>सवल<sup>०</sup>; K <sup>०</sup>सरसकुसुसच्छडाभं<sup>०</sup>.  
 781. P <sup>०</sup>माहमणा<sup>०</sup> for <sup>०</sup>माहरणा<sup>०</sup>.—J <sup>०</sup>लंबिणी. We with De K P.  
 783. J K <sup>०</sup>बज्जलाहिपाडला; De <sup>०</sup>बज्जलाववाडला We with P.  
 784. J <sup>०</sup>वइहरेसु.—J <sup>०</sup>मरुवणसु.—K पढमछण<sup>०</sup> for पढमं छण<sup>०</sup>, with we read with De J P.  
 785. J K वियंका<sup>०</sup>.—J <sup>०</sup>पेल्लवा.  
 786. P संगिलइ.—J मलय<sup>०</sup> and P मिलिय<sup>०</sup> for मलिय<sup>०</sup>.  
 787. P सहइ for हरइ.  
 788. K <sup>०</sup>पडिपिडिय<sup>०</sup>.—P <sup>०</sup>सुहाइं for <sup>०</sup>सुहाइं, which we read with De J K.  
 789. J चिन्ता<sup>०</sup>; P चित्ता<sup>०</sup>.—De निसेविय<sup>०</sup> for निवसिय<sup>०</sup> which we read with J K P.—J विरेल्लेइ; K विरिल्लेइ.  
 790. K णिम्मिल्ल<sup>०</sup> for णिम्मल्ल<sup>०</sup>, which is explained to mean किंचिच्चुप्प in the margin. J णिम्मल्लसोरभं; P णिस्सल्लसोरहं.  
 791. J <sup>०</sup>मुहेसु for <sup>०</sup>महेसु.—K णयरौवेरेहेसु.



793. J <sup>०</sup>मुज्झाणं for मज्झाणय<sup>०</sup>.  
We with De K P.—K  
<sup>०</sup>लाभं for <sup>०</sup>लाहं.—K अ-  
च्छीणि.
794. K थोवमिव.—J कक्केणयराय-  
कसाओज्जलो, and P क-  
क्केयणपरायकलुसुज्जलो ; K  
कक्केअणरायकसाउज्जलो अ-  
हरो.—De परिलरिकओण-  
य<sup>०</sup>.
795. K <sup>०</sup>गुणाणं.—J विरलत्तणं च  
for विरलत्तणंव.—J थोयं.—  
J उएह. We with De K P.
796. P <sup>०</sup>माणानुबंधपाडेवणमुद्ध<sup>०</sup>.
797. K <sup>०</sup>णिसिय<sup>०</sup> for <sup>०</sup>णिमिय<sup>०</sup>.—J  
<sup>०</sup>इन्हो for <sup>०</sup>इन्हो.
798. K इत्तिअ<sup>०</sup> for एत्तिअ<sup>०</sup>.—K  
<sup>०</sup>कमलासण<sup>०</sup> for <sup>०</sup>कमला-  
उह<sup>०</sup>.
799. P <sup>०</sup>कहासय<sup>०</sup>.—J <sup>०</sup>पवंधेसु, and  
P <sup>०</sup>निवंधेसु, and K <sup>०</sup>णिबं-  
धेसु, for <sup>०</sup>णिवेसेसु.
801. K आलरिकय.—K सारवंधं  
for सारवन्तं.—K फरुसु-  
ज्जलं for थिरमुज्जलं and  
छायागय for छायावणं.
802. De seems to read <sup>०</sup>धाउच्छंद<sup>०</sup>  
for <sup>०</sup>वाया छन्द<sup>०</sup>, which we  
read with De J P.—De  
वि ते for य ते.—J भरयगो-  
यरप्पमुहा.—P भरगोयमु-  
प्पमुहा.—De जम्मिवायास-  
कारिणो, and K जंसि इहहा-  
सकारिणो for जमेवं हासका-  
रिणो, which we read with  
J P.—De <sup>०</sup>कइणोवि.
803. J <sup>०</sup>गुणोवाय<sup>०</sup> for <sup>०</sup>गुणोवास<sup>०</sup>,  
which we read with De  
K P.
804. J <sup>०</sup>गोटी<sup>०</sup> and P <sup>०</sup>गाटी<sup>०</sup> for  
<sup>०</sup>गोटी<sup>०</sup>.
805. De J जलभरो.—J <sup>०</sup>वंधुवंधुरं.
806. P <sup>०</sup>अविया for <sup>०</sup>धरिया.
807. P <sup>०</sup>अगम्मि for <sup>०</sup>अगोवि.
808. K <sup>०</sup>विज्जुजीआ for <sup>०</sup>विज्जुव-  
लया.
809. J <sup>०</sup>सामलंविद्य<sup>०</sup> for <sup>०</sup>समाल-  
म्विय<sup>०</sup>.
810. De खीर<sup>०</sup> for छीर<sup>०</sup>.—P सल-  
य<sup>०</sup> for सयल<sup>०</sup>.
811. P <sup>०</sup>तुरण<sup>०</sup> for <sup>०</sup>भरण<sup>०</sup>.
812. J सभवेण.—P पलियंठु<sup>०</sup>.—De  
P भुवणे.—For रयय<sup>०</sup> J  
reads रअअ<sup>०</sup>.
813. J P पच्चालिया<sup>०</sup>. We with  
De K.
814. J जलहि<sup>०</sup> for पलय<sup>०</sup>, which  
is the reading of De  
K P.—De विउहम्मि.—J  
reads the second half  
as follows : भुवणम्मि अण.  
हमवलंवणं तिहुयणस्स जायइ  
सुरारी, thus giving thirty  
instead of twenty-seven  
mātrās. We with De P.
816. J <sup>०</sup>तुंगाभिहाण<sup>०</sup>.—J भवणम्मि  
and De भुवणम्मि.—P सार  
णीसंदो.
817. De उपपयइ for ओसरइ.—K  
P <sup>०</sup>घडंतमा<sup>०</sup>; J <sup>०</sup>घडंतस<sup>०</sup>.  
We with De.—J <sup>०</sup>जाल-  
सयलंव.

818. De <sup>०</sup>पिच्छ<sup>०</sup>; K <sup>०</sup>पेच्छ<sup>०</sup>.—J <sup>०</sup>घड<sup>०</sup> for <sup>०</sup>घण<sup>०</sup>.
820. De पढमोद्गणारण<sup>०</sup>, J पढमो-  
प्पइयारण<sup>०</sup>. We with K P.
821. J असरसु<sup>०</sup>.—J <sup>०</sup>मिहं for <sup>०</sup>सिहं,  
which we read with De  
K P.—K <sup>०</sup>परकन्व.
822. P <sup>०</sup>विसण्ण<sup>०</sup> for <sup>०</sup>गिसण्ण<sup>०</sup>.—  
K सहइ टियं (so).—K <sup>०</sup>हि-  
उत्तगरलं changed from  
<sup>०</sup>हिउत्तगरलं. K explains  
<sup>०</sup>गरलं by विपं.
823. De <sup>०</sup>रायस्स for <sup>०</sup>णाहस्स.—  
De K <sup>०</sup>गिहसण<sup>०</sup> for <sup>०</sup>गिहंस<sup>०</sup>.
824. In the first half of the  
couplet: De <sup>०</sup>समुहटियवि-  
हयणाह<sup>०</sup> and P <sup>०</sup>अघडंतवि-  
हंगणाह<sup>०</sup>, and K <sup>०</sup>विहडंत-  
विहंगणाह<sup>०</sup>. In the second:  
De विहयच्छोहा विउणियरो-  
सं, and K P <sup>०</sup>विहलमुहच्छो-  
हाविउणरोसा, only K has  
changed <sup>०</sup>मुह<sup>०</sup> to <sup>०</sup>मुहु<sup>०</sup>.—  
J विसूरंति.
825. J <sup>०</sup>वलंत<sup>०</sup> for <sup>०</sup>चलन्त<sup>०</sup>, which  
is the reading of De K  
P.—De <sup>०</sup>मुहलसास<sup>०</sup>.—De  
<sup>०</sup>कुलनाययंव and P <sup>०</sup>कुल-  
णाइगंध (= <sup>०</sup>गंव ?), K  
<sup>०</sup>कुलणाअअंव, and J <sup>०</sup>कुल-  
णामियंव. We with De K.
827. J <sup>०</sup>डंड<sup>०</sup> for <sup>०</sup>दण्ड<sup>०</sup>.
829. K <sup>०</sup>तेलुक्क<sup>०</sup>, J विवराहि<sup>०</sup>, and  
P विवरडभ<sup>०</sup>, for विवराह<sup>०</sup>.
830. J P अच्छक्क<sup>०</sup>.—K ससि<sup>०</sup>  
for रवि<sup>०</sup>.
831. J तदिहस<sup>०</sup>.—P <sup>०</sup>विभिण्णं च.
832. P <sup>०</sup>निव्वडियणिययपयभंगभं-  
गुरावेगा, K निव्वडियनियय-  
पयभंगभंगुरावेगे, and J नि-  
वड्डियनिययपयभंगभंगुरावेगे.  
We with De.—De J  
मुवणेसु.
834. J पडिबद<sup>०</sup> for पाडिलमा<sup>०</sup>.—  
K <sup>०</sup>रास्यअदंतो.—K <sup>०</sup>पस-  
दिलो.
835. P द्ववणयाहरणं.
836. De. <sup>०</sup>पडिपाडला, K <sup>०</sup>परिपाडला.
837. De P वहू<sup>०</sup> for पिया<sup>०</sup>.
839. De परिहोय<sup>०</sup>, and K परिधाअ<sup>०</sup>  
for परिभोय<sup>०</sup>.—De <sup>०</sup>मयं-  
क<sup>०</sup> for <sup>०</sup>मियक्क<sup>०</sup>.
840. De <sup>०</sup>विरल<sup>०</sup> for <sup>०</sup>सूतु<sup>०</sup>.—De  
P संजमंतीहिं.
841. K <sup>०</sup>मंद<sup>०</sup> for <sup>०</sup>बाह<sup>०</sup>.—P <sup>०</sup>सो-  
सुम्महं, and J <sup>०</sup>सोम्मसुहं,  
and K <sup>०</sup>सोम्मसुम्महं, for  
<sup>०</sup>सोम्मसुम्महिं.
842. P <sup>०</sup>वुदुप्पुदेस<sup>०</sup> and J <sup>०</sup>युदु-  
प्पुदेस<sup>०</sup>. We with De K.  
—De दिण्णसुण्णगुली<sup>०</sup>.
843. J <sup>०</sup>वम्महरकण<sup>०</sup>. We with  
De K P.—K <sup>०</sup>वियलाहिं.  
—K रहसंमुहीहिं.
844. De तुमाइ; K तुमाए.
845. K णिहुअं for सणियं.—J  
जप्पइ.
846. J धरिज्जंति and De P ग-  
मिज्जंति for गमेज्जंति,  
which we read with K.
847. P रक्तं<sup>०</sup> for कण्ठे<sup>०</sup>.—P पढ-  
रिसोवलरकलिया.

848. K <sup>०</sup>मंडलं.

849. De कुम्भोच्चिय लहइ.—De K  
<sup>०</sup>आपीणसंठाणं.—J छीराअ-

850. J reads thus: [न्तमह<sup>०</sup>].

पढमुत्थंघणघोला-

विउद्धघोणंतरेण पडिवज्जो ।

उईडो [०ड ?] उच्चअत्तण-

सया [उ ?] वइउठकोलेण ॥

P पढमुत्थंभण<sup>०</sup>.—P पडिवत्तं  
for पडिवण्णं.—<sup>०</sup>अयरा  
for <sup>०</sup>मइरा.—K वेउठमुंठेण.

851. K विणिक्कमइ.

852. De <sup>०</sup>रोअणायारसारिच्छं. We  
with K.

854. P <sup>०</sup>दुद्ध<sup>०</sup> for <sup>०</sup>दुद्ध<sup>०</sup>.—J सरलो-  
व्व for सकुल्लोव्व, which  
we read with De K P.  
—De भारुव्वहणायरो.

855. J om. वि<sup>०</sup> from विलिञ्छिया  
and P reads दि<sup>०</sup> for वि<sup>०</sup>.  
—K पुहईनाहेण लंछिआ for  
पुहईवइणा विलिञ्छिया.

856. De K ण सइइ तुलणा P तुल-  
णो and J तुलण for तुलणा.

858. J नय<sup>०</sup> for निय<sup>०</sup>.—K चिंतंति.

859. K सगुणाहारण.—De K द-  
रिहेण.

860. J सिरीइ.—K <sup>०</sup>रसिओवि for  
<sup>०</sup>हियओवि.

861. De सीलसारे.—P विचलंति  
and De K विरमंति for  
विचिणन्ति.—J गुणायारे  
for गुणायारे, which we  
read with De K P.

862. P लोएवि for लोएहिं.—De  
सीरुनविहवट्ठियं corrected

into सीलं विहवट्ठिअं.—P  
सासुमवइ.—De तहच्चिय.

863. J <sup>०</sup>रक्खणा for <sup>०</sup>रक्खणे.—De  
K अच्छरं for अच्छरियं.

864. De विवरीयमिणं.—De जह  
थोवा for थोवा जह.—De  
बहूआवि and K सबहुआवि  
for इर बहूचा.

867. De K P उभय<sup>०</sup> for उहय<sup>०</sup>.—  
J <sup>०</sup>खलाय for <sup>०</sup>खलाइं.—  
K P <sup>०</sup>पिसुणाइं च.—K म-  
णिन्था.

868. J reads this couplet as  
follows:—

एत्तियमोत्तूण पहू

गरुयान परामुहा होंति ।

लोव [sic ए ?] हियगाहियचिय  
सीलं तेसु द्वियं पत्तंवि ॥

—K जोत्तियमित्तेण.

869. J जोया for जाया.—J K  
जयम्मि for जणम्मि.

870. J <sup>०</sup>संभावणाइ.—J ताण for  
ते ण, which we read  
with De K P.

871. De रत्ताउ and K गामाओ  
for गामाउ.—De पहम्मंति  
for पवज्जन्ति.

872. K अहिजलिज्जंति (so) for  
अहिउरिज्जन्ति.—K P दिय-  
निसं and De दिअसिअं for  
दिअसयं, which we read  
with J.—De सुवुरिस<sup>०</sup>.—  
De <sup>०</sup>णीअकालम्मि for <sup>०</sup>णी-  
अकाले य.—J reads the  
second half thus: सुपु-

- रिसकालमजणं जाया ज  
नीयकाले य.
873. K अवलीयणं.—J जाण for  
ताण, which we read  
with De P.
874. De विलासलीलासुहाई for  
सुहाई लीलासहाई.—P अस-  
मजसकरणचैय.—De उवरइ  
for गिववइ.
875. K णेव्वाइ for गिव्वाइ.
877. J कह for किं.
878. J reads thus : को व न पर-  
म्मुहो निगुणेसु गुणिणो न कं  
व दूमेंति (sic) । जो वा न  
निगुणो सो सुहं जियइ, thus  
omitting जो वा न गुणी  
from the beginning of  
the second half. K को व  
ण for को व्व ण, which  
we read with De P.
879. K ०भणं.
880. De संकिअचैय.
881. J सगुणोत्तरिणं.—J परगुणो-  
गारे.
882. P विप्पइ.—J ०परितोसियचो.  
—P अत्ताणो for अप्पाणो.
883. K कहु णु.—J हिययस्स for  
हिययम्मि.
884. De K चित्ति. J चित्ति.—P  
किरियासुं तु पयत्तंति.
885. J दोसोवि for दोसावि.
886. J reads the first half thus :  
सुयणावि खलायंतिव  
खलावि सुयणत्तणं व दावेंति ।
887. P गुणाहिओ for गुणाट्ठिओ.
889. J सज्जणोच्चय.
890. De कुणइ for वहइ.—De हवइ  
and K P वसइ for धरइ.—  
K P दम्भे for दम्भो.
892. P पयत्तंति.—P अप्पाणं for  
अप्पाणं.
893. De J P all read वुड्ढंते  
distinctly and not वुड्ढंते.
894. De गुणकज्जमि अगुणकाल  
and J गुणकज्जे परगुणकज्जे  
for गुणकज्जमि अगुणकज्जे.  
K violates the metre by  
reading गुणकज्जमि परगुण-  
कज्जमि वद्धं. We with P.
895. J ०संभओ.—P सुवरिसाण  
कमइ.—J P हियप्पसु.—J  
जण (=जेण ?) अणिच्छूढं,  
K तेण अणिच्छूढं, and De  
तेणं उव्वूढं. for तेण अणि-  
व्वूढं.
896. J ता होइ मच्छरमलो. and K  
ताचैय मच्छरमलो. for ताचैय  
मच्छरमलं.—J न ताण for  
कुडं ण.
897. J तुंगाण दंसणे for तुङ्गावलो-  
यणे.—J जहा य for जहैय.
898. J ०संकाइ.—J ०संखोहं.—J  
०मालव्व. We with De K  
P.—J K P रयणीसु.
899. K जणमणगिहीअं. P जणमण-  
गहिंयं. and De J जणमण-  
हिगीयं. We with De J.  
So we read with De J.
900. De J K P all read लहुअ-  
च्चिय. (See commentary).
901. K महागुणं.

902. J दोसावि for दोसा य.—De  
सुण्णगुणं for गुणसुण्णं.

903. J <sup>०</sup>नीसंगा for <sup>०</sup>णीसङ्गा.—J  
<sup>०</sup>पडियद्.—J गुरुणा होंति  
for होन्ति सप्पुरिसा.—K  
वीर<sup>०</sup> for धीर<sup>०</sup>.

904. K आयसग्गेव.—De खंडणमु-  
पुंति. J खंडणमुविति.—J  
भम<sup>०</sup> for भमि<sup>०</sup>.—J P <sup>०</sup>मय-  
लव्व.

905. J K कुमईसु. P कुमतीसु.—J  
पसासेइ.—P कसिणाण. De  
and K कसणाणपि मणीणं.  
—J सय<sup>०</sup> for सिय<sup>०</sup>.

908. J P गिम्हंति and K गिण्हंति  
for गेण्हन्ति.—J दारिहं and  
P दोगच्चं for दालिहं.—J  
घप्पण and K विप्पण for  
वेप्पण.

909. J K परउव्व for पुरओव्व.  
We with De P.

910. P कुइआ for कुविओ.—P  
सुवुरिसाण.

911. J उवअरणीहुअ<sup>०</sup>.

912. J <sup>०</sup>आमिणो for <sup>०</sup>गामिणो.—K  
P परिक्कुरइ.

913. P सहरिसं for सरहसं.—J  
निरकमइ जेहिं for निक्खमइ  
जेसु.—P परितोसप [ह] सिरो,  
and J परिओसपहसिओ for  
परिओसणिढभरो.

914. J उवयार<sup>०</sup> for उयार<sup>०</sup>, which  
we read with De K P.  
—J दरिकणं च कण्णं च,  
P दरिकणं कण्णं च for  
दक्खिणं कण्णं च; K

दरिकणं च सइ (or च जइ?)  
कण्णं मुअइ.—J पावेण.  
—K P अणोसरंती for  
समोसरन्ती.

915. De विम्हया.

916. P <sup>०</sup>रुयं for <sup>०</sup>गरुयं; K <sup>०</sup>गुरु-  
यं.—J K <sup>०</sup>दिट्ठो महामणीणं  
पडिबंघो; P <sup>०</sup>दिट्ठं महामणी-  
णं पडिबंघं.

918. P दाण्हाण<sup>०</sup> for धामत्थाम<sup>०</sup>.—J  
P दारिहं.—J किवण<sup>०</sup> for कि-  
विण<sup>०</sup>.

919. J किवणाणमणविस्सणं दाण्हा-  
णा सइ सल्लाह<sup>०</sup>.—J कह आ  
for कह वा.

920. J परिभोयहया. and K परि-  
भोअसहा. for परिहोयसहा.  
—J णववहुव्व (!) for ण  
वहुव्व.—De K <sup>०</sup>लीलाघरा<sup>०</sup>.  
—J जेण for तेण.

921. J किवणा.—J मल्लिणच्छायं.

922. J तणलहुइअं, and P तणपल  
हुयं for गरुयंपि हु पलहुयं.  
K गुरुअंपि.—J सिरीइ.—  
J गुणसु.

923. De सुवुरिसे and J सुपुरिसं for  
सुवुरिसं.—K <sup>०</sup>वि पुरिसं for  
<sup>०</sup>वि सुवुरिसं.

924. P तेहिं for तेण.

925. K देस<sup>०</sup> for वेस<sup>०</sup>.

926. J जाय for जाओ.—J परि-  
भोउज्जलाओ and P परिहो-  
उहुज्जपाओ for परिहोउज्ज-  
लाओ.—J <sup>०</sup>पराण<sup>०</sup> for <sup>०</sup>ध-  
राण<sup>०</sup>.—J उणोड and P  
उणा उ for उणो अ.—K

आयारधराणंचेअ ताड ण  
उणो अ इयरणं.

927. De णासेइ for णूमेइ, which we read with J K P.

928. K <sup>०</sup>मुइति for <sup>०</sup>मुवेन्ति.—J P वेरि<sup>०</sup> for वइरि<sup>०</sup>.—De विप्प-  
ति for छिप्पन्ति.

929. J विणवारंति, De P विणिवा-  
रंति.—J दप्पेण भुवंपि for  
भुयंपि दप्पेण.

930. J णवर for णूण.—J अहिलेइ  
गुणा लच्छी.

931. J <sup>०</sup>ल्याइ.—De P जेणाहो<sup>०</sup>.

933. J कुणइ.—K चिरकालो<sup>०</sup>.

935. J सुरकाइं for सोश्खाइं.

936. J दुरकाइं हवंति.—J <sup>०</sup>करिस-  
च्चिय.—K P बहुलत्तण<sup>०</sup> and  
J सफलत्तण<sup>०</sup> for बहलत्तण<sup>०</sup>.

937. P सुहविणयत्तयाण, and K  
सुहविणयत्तियाण, for सुहवि-  
णिवत्ति<sup>०</sup>क<sup>०</sup>.—De <sup>०</sup>चित्ताण-  
मविरयं.—De अद्दुच्छिन्नोव्व  
सवणाण.

938. J <sup>०</sup>बंधेणव कइणो, and P <sup>०</sup>बं-  
धेहिं कइणो, for <sup>०</sup>बन्धेहिं  
कइणव.

939. J K वसहि<sup>०</sup>, and P वमिहि<sup>०</sup>, for  
वसइ<sup>०</sup>.

940. J आयासकरेहिं. We with De  
K P.

942. J K सिणेह<sup>०</sup>.—P <sup>०</sup>पासेण for  
<sup>०</sup>वासेण.—J जं for जो,  
which we read with De  
K P.—K भणन्तस्स, J तणं  
तस्स, P तणंतस्स, De तणं  
तस्स, for तणन्तस्स.—K,

in fact, reads the fourth  
pāda thus: जोत्तं मोत्तं  
भणन्तस्स (= योत्तं मोत्तं  
भणतः).

945. K गुणगारा.

946. K सप्पुरिसाणपि for सप्पुरि-  
साणं च.—J झति for जेहिं,  
which De K P read.

947. K थिरमंथरो.

948. K वद्धोअरेसु.

949. J सइ for महइ, which is read  
by De P, and K reads  
सहइ.—K सख्ख<sup>०</sup>.—De K  
P <sup>०</sup>निंदावरोव्व, which we  
adopt. J reads <sup>०</sup>व.

950. J <sup>०</sup>वहंगमाओ.—K P अनेग<sup>०</sup>  
for अणेय<sup>०</sup>.—J विरिहेंति<sup>०</sup>.

951. P विमलं. We with De J K.

952. K हवइ for होइ.

953. De K न हु for किं. We with  
J P.

954. J K <sup>०</sup>केत्तिय<sup>०</sup>.—P किलमि-  
हिसि.—J सयलाइ पुहइए; K  
पुहइए.

955. J पारंति, P वारंति.

957. J उवहुज्जंतो य दुकरं तह य  
for तह भुज्जन्तोवि दुकरं  
कोवि.—De तोयाइं for स-  
लिलाइं.

958. P परंसिमो लहुयदोसपि. K ल-  
हुयदोसेवि.

959. J धुमच्चिय. We with De K  
P.—J पज्जलियाण for  
पज्जलियाहि, which we  
read with De K P.

960. J K P थोया<sup>०</sup>.—J इयरण-

- मसामणोहिं. We with De K P.—J संगमो for संगयं.
961. J अह वा for सो वा, which we with De K P.—P व-हइ. and J कहवि, for तहवि.
962. K P नरस्स for जणस्स.—J वेप्पंति for सुव्वन्ति.
963. P हियएहिं.—J मणीणं for मणीणवि, which we read with De K P.
964. De K P दोसिकदंसिणो. De जेय for जे उ, which we with J K P.—J P गिण्हंति.
965. P ववि for कांवि.—J तहवि for अह य, which we read with De K P.—P भूय<sup>०</sup> for चूय<sup>०</sup>.
966. J पिंणं न for पिङ्गपि, which we read with De K P.—J कोवि कज्जेण ना समो तहवि.
967. P <sup>०</sup>सवल्लगुणमवि for <sup>०</sup>सयल्लगुणंपि.—J परिसा, and De सुपरिसा, for सुवु रिसा.
969. J <sup>०</sup>गववियाणव for <sup>०</sup>ग्यावियाणवि.—P <sup>०</sup>लवेहिं, and J <sup>०</sup>लवेणि (= <sup>०</sup>लवेहिं ? , for <sup>०</sup>लवेण.
970. P उत्तिण्ण for एत्तिण्ण.—J P धीरति.
971. J <sup>०</sup>दसावसाण<sup>०</sup> for <sup>०</sup>दसाणतोस<sup>०</sup>.
972. P उद्धरचित्ता.—K सण्ण<sup>०</sup> for सुण्ण<sup>०</sup>.
973. De जहेच्छं.—J reads दिण्णं पुरा जहिच्छं तओवि दंतेण स-डियमभावा । सहिअं च पराहुत्तं
- तत्तावि य लाहपणईओ. We with De K, except that De reads तओ तओ for तओ अ ओ. P thus: गहि-यं च पराउ तओ तओ अला-भावयणाउ, which is doubtless corrupt, unless we read अलाभाउ वयणाउ (=अलाभाइ वेदना).
974. J <sup>०</sup>मेत्तमुच्चियंताण, K <sup>०</sup>सित्त<sup>०</sup>; P <sup>०</sup>मुच्चियंतावि.—P पयत्तंति.
975. K P गिण्हउ.—De J दिव्वे J <sup>०</sup>तुडाइ.
976. K P विहरंति for विहइन्ति.
977. P भंगय for भङ्गेसु.—J थण<sup>०</sup> for धण<sup>०</sup>, which we read with De K P.—J K P थोय<sup>०</sup> for थोव<sup>०</sup>.—J माहयं for परिणामं, the reading of De K P.
980. De अत्थगतीए.
1001. P जरा for जरी, which De J K read.
1002. J विड<sup>०</sup> for विन्दु<sup>०</sup>.—J णिवि-डइ for णिवडइ.
1003. J जाच्चवणेण धरिणीण.
1004. De K सुरकं for सोसक्खं.
1005. J K भुयण<sup>०</sup>.
1006. J फल्ल [=ल ?] समहं. We with De K P.
1010. De सिरसन्धियलासच्च<sup>०</sup>, omitting <sup>०</sup>ह् which we have supplied by conjecture.
1012. P पहणंगणेसु for समरङ्गणेसु.—J K जअवारणाण.—P प-रि<sup>०</sup> for कर<sup>०</sup>, which we read

- with De J K.—J <sup>०</sup>जीहाहि-  
हहिर<sup>०</sup>. We with De K P.
1013. P <sup>०</sup>इयस<sup>०</sup> for <sup>०</sup>तियस<sup>०</sup>.
1014. P निय<sup>०</sup> for गुण<sup>०</sup>.—J <sup>०</sup>वच्चा,  
P <sup>०</sup>उच्चा and De <sup>०</sup>ओच्चा  
for <sup>०</sup>उच्चा, which we read  
with K.—K <sup>०</sup>गुरुआवि.—  
K <sup>०</sup>गुरुईकया.
1015. K P <sup>०</sup>जयस्स for <sup>०</sup>जयस्स.
1017. J <sup>०</sup>आर<sup>०</sup> for <sup>०</sup>याल<sup>०</sup>.—J पुरो  
for पुणो.
1018. J दीलंतु.—P <sup>०</sup>तुलया.—K वि-  
पुरुणा.
1020. J अपदुत्त<sup>०</sup>.
1021. J <sup>०</sup>मुंचिय<sup>०</sup> for <sup>०</sup>पुञ्जिय<sup>०</sup>.
1022. K गिसहा.
1023. P <sup>०</sup>वित्थारोववद<sup>०</sup>.
1024. K गिरिचलण<sup>०</sup>.—J <sup>०</sup>गयंतुदो-  
छिन्न<sup>०</sup>.—J नियंब<sup>०</sup> for <sup>०</sup>वे-  
कडय<sup>०</sup>, which we read  
with De K P.
1025. J पडिसिदिल<sup>०</sup>. We with De  
P.—P हवति for वहन्ति.—  
P <sup>०</sup>निव्वडिय<sup>०</sup> for <sup>०</sup>विहडन्त<sup>०</sup>.
1026. P <sup>०</sup>वलगाओ for <sup>०</sup>वडणाओ.
1027. P पावेंति for पावन्ति.
1028. J <sup>०</sup>हुमलतो.—J रलइज्जइ for  
वलइज्जइ.
1029. K P <sup>०</sup>परिवेसं. We with De  
J.—K P वालंव गिरिमूलं for  
<sup>०</sup>वालोव्व सलिलनिही. We  
with De J.
1030. P <sup>०</sup>सिज्जंत<sup>०</sup> for <sup>०</sup>क्षिज्ज-  
न्त<sup>०</sup>.—J <sup>०</sup>यद्धासु for <sup>०</sup>पण-  
द्दासु.—J नेंति for णिन्ति.—  
J <sup>०</sup>णिक्कमंतावि.
1031. J अण्णोण.
1032. J <sup>०</sup>डिसा<sup>०</sup> for <sup>०</sup>दिसा<sup>०</sup>.—P  
<sup>०</sup>वडल<sup>०</sup> for <sup>०</sup>वलय<sup>०</sup>.—De K  
<sup>०</sup>पाडिहओवासो.—K P विल.  
गो for वलगो, which De  
J read.
1033. K तडि<sup>०</sup> for तड<sup>०</sup>.
1034. P <sup>०</sup>पसदिला.—J P सेल<sup>०</sup> for  
णवर.
1035. P. <sup>०</sup>वलय<sup>०</sup> for <sup>०</sup>वलिय<sup>०</sup>.—J  
वहंति for लहन्ति.—P अह  
सेल<sup>०</sup> for सेलम्मि.
1037. De <sup>०</sup>विणिहट्ट<sup>०</sup>.—J <sup>०</sup>तणुइया-  
मोओ.—P उत्तारिओ for  
ओसारिओ.
1038. J कमद<sup>०</sup> for कुम्म<sup>०</sup>.
1039. J <sup>०</sup>विहुय<sup>०</sup> for <sup>०</sup>विहुर<sup>०</sup>.
1040. J <sup>०</sup>गूड<sup>०</sup> for <sup>०</sup>मूड<sup>०</sup>. We with  
De K P.—J <sup>०</sup>संवलय<sup>०</sup> for  
<sup>०</sup>संगलय<sup>०</sup>.—J हिययदंते वि-  
रहग्गिधूम<sup>०</sup> for हिययट्टिय-  
विरहडुयासधूम<sup>०</sup>.
1041. De <sup>०</sup>वाच्छेआ.—J सिधिति  
[=सिंधिति?] and P सं-  
धिति for संधन्ति.
1043. J <sup>०</sup>वियसिय<sup>०</sup> for <sup>०</sup>विसमिय<sup>०</sup>,  
which De K P read.
1044. वुडमइ अयंड<sup>०</sup> is the reading  
of De K P.—J वुडमइव अन्न  
वंडमंड<sup>०</sup>.
1045. P सोवेस for सो एस.—P उय-  
for उव<sup>०</sup>.—K <sup>०</sup>पाविआ<sup>०</sup> for  
<sup>०</sup>दाविया<sup>०</sup>.—J सेसंपिव for  
सेसम्मिव.—De K जसम्मि  
निययम्मि.—P य निसण्णो  
for विणिसण्णो.



1046. J चरणा<sup>०</sup>. J सोहोतिं.
1047. P <sup>०</sup>रयणहार्यव.
1049. De <sup>०</sup>किर<sup>०</sup> for <sup>०</sup>किरि<sup>०</sup>.—J <sup>०</sup>परिकविस<sup>०</sup>.
1050. P <sup>०</sup>व्वडितं<sup>०</sup> for <sup>०</sup>व्वडन्तं<sup>०</sup>; K णेव्वडन्तं<sup>०</sup>.—J <sup>०</sup>रोहणुव्वलण<sup>०</sup>; K <sup>०</sup>रोहणुइल<sup>०</sup>.
1051. J <sup>०</sup>वटणव for <sup>०</sup>वहेणव, which we read with De K P.
1052. K पयासंति.
1053. J गंगासंगयजउणा<sup>०</sup> for जउणासंगयजङ्गा<sup>०</sup>.
1054. K लाइण्ण<sup>०</sup>.—De <sup>०</sup>चट्ण.—P <sup>०</sup>कलावं पयासंति; K दीसंति for दंसिति.
1056. J अंतोअवरिं परिडि [ए]ण, [thus being short of one mātrā even if the ए is supplied], and P अंतो अवरिं च परिट्टिएण. We with De K.—De K <sup>०</sup>णिण्णआइव.—J पडिमाठिएण [short of one mātrā], and P पडिमावीएण.—J संवरिय<sup>०</sup>. We with De K P.
1057. J <sup>०</sup>कमलेसु for <sup>०</sup>कुसुमेसु.—J सपरक<sup>०</sup> for सवक्क<sup>०</sup>.
1058. J <sup>०</sup>मंडलदेहिं.—K देव्व<sup>०</sup> for दिव्व<sup>०</sup>.
1059. P पयासंति; K पयासंति.
1060. K <sup>०</sup>पडिवगिय<sup>०</sup>.
1061. K <sup>०</sup>रसबिंदुवलयभावेण for <sup>०</sup>रयबिन्दुकलियमूलेण, which we with De P.—P दरकलिय<sup>०</sup> for दग्गलिय<sup>०</sup>.—K <sup>०</sup>राएणव for <sup>०</sup>भावेणव.
1062. J विइन्न<sup>०</sup> for पट्ण<sup>०</sup>.
1064. J अत्तिनयणाओ for अत्तिणयणाहि.
1066. P अज्जस<sup>०</sup> for सज्जस<sup>०</sup>.—P <sup>०</sup>उम्मिल्लणेवि and De <sup>०</sup>उम्मीलणम्मि; K <sup>०</sup>ओमीलणेवि; J <sup>०</sup>उम्मीलणावि.
1069. J पडियरक<sup>०</sup>.—J <sup>०</sup>विलासा for <sup>०</sup>वियारा.
1070. K <sup>०</sup>गओगिण्ण<sup>०</sup>; J <sup>०</sup>गओद्धिन्न<sup>०</sup> (!); P <sup>०</sup>गउग्गिण्ण<sup>०</sup>.—P <sup>०</sup>कलिए for <sup>०</sup>कलिले.—P <sup>०</sup>वणुकंठियं.
1072. J जम्मि न पहुप्पइच्चिय for सुव्वइ णपहुत्तंचिय.
1073. J रयणीविरमम्मि बहुपुरम्मिल्ल<sup>०</sup> and P रयणीविरमम्मि इमं पुरम्मिल्ल<sup>०</sup> for रयणिविरमम्मिणवरं पुरम्मिल्ल<sup>०</sup>, which we read with De K.
1074. De J साहिप्पइ for साहिज्जइ which K P read.—J गोडवहो.
1074. De K पुण for उण.
1076. J एए छावरिययत्त<sup>०</sup>, P एए छापरियत्त, both corruptly. The original might have been either छाया or इच्छा, rather the latter as regards P. We with De. The commentator's स्वेच्छा apparently refers to K's reading which is इच्छा<sup>०</sup>.
1078. P उम्मिल्लन्तिव for उव्वेल्लन्तिव.
1080. De थोवमिव.—K <sup>०</sup>लसमयं.

- ति.—J reads the second half thus : धेणुधवलीओ पणहुयापीणमाला वणंताओ; De रेणुधवलीओ पणहुयपीणा धेणु वणंताओ. We with K P, except that K has <sup>०</sup>पीणावीणा.
1081. K संविहिउण.—J <sup>०</sup>परिसारियं.—J तओ for पुणो.
1082. J <sup>०</sup>सेलेच्छल<sup>०</sup>. We with De K P.
1083. J पच्छाइयायवत्तण<sup>०</sup> for पच्छट्टियायवत्तण<sup>०</sup>.—K <sup>०</sup>पइरेका.—K <sup>०</sup>लिरकसुंदरा.
1084. J corruptly leaves out <sup>०</sup>वियर<sup>०</sup>, and thus reads तेसागयरनिव्वडंत<sup>०</sup>.—J <sup>०</sup>सरलाई for <sup>०</sup>सिडिलाई.
1085. P दूरमुत्थालिया.—J P अवि. for इव. which we read with De and the scholiast.—De K मडलंता. J मडलंता.
1086. J <sup>०</sup>मोत्तियर्थ.—P दिणेभम्मि.—K <sup>०</sup>मईका.
1088. P ओवत्तइ; J उवन्तइ.—J <sup>०</sup>परिवाडलं for <sup>०</sup>पुडपाडलं.
1089. J <sup>०</sup>कलिअम्मि, and K <sup>०</sup>वरियम्मि, for <sup>०</sup>धरियम्मि. We with De P.
1091. De K कालीकयमहिसासुरसरसगलच्छेयविब्भमो मिलइ. We with J P.—K अत्थाइंबिर<sup>०</sup>.
1092. P तिमिरसमकंत<sup>०</sup>.—De K <sup>०</sup>मऊहो for <sup>०</sup>सरीरो.—J <sup>०</sup>गारुवुत्त<sup>०</sup>.—J <sup>०</sup>पिंछ<sup>०</sup>. We with De K P.
1093. J निरासनयणा रविम्मि for णिरायवे दिणयरम्मि.
1094. P <sup>०</sup>कल<sup>०</sup> for <sup>०</sup>कर<sup>०</sup>.—J <sup>०</sup>कलिलोल<sup>०</sup> for <sup>०</sup>कललोह<sup>०</sup>.—J <sup>०</sup>पिडाहं for <sup>०</sup>पिण्डव.
1097. P पुरविल्ल<sup>०</sup> for पुरमिल्ल<sup>०</sup>.
1099. K पिडंव.
1101. K सुअण<sup>०</sup> for सुवण<sup>०</sup>.
1102. J <sup>०</sup>वीह<sup>०</sup> for <sup>०</sup>वेह<sup>०</sup>, which we read with De K P.—J <sup>०</sup>लमां for <sup>०</sup>भिण्णो.
1104. J <sup>०</sup>गइंदाओ दिसाओ for <sup>०</sup>गइन्दाओव दिसाओ.—K <sup>०</sup>गयंदाउव दिसाओ. [विथ.
1106. J नवरि for होन्त<sup>०</sup>.—P समयं
1109. J निसाण.—J बम्हंडगापुडम्मिव.
1111. K P <sup>०</sup>सुभयधारा<sup>०</sup>.
1114. J K <sup>०</sup>महमंडलं. We with De P.—P reads the second half thus : साहवमिव पिंडमखंडबिबमावाडलं उयह; K साहवमिव पिंडमखंडवियडमापाडलं उयह.—De <sup>०</sup>सापाडलं.
1115. De गयणउला<sup>०</sup>.—De K <sup>०</sup>रज्जू for <sup>०</sup>केऊ.
1116. P <sup>०</sup>साहाययाय<sup>०</sup> for <sup>०</sup>साहिज्जजाय<sup>०</sup>; De <sup>०</sup>साहेज्ज<sup>०</sup> for <sup>०</sup>साहिज्ज<sup>०</sup>.—P <sup>०</sup>चाव<sup>०</sup> for <sup>०</sup>चाव<sup>०</sup>.
1117. P <sup>०</sup>हलहराभं.—K वडुइ and <sup>०</sup>हलहराहो for पावइ and <sup>०</sup>हलहराहं respectively.
1118. K <sup>०</sup>कामिजणा<sup>०</sup>.

1119. J <sup>०</sup>कलाउव्व.—De K मयइंधो for ससइन्धो.
1121. De K अतहनिवसणेण —De P अलसंति, We with J K.
1122. J omits the introductory words णवरि य &c., which are found in De K P.—J इयराण for इयरज्जण<sup>०</sup>.—J सेसाइं for हेयाइं.
1124. J चीलाभरणा.
1125. J <sup>०</sup>ससुर<sup>०</sup> for <sup>०</sup>ससुर<sup>०</sup>, which we read with De K P.—K <sup>०</sup>असमत्तालि<sup>०</sup>.
1126. For कोलीकय<sup>०</sup> J reads कोड-ट्टिय<sup>०</sup>.—J <sup>०</sup>गुरु<sup>०</sup> for <sup>०</sup>यह<sup>०</sup>.
1129. P <sup>०</sup>पडभा<sup>०</sup>.—J <sup>०</sup>पाडिणील<sup>०</sup>.—J K <sup>०</sup>जालियामंडलंवं.—De णवलवहं for णववहुयं, which we read with J K P.
1130. J <sup>०</sup>दियहं.—P सयंगहिय<sup>०</sup>.—J <sup>०</sup>विइण्हं: K <sup>०</sup>वितण्हं.
1131. De K पलरियमऊह<sup>०</sup> for ग-लिउम्मऊह<sup>०</sup>.—De <sup>०</sup>कामिणी for <sup>०</sup>मालिणी.—K P <sup>०</sup>भयाउ for <sup>०</sup>भयाहि.
1133. K <sup>०</sup>थाभाई for <sup>०</sup>थामाण.
1134. De <sup>०</sup>पणोलुण<sup>०</sup>.—De <sup>०</sup>भुमसग्गा- P <sup>०</sup>भुयमग्गा. We with J K.—J भिब्वेस<sup>०</sup> for गिमेस<sup>०</sup>.
1136. J <sup>०</sup>सवणावयासव्व.
1138. K <sup>०</sup>पडिरुद्धयाइं.
1139. P वोलिंति. We with De J.
1141. De <sup>०</sup>रामणतंसुद्ध<sup>०</sup> for <sup>०</sup>रामणभ-यदिण्ण<sup>०</sup>.—J <sup>०</sup>लहाइं कीए-वि दिंसंति अच्छीइं and P <sup>०</sup>लेहाइराइं कीएवि अच्छीइं.
1142. De थोवेण.—De सणेहेण.—P <sup>०</sup>यणो for <sup>०</sup>जणो.
1143. J <sup>०</sup>कओल<sup>०</sup>.
1144. P चिरं.
1145. J K <sup>०</sup>जज्जरणेण. We with De P.
1146. J वियलिय<sup>०</sup> for वियलइ.—P संगिलइ and De K संगलइ for संघडइ.—K चिरसं-चिओवि.—De <sup>०</sup>कामिणिअ-णंसु —P वम्महो for महुमओ.
1147. J सहावविहवं<sup>०</sup>. We with De K P.
1150. J <sup>०</sup>हरिसत्ता [=स्सा ?] सरसकु-ट्टियाइं; De <sup>०</sup>हरिसुसासहरि-सकुट्टियाइं. We with K P.—De इंसंति for सहन्ति, clearly a clerical mistake?
1151. J P <sup>०</sup>कामभरो.—J P असो-अमलोवि.—J <sup>०</sup>परुत्त<sup>०</sup>.—P परिलभो.
1152. J P <sup>०</sup>तन्हा<sup>०</sup> and De <sup>०</sup>तन्हा<sup>०</sup>. We with K.—J परिपडिण-च: De <sup>०</sup>पल्लिणच.—J की-येवि.
1154. J वद्धंत<sup>०</sup>, and P वडूति, for व-डुन्त<sup>०</sup> which we read with De J K.—De समप्पेंति.
1155. P अण्णोण्णराहणखणखलंत, thus reading one mātṛā too short for the metre! —! रय<sup>०</sup> for रइ<sup>०</sup>.
1156. J कंप्पि<sup>०</sup>.—J पेस<sup>०</sup>, K पिम्म<sup>०</sup>.—J P <sup>०</sup>हरणुल्लासाइं रमणीहिं.
1158. <sup>०</sup>वियडेसु is the reading of De J K. In P three let-

ters ending the one that ought to precede °यदेसु are wanting.—K सुचिय for सोचिय.—De °परिमाणो. and P नहपरिमाणो, K °परि-  
णामो. and परिमाणो इति वा पाठः in the margin.

1159. J °वअंद्देस°. De K °वहुद्देस° for °पउद्देस°.—J विमलेइ करेण रमणस्स कावि &c., &c., one mātrā too many! The commentator seems to follow this version!

1161. K तरुणत्तण°.—De °निमिओ-  
अर° for °णमिओयर°.—J °निसन्नो, and K °णुमण्णो. for °णुवण्णो, which we read with De P.

1162. P सुसहीयण° (=सुसखीजन°?) for सुहणसहिय°. We with De J K.

1163. P अह for सम°: and De इय before सम°, thus reading two mātrās too many for the metre. This is strange, when it occurs in such an excellent MS. as De.—K °सिदल°.—J °दोबल्लो°; K °दोव्वल्लो°.—J जुवइ°.

1165. J °भंगि° for °भङ्ग°.

1166. De सेय° for सलिल°. We with J K P.

1167. P दहर°.—J °कुण° for °उड°.—  
P °ववल° for °वियड°.

1168. J अत्थागयतलिणत्तारत्तणेण,  
50 (Gaṇḍavaho)

De अत्थायतरलत्तारत्तणेण  
P अत्थायतलिणत्तार—°ण.  
We with J K.—K पुणोवि  
णिवडाइ गहच्चकं.

1170. De °रय° for °इय°.—J °मस-  
ण°.—J °विहंग° for °कवो-  
अ°.

1171. J °निवेसा for °विसंसा, which  
we read with De K P.—  
J गिन्हंति, P गिण्हंति.

1173. K °गोसप्पहातलिणत्तलो —De  
गिसाइ.

1174. K सदोलकज्जल°.

1176. P गण्हंति: K गिण्हंति. We  
with De J.—J परसाइं. K  
°फरसाइं.—K विलमा°.

1178. K °जुणहा, and P जोम्हा, for  
जोणहा, which we with De.

1179. De विरलायइ for विवलायइ,  
which we with K P.

1180. P जढर° for अजड°.

1181. K P विणिकमइ. We with  
De J.

1182. P reads the first half thus :  
इट्टाउण्णंव किरंतमुद्धमरुणा  
यवं परिक्कुरइ, and De thus:  
इट्टाउण्णंव खिरंतमुद्धतरुणा-  
यवं परिक्कुरइ, K इट्टाउण्णंव  
किरंतमुद्धमरुणायवं परिक्कुरइ;  
J इट्टाउण्णंपिव विरिक्कित्तम-  
रुणायवं परिक्कुरइ. We with  
K.—De reads the second  
half thus: गहयलकरवाल-  
णिसाणचक्कवल्लयं रविर्विं

1183. De omits this couplet. J  
P read रविणो and no

- रविणा, which we adopt from K.—K reads the whole couplet thus :  
 जमहस्स पुणो असमा-  
 गमाय बहलत्तणेण सूअंतं ।  
 अप्पुणरागमणायव  
 तं तममुम्मूलियं रविणा ॥  
 and has अहस्य in margin to explain the latter word in जमहस्स. In not अहः meant ?
1184. J <sup>०</sup>वियम<sup>०</sup> for <sup>०</sup>विरम<sup>०</sup>.
1185. J नवरियं निव्वाडियतमो<sup>०</sup>, which cannot be scanned. We with De K P.—De <sup>०</sup>परिसुद्ध<sup>०</sup>.—J <sup>०</sup>पसत्तिजोगा<sup>०</sup> for <sup>०</sup>पसत्थिजोगा<sup>०</sup>.—P दवियासु for <sup>०</sup>व डियासु.
1186. J कलसेव. We with De K P.—P मुहगहियतुरंगमहरियपल्लवे. We with De J K.
1188. De कुसुमु<sup>०</sup>, doubtless corruptly.
1189. J <sup>०</sup>परिहट्ठ<sup>०</sup>.—J <sup>०</sup>वट्ठो मवट्ठम्मि Do <sup>०</sup>वट्ठे पयट्ठम्मि. We with K P.
1191. J P <sup>०</sup>कुलेसु and De K <sup>०</sup>उलेसु.
1192. For <sup>०</sup>संकमन्त J has <sup>०</sup>संकमिअ (*sia*), and K P <sup>०</sup>संकमेण.
1193. J <sup>०</sup>मचेव, and <sup>०</sup>मंडले नहयले जाए. We read <sup>०</sup>मण्डलं ....जायं with De K P.—J कमलंछिअ<sup>०</sup> for कमलम्बिअ<sup>०</sup>, which we read with De K P.
1194. K भाइ for जयइ. For <sup>०</sup>सं-टिएआवलीओच्च, (which we read with De K), J P read संटिएआवलिलओच्च.
1196. J तदियहं.
1198. P <sup>०</sup>ममोसु लंछणा for <sup>०</sup>मल्लमालच्छणा.—J तइआ छि-जंति; K तइं छेइ<sup>०</sup>.—J <sup>०</sup>कालसुत्तव (= <sup>०</sup>कालसुत्तवं ?).
1199. J <sup>०</sup>महीरियपंडुराई, and P महीरियधूसराई. for <sup>०</sup>महिर-ओधूसराई. We with De K.—J तुह प्पणामेसु. We with De K P.
1200. J P <sup>०</sup>राय<sup>०</sup> for <sup>०</sup>मत्त<sup>०</sup>.—J <sup>०</sup>खंधारुहणाय विरलिण्वं, and P <sup>०</sup>खंधारुहणपरिवेलि-ण्वं for <sup>०</sup>खन्धसमारुहणवि-रलिण्वं, which we read with De K.
1201. There is much variety of reading in the first half of this couplet. Thus: De छेप्पइ अगुणीहिं गुणां-व्व जेण गुणगारवेण वो अप्पा । K .धिप्पइ गुणीहिं अगुणो-व्व जेण गुणगारवेण वो अप्पा । P — — — णीहिं सगुण-व्व जेण गुणगारवेण वो अप्पा ॥ We follow J.—P तंवि for तंति.
1202. J उवरिं for अंवरिं, which we read with De P. Conf. अवरलि. Dhanapāla's *Pāi-ulachchhā*.—De ताण for तेसु.

1203. For अकओवयार° J reads मुकओवयार°.—P अरुग° for अभग°.—J भगप्पसरेसु. P's reading is probably a scribe's slip of the pen.
1204. P इह for इय, which we read with De J K.—P कइयण° for कईण.
1205. J omits अवि य and reads अह instead, and has the first half thus: सव्वत्थञ्चिय निहसंतकंचणाभरणयपिसंगंमि. P also omits अवि य and has the first half thus:—अह सव्वत्तोच्चिय णिहसकंचणाहरणयपिसंगंमि. We with De K.—J P आसंसिए for जणसंसिए.—J दियहे.
1206. De तरकण° for खणेण.—P मूउलियव्व.
1207. J P wrongly omit the anusvāra on ण in °गन्तूणं-व, and thus read one mātrā too short.
1208. K विजयाहि°.—J °वंदीहिं for °देवीहिं.—De K कय° for णव°.—J P तरकण°.
1209. J तस्सेमं.—J विस्सययं च चित्तं च. We with De K P.—At the end of 1209 De reads as follow:  
 कइरायलंछणस्सव  
 वप्पइरायस्स गउडवहं ।  
 नामेण कहावीढं  
 रइयंचिय तह समत्तं च ॥  
 J altogether omits it. Pha:  
 कइरायलंछण — — ।  
 वप्पयरायस्स गउड — — ।  
 — — ण कहावीढं  
 रइयंचिय तह समत्तं च ॥  
 We with K.



# अक्षरानुक्रमविशिष्टं सूचीपत्रम्.

अ

अक्षरा

अ

अ. च.

अअल (०चल) ११७८. अयल २९०.

अचल १२०.

✓अइ p. (गम)

अइति ७२२. ९८६.

अइण (०जिन) ११९०.

अइर (०चिर) १०२. २८७. ३१७. ८५०.

अउच्येय (०त यव) ७५.

अउण्ठ (०कुण्ठ) ७४२. अकुण्ठ ५९६.

अउल्ल (०पूर्व) ८१०.

अंस (sk.) १०४. ७७७.

अंस (०श) ८१६.

अंसु (अश्रु) ५७. १३०. ८४१. १०४१.  
१२०८.

अंसुअ (०शुक्र) १२१. ७१२. ७७५. १०५६.

अंसुय १६१. ७५५. ७८०. १०६७.  
१११७.

अंसुयधर (०शुक्रधर) २५२.

अकअ (०कृत) १२०३. अकय ११२४.  
११२५.

अकुण्ठ ६ अउण्ठ.

अकृणिग्र (०कृणिग्र) ९३३.

अक (०क) ५३५. ५५९.

अकन्द (आकन्द) ५१७.

अकसर (०क्षर) ७१३.

अखण्ड (sk.) ३४६.

अखण्डिय (०त) ९८३.

अखलिय (०खलित) ११४७.

अगन्तूण (०गन्ता) १२०७.

अगर (०गुरु) ६७५.

अगरुअ (०गुरुक) ९५५.

अगहिय (०गुह्यत) ८६२.

अगुण (sk.) ८६५. ८९४. ९०२.

अगुणी (sk.) १२०१.

अगा (०ग्र) ८. १७. ७७. १४६. २०३.

२१५. २२९. २४१. २५०. २६६.

३९६. ४४३. ४४६. ४८३. ४९४. ५०४.

५२२. ५४४. ५४८. ५७२. ५७३. ५८२.

५८८. ६२२. ६२५. ६४९. ६७३. ६९१.

७३५. ७७०. ८१५. ८४०. ८६२. ९०४.

९२८. १०२१. १०८५. ११०९. ११३४.

११७८. ११८६.

अगागा (०ग्राग्रा) ६२७.

अगि (०दि) ३०. १७०. ३३९.

अगवत्त (०वपत्र) १०१६.

अगविय (०विकृत) ७१७.

अगदन्त (०वटमान) ६८७.

अगहिय (०वित) ९७६.

✓अकू

अकूय (०त) ४२७. ४२८.

अकू (sk.) ५७. ५८. २०९. २५६.

२७६. ७३३. १०९९.

अकूर (sk.) १६५. ३३५. ३५६. ३९४.

४०५. ५३२. ७२२. ८५३.

अकूस (०श) ४३७.

अकूसत्तण (०शत्व) १०१०.

अकू (sk.) १६. ४९. १५७. १८७. २०२.

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+उत्. उग्गाहिअ १०१६. उग्गा-  
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+उत्. उग्गाडिय ८२०.

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+सम्. संघटइ ७०. ९३४. ११४६.

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घे s. ग्रह.

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+परि. परिघोलइ ७३१. ८४७.

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✓चक्ख p. (आस्वादनं)

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+उत्. उच्चरन्ति ३७७.

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✓वि

+उत्. उच्चेन्ति ५३६.

+वि. विचिणन्ति ८६१.

०चिअ s. ०चेअ.

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✓चिन्त

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✓चुइ

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✓चुम्भ

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+परि. परिउम्बइ ११६२.

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+अव. अवचुण्णन्ति ७६६.

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✓दूराय्

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✓दृप्

दृप्पिय ४७१.

✓दृश्

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दो ३. द्वि.

✓द्वो

+ सम्. संदाणिअ २४. ६५१. १०३५.

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+ वि. विहुअ १९३. ६८६. ८१९.

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✓धूसर, धूसरिज

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✓धृ

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✓ध्मा

धम्मन्त ११५.

+ उव. उद्धमाय ४८१.

✓ध्वस्

उव. उव्वथ ६०८.

न

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✓नद्

+ वि. विणडेइ ६८.

नडाल ४. नडाल.

✓नन्द

गन्दइ ११९७.

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गन्दिअ ४११. गन्दिय ७३७.

+ अभि. अहिणन्दिय ९९.

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✓नम्

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—ओणमिअ ४५७. ओणमिय २२४.

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+ उव. उण्णमइ ६०२.

—उण्णअ ६८१. ८४४. उण्णय

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—उण्णामिय ६२२. १०१६.

+ परि. परिणमइ ४१०.

—परिणअ २१६. परिणय २९८.

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—पणमिज्जन्ति ३२०.

—पणय २२१. ३०१. ३२०.

—पणामिय ४२६ ४९३.

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✓नश

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✓नह

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नाह S. णाह.

नाहि S. णाहि.

✓निअ p. (इश, H. P. IV 180.)

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निट्टर S. णिट्टर.

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✓निविडायू

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निमित्त S. णिमित्त.

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निय S. णिय.

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निरन्तर S. णिरन्तर.

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निसा S. णिसा.

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निह S. णिह.

निहस S. णिहस.

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✓नी

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✓नुद्

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✓पव्वाल p. (प्राक्ते, H. P. IV. 41.)

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